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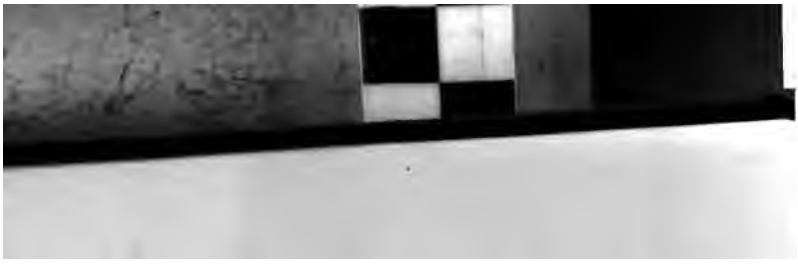
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REPORT FOR THE YEAR 1877,

AND MINUTES

OF THE

FOURTEENTH ANNUAL SESSION

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

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Methodist
Conference
North Indiana









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THIRTEENTH ANNUAL REPORT

OF THE

MISSION STATIONS

OF THE

NORTH INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

For the year 1877.

LUCKNOW:
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REV. T. CRAVEN, *Superintendent.*

1878.

schools for boys, in which some 250 boys are getting the rudiments of an education.

Our work is to itinerate among the villages preaching to all, but giving special attention to those villages where there are native Christians or enquirers. We also make a specialty of examining the schools and instructing the boys. Thus the Christian religion is coming to be very well understood, and many are turning away from their old heathen institutions and seeking a better faith. Here we find all classes of hill people, even from Bhotea and Nepal. We have this year baptized three Nepalese, who give us good reason to believe they are really in earnest about being Christians.

There are many of the higher castes who acknowledge to us that they fully believe in the Christian religion, but they do not seem to have courage to face the opposition and persecution that will follow should they make an open confession of their belief. Hence most of those who have become Christians are from the lower classes.

At the beginning of the hot weather most of our work closes in the Bhabar and opens in the mountains. Then for about six months we give special attention to the work in Nynee Tal. Here we have a larger community of heathen and nominal Christians. Among these the Gospel is preached; Sunday and day-schools conducted. Beside the above a great amount of personal labor from house to house is done. During this part of the year we have work going on in the villages near Nynee Tal, where the people from the Bhabar resort for the hot season. We particularly try to keep up preaching, also day and Sunday-schools in the villages where the native Christians from the Bhabar go for the warm weather.

We have at one of these outstations a medical dispensary in charge of a native preacher who is also a doctor. During the past year he has had 3,102 patients who have received medicine from him. Thus in every way we are endeavoring to spread the light and truth of the Gospel.

ENGLISH WORK.

The congregations in the Chapel have been larger. We have also increased the scope of our ministrations by a system of cottage services held in different parts of the station. There

has been scarcely a week in the past season in which some persons have not sought Jesus.

The people who are converted or quickened in these services annually carry with them to the cities of the plains a new interest in the spread of Christianity, and often become efficient friends of our Mission work. Our two English-speaking Sabbath-schools have been efficiently superintended by Surgeon-Major Moffatt.

The Berean Lessons have been well taught in letter and in spirit. Earnest instruction and faithful prayer have been encouraged by the conversion of at least eleven children.

In the new soldiers' Chapel—built this year by the generosity of Sir Henry Ramsay—we have had charge of a regular Sabbath service for non-conforming soldiers. Earnest laymen, in connection with the pastor, have held prayer-meetings and Bible classes in the same place among these men, three evenings in each week. These services have resulted in an encouraging number of conversions.

The expenses of this English work are entirely paid by the congregation. We have been relieved of all care in raising current funds by the kind services of S. E. Marston, Esquire, our treasurer.

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GURHWAL CIRCUIT.

REV. J. H. GILL, *Missionary.*

SCHOOLS.

OUR main school at Paori has been smaller this year than usual. This may be accounted for chiefly by the hard times and the difficulty of getting food. Our students, as a general thing, coming far from home. The efficiency of the school has, however, not diminished. Two boys this year passed the examination for entrance to Roorkee College, but failed to be admitted owing, it is believed, to there being a surplus of successful candidates. The Srinagar school has not done much during the past year; but the place is a hard one, and it still needs a good Christian master. We maintain branches at *Chippleghat, Bangar* and Gagwara. In future it is our intention *to open schools, for the most part,* only where we have a



nucleus of native Christians. This year our Grant-in-aid to boys' schools was reduced to Rs. 40.

THE NATIVE CHURCH.

Ten years ago we had one native Gurhwalee in full membership and seven probationers. This year we have twenty and about forty probationers. Including baptized children our little Christian community numbers 111, besides several of our members who are temporarily absent preparing for hill work.

I am sorry to say there are also a few baptized natives in the province who, for various reasons, are separated from us entirely. They number about ten adults. We are doing all we can to save some of them whose cases are hopeful.

The condition of the Church on the whole is good, and the people are making progress. At a Camp-meeting held in Dekwali in November we had about 100 Christians besides a good congregation of outsiders. Some of our young people are believed to have experienced there a change of heart; some older persons who were going astray were led to see their error, and made to decide definitely to give up the last remnant of heathen customs. Some living at enmity were, as we found out since, reconciled to each other. A visit from Revds. Judd and Cheney, of Nynee Tal, did us much good.

At the close of Camp-meeting we had several baptisms and the dedication of a little church built by funds raised by our stewards. The sum of Rs. 84-1-6 was collected up to the close of November. The contract was given for Rs. 100. S. H. Marston, Esquire, our Head-Master, has been the most liberal subscriber to this object.

The total number of native baptisms during the year was 47, of whom about 6 were the children of Christians; the rest were Hindoos, chiefly from a caste called "Kole" or weavers, but all of them relatives of Christians.

The work of the Woman's Foreign Missionary Society is spoken of in a separate report by Mrs. Gill. It is enough to say that it has had a good deal of attention this year, and is encouraging. The girls' orphanage school continues to increase in numbers and efficiency.

In conclusion, I may say we have had rejoicings and *weepings over the* native church and its condition. Some have *been unfaithful* and fallen into sin, others who were formerly

weak seem to have grown stronger. Mountains are frequently cited as types of barrenness, but it need not be so in regard to missionary work among their inhabitants. Attention to the hill people is sure to result in triumphs to Christianity. General Ramsay continues to be generous to our work. Colonel Fisher has often helped us gladly. For all of which we return thanks.

EASTERN KUMAON CIRCUIT.

REV. R. GRAY, M.D., *Missionary.*

THE year has been one of quiet work without many visible results. No one has been baptized from heathenism, though several are inquiring about Christ. The work has been conducted as usual. Preaching has been steadily carried on in Sunday services, in melas, and in the villages. The Sunday-school work has been a source of much hope. The average attendance has been steadily higher than in the day schools, and the services conducted every Sunday without regard to heathen festivals or unfavorable weather. The teachers are all Christians. Other Sunday-schools could be opened if we had a few more helpers. No very extensive work has been done in the way of selling books and tracts, principally because the people are not able to read. This work has been carried on by all without any remuneration.

The day-schools at the end of the year are five in number, and are all vernacular schools. The Anglo-vernacular school at Pithoragarh was reduced on November 1st to a vernacular grade, and at the same time two new vernacular schools were opened. The school at Lohooghat has been closed for the winter as is usual, and is not included in the five schools reported. The Government Grant-in-aid for schools was reduced at the beginning of the year from Rs. 50 per mensem to Rs. 40.

The Medical work this year has been larger than in any previous year, though no new dispensaries have been opened. As the yearly returns are not yet in, the numbers of those treated during the year cannot be given. This work has been supported as usual without any pecuniary help from the Society.

In the way of self-support, Rs. 12 have been given for a pastor and *Rs. 105* for a chapel. The total amount collected for *the chapel is Rs. 125.*

Rohilkund District.

Rev. E. W. PARKER, Presiding Elder.

The number of laborers in Rohilkund is about the same as last year. There are but five stations where Missionaries reside, but within these there are forty-two appointments for native preachers. At a late District Conference seventy labourers were present, six being Missionaries, forty, native preachers of various grades, and twenty-four, exhorters and teachers. At this Conference eight sessions were held in five days, beside the religious services. The reports, lectures, essays, sermons, exhortations and prayers all showed most encouraging, intellectual and spiritual growth. The resolutions passed all showed the right spirit, as well as a determination to go forward. One urged the elevation of the standard of Examination for Entrance to the Theological School. Another set forth a determination of the Conference to punish all unfaithfulness in business agents and servants, members of the church, who, under the name of "dasturi" commission, etc., make false charges. A third condemned severely the custom of hiding the sins of others and shielding them from just punishment on the ground of friendship or fear of disgrace. A fourth gave direction for the social treatment of false Christians and expelled members—directing that the members of the church should not eat or smoke with such *socially*, in order that sin might be exposed and the church kept pure.

In the cities our growth is steady and sure, though not rapid. In some villages, among certain classes, however, persons come forward for baptism quite as fast as they can be trained and established in the truth. There have been for a long time many well-instructed inquirers in various places among the Chamars, and during the year a break has been made into this class in six different localities. There has been increase in all of the forty-two places where laborers are working except six. There have been two hundred and thirty-nine adult

baptisms during the year. Seventy-three of these have been from the Mehtar caste, one hundred and five from the people known as Sikhs, twenty-one from the Chamars, twenty-nine from other castes of Hindus, and eleven from Mahomedans.

Perhaps *we* might have chosen different classes from which to select our converts had it been left to us, but we believe God is directing this work, and we enter the doors He opens to us, trusting in Him to regulate results. Our experience teaches us that low caste converts do not as a rule really keep back the more respectable classes. They do afford an excuse often, when one is very much wanted, but in most of such cases another excuse would be found did not this one exist. The famine has had a depressing effect on the people, which is at present unfavorable to our work. People realize their helplessness, and usually consider that their sins have in some way brought on this difficulty; but their anxious care and suffering oftener cause bitterness and complaint than repentance and reform.

We call attention to the station reports provided by the Missionaries and Ministers in charge.

BAREILLY.

Rev. T. J. SCOTT, D.D., *Missionary.*

"After an absence of two years in the United States, I returned to this station and found all departments of Mission work moving on surely and steadily, developing results that point to the final triumph of Jesus. Perhaps it is enough, touching the *forms* of our work, simply to remind the reader of Mission Reports what these departments of work are. Through (1) *Schools* we are still seeking to lay our hand on the heart and brain of those who are too young to be 'steeped' in idolatry, or deeply dyed in the fanaticism of the 'false prophet.' Our (2) *Orphanage* is a blessed asylum for 160 girls saved from want and shame and trained for Christ and heaven. A (3) *Theological School* continues its training of the men who, after all, must do the work of evangelizing the masses. Our hope is that the spirit of deep consecration may rest upon them. The *(4) Woman's Medical Work* continues to allay the sickness

and pain of hundreds, thus leveling prejudices and unlocking hearts to the Gospel, otherwise most difficult of access.

A hopeful work, (5) *Zenana Visiting*, is still carrying mental and spiritual light into many homes where only woman can teach woman. Results here, however real in the nature of native society, cannot be readily seen. (6) *Colporteurs* (two) are steadily and persistently distributing Scriptures and religious tracts and books everywhere. (7) *Preaching* 'in season, *out* of season' with reproof, rebuke and exhortation—with all long-suffering and doctrine fully and everywhere, 'from Jerusalem round about unto Illyricum,' we place above all other methods. We cease not to declare the 'unsearchable riches' *and* to 'warn every man' in crowded cities and quiet villages, in the hot dusty bazaars, or by the rural threshing-floors where half a dozen souls work and listen.

The *ensemble* of these forms of missionary effort thus shows seven columns pushed against the enemy. It may occur to some gleaner of reports that our forces are too much divided and our efforts too diffuse, but these departments mean thorough work—mean reaching all classes and in all places. They mean the teaching of women and children and the healing of the body to reach the soul—the training of disciples for the more efficient work of the Master, teaching and preaching through the silent page when and where the preacher cannot go,—and, above all, and to which all other means are simply auxiliary, the regular and wide-spread proclaiming of Jesus and the resurrection, which is shaking idolatry and causing Islam to quake through all its borders as never *before*.

Baptisms are not numerous, but they are steadily building up a native Church, and facts show as rapidly as it was done in the early centuries. The greater the success the greater the opposition, is always the rule till the tide is turned in favor of Christianity. Wherever we make a break there the enemy concentrates. Three years ago the leading man of a low caste people was baptized in this city. A 'great door and effectual' seemed opened for a large in-gathering of souls. But every time persons are baptized from that people a storm of opposition is aroused. Paganism dies hard. A leading convert apostatized—another more firm had his head laid open with a bludgeon *by a villain, who* was imprisoned for the act for some months.

Recently more converts from this caste were baptized, when the Knight of the Bludgeon again opened persecution. He was reminded of the prison, and all seems quiet now.

'The poor have the gospel preached to them.' A breach has been made in the shoe-maker and leather-dresser caste. Many of the early Christians of Rome were leather-dressers. As usual we had our storm of opposition—stirred up this time by Moslems. A small school-house which we had built was taken away from us by law technicality, and we were obliged to buy our own house. I hope a permanent opening has been made in this caste. We have some inquirers at various points in this district. Some of these will soon be brought into the Kingdom. A number of persons have applied for baptism evidently from famine pressure. Recently two entire families thus offered themselves. At times the loaves and fishes have more power than the Gospel.

There is no mistaking a rapid weakening of the old faith all round us. The rising generation can never believe as their fathers did. The masses will gradually adopt some form of Theism. Christianity at the same time will steadily spread.

Our native Church is growing. It has for the past year supported a native evangelist on a small salary. This famine year is very trying to our poor people. In a few months we hope to occupy a new preaching hall in this city, which is now under course of building. We will then have a long-coveted position for working in the city.

In conclusion, I may write that with many discouragements we have much that is hopeful. As to ultimate success, complete and glorious, there is no question but that of time."

THEOLOGICAL SCHOOL.

REV. D. W. THOMAS, *Missionary.*
REV. JOHN THOMAS, *Native Minister.*

"AT the commencement of this year there were thirty-seven students in the school, but one (a promising young man) has died, three have been expelled on account of immoral conduct, two, dismissed on account of mental incapacity, and one, because of failing health. The thirty-one who remain have *made very good progress* in their studies, and their general

deportment has been satisfactory. In addition to attending to their daily studies, the most of the students have regularly preached twice a week to the non-Christian population of the city and adjacent villages, and thus the joyful news of salvation through Christ has reached thousands who had never known the true God and the way of eternal life."

KHERA BAJHERA.

MUNSHI JAMES JORDAN, *Native Local Preacher.*

FIVE adults and six children have been baptized in this village during this season. The work, however, does not yet spread among the people. Opposition is very great, and each convert thus far has been driven to the Mission compound to live, though several carry on their farming as usual.

The school is doing very well and the boys are well taught. They understand Christianity well, and are surely drinking in the truth, which will have an important influence on their future. The girls' schools are also doing a very good work. We, however, do not seem to meet with real success until people in their own homes confess Christ, and live for him in the midst of their neighbours. We labor for this and are sure that we shall soon see such a break made.

SHAHJEHANPORE.

REV. F. M. WHEELER, *Missionary.*

"THERE have been but few conversions and not a great many baptisms in this station during the past year. Some things connected with this work have been perplexing and discouraging indeed, but I have abundant reason for thankfulness for God's protection, His felt love and continued mercies, with not a few tokens of spiritual favor to me personally and in the work. Preaching has been kept up all the year, though the times and places have varied. During the first half of the year Enoch Burge and myself preached regularly several times in a week in various places in and near the city. In a short time a determined spirit of opposition was aroused among the *Mahomedans.* However their opposition took no worse form

than of interruptions, contradictions; counter-arguments and denunciations, which had the effect of drawing many people together. We labored for days to make an impression on these people, but I fear to little purpose; no doubt some impression was made, though, to all outward appearance, the truth had little or no effect, but that of exciting a desire to evade it or to mock at it. We closed our discussions by having a series of lectures on Christian doctrines in our new school-house. These lectures were well attended, and we managed with some difficulty to avoid any disagreeable collision with Mahomedan disputants.

The *School* work has continued the same as usual, showing that it is a powerful means of sapping the foundations of Hindu and Mahomedan faith in the minds of young men, but that much may be and is accomplished without bringing young men near to Christ. Destroying the old faith is quite a different thing from introducing and establishing a new faith, and requires quite a different style of ability and devotion in the teachers. Many of our teachers understand but little of this last kind of work. However, I have noticed one boy in my city school, of about fifteen years of age, who I believe is a convert to the Christian faith, and wishes to be baptized; but then the old question comes up, what am I to do with him without taking him over from his parents, as they would not keep him, and constituting him a ward of either the Mission or myself. This course might be adopted and scores of young men secured within a very short time. Yet the dangers and the evil tendency of this course are too well known, and I cannot without the most absolute and pressing necessity consent to it. Yet my heart aches to do something for such boys.

I have had one interesting inquirer from the country—a Thakur Zemindar who had obtained some tracts on the Christian religion, and a part of Matthew's Gospel containing the sermon on the mount. He could not have found a better sermon. It did him good. He became convinced of the truth and adopted it, then came to see me and get more instruction and secure a whole Testament. He told me he was a Christian, but I found that he had not been baptized, nor did he know anything about a Church or the ceremonies of religion, and on some important points he was in singular error. For instance, he *thought the Church* mentioned in the Testament was a divine

being to whom prayer must be offered, and that Queen Victoria should have prayer offered to her. I discovered and corrected these errors on his second visit, after he had been reading the Testament about one month. He has been to see me several times since, and I am clear in the conviction that this man is perfectly honest and sincere, and that he is substantially a Christian. He calls himself so in spite of all his opposing friends and relatives, and his acquaintances all believe he is a Christian. He hesitates, however, about being baptized, though he says he should and will be. He wishes to get his wife and children baptized with him, and they are not ready for this step. Baptism will probably close his access to his friends and acquaintances if taken at once—there is reason for some delay, and there is danger in protracted delay. Yet I cannot press this man; I am convinced that the true course with him is just the course I would adopt at home with an intelligent adult; that is to teach him his duty and leave the event to his conscience and his sense of duty to God.

I have had several cases of awakening and conversion among the English soldiers to whom I preach, and also some cases of falling away again. Good can be done among the soldiers, but evil influences are so strong in the army that if much is to be accomplished, one must be given almost wholly to that form of work.

There has been a deepening seriousness and some awakenings and I hope also conversions among the Orphanage boys. As a class they lack moral courage, and are very much in fear one of another. Influences opposed to vital piety are very strong in the Orphanage. A really pious boy is in the way of others who have irregularities to conceal and little schemes to carry through, hence he is sure to be put to inconvenience and pressed to deceive, or to be a silent witness to sinful practices. This in turn demoralizes himself. The religious care of the orphan boys is at once the most important and most delicate work connected with this institution, and also one the most easily neglected.

What I have said of schools, in general, applies to our Sunday-schools. And what I have said of the work in and *around the city* applies to the work in Tilhur and Pawayan. *The preachers there* have had the same excited state of things

to deal with this year, and with much the same results, in increased opposition, and in apparent littleness of fruits as to the conversion of the people to the Christian faith.

In conclusion, if, as is possible, this should prove to be my last annual report in India, I wish to express, in connection with it, my thankfulness to God for having brought me so far, provided for me so well, and enabled me to do the little service which I have so imperfectly wrought. To God be praise for the exceeding precious gift of his Son, through whom all other gifts and blessings are made the earnest and promise of Eternal blessedness."

BOYS' ORPHANAGE.

REV. H. JACKSON, *Missionary.*

MR. JACKSON was appointed to this Institution at the beginning of the year, but his health failed during the hot season, so that he was obliged to go to the hills, and Mr. Wheeler has since had charge of the work. The Orphanage is quite full at present, as the famine has brought us in more boys, and our number is about one hundred and seventy. The school department has had a successful year, and many of the older boys give great promise of usefulness. The first class is in the Moradabad High School, and has made excellent improvement. It is very difficult to make the work-department pay, as wages are so cheap and material so dear. Still much work is done in the furniture, shoe-making, weaving, and blacksmith shops, the object being to teach the boys useful trades.

PUNAHPUR.

REV. HORACE J. ADAMS, *Native Minister.*

IN this Christian village there are seventy-four families, all Christians, and connected with these are three hundred and twenty persons, great and small. Thirteen adults and ten children have been baptized during the year, and there are other inquirers waiting for baptism. The attendance at all the Sabbath and week-day services is always very good, and the people are growing in spiritual knowledge and in morality. There is a

school for boys and one for girls, and special care is taken by the Pastor and his wife to have all the people well taught.

The work of the Pastor is not confined to this village alone, but his work in surrounding villages has led to the conversion of several persons.

The famine has been especially hard on the people of this village, but they have been aided and relieved to some extent by the subscriptions of friends.

BUDAON.

REV. T. S. JOHNSON, M.D., *Missionary.*

"IF my report should treat of the peculiarities of the work here, it would probably be read with quite as much interest as if written in the regular manner. Of the almost innumerable number and grades of castes among Hindoos, most of our work, so far as converts are concerned, is among the lowest—the Mehtar caste. In some neighbourhoods the converts are confined so exclusively to this class, that respectable Hindoos have reported that there is a caste of this kind in the country from which the Missionaries come; that the Missionaries belong to it, and have come to their brethren in India. Many respectable Hindoos and Mohamedans who largely accept the teachings of the Bible object to becoming Christians on account of having to become associated with people whom they know only to despise. Truly the poor have the Gospel preached unto them, and are entering into the Gospel fold, while the multitudes of respectable people are perishing.

Another and most trying peculiarity in this work is the unwillingness of many of the people, after they have become Christians, to give up rites and practices which are more or less idolatrous. It is almost impossible to get them to give up their old marriage customs and ceremonies which are full of idolatry. It is no uncommon thing for Christian parents to marry their children in infancy into heathen families and with idolatrous ceremonies; and in the case of girls they are removed in the tender years of childhood into the heathen families into which their parents have married them. When the rules of *the Church were* enforced, in cutting off such offenders, then, in *some cases, only* the men and boys of the family came forward

for baptism, leaving the girls to be married among heathen, and the women to make the arrangements. As soon as the girls were all married—this being done while these are mere babes—the mother came forward for baptism. This is now prevented—the temptation being understood—by refusing to baptize men without their families. The majority of the baptisms this year, of which there have been one hundred and twenty-two, have been women and children, especially girls. I have found it very difficult to induce some nominal Christian parents to allow their little girls, from one to six years of age, to be baptized, when their object in keeping them back was to give them in marriage to the heathen. True, the Christian community being small, often makes it difficult for parents to make satisfactory marriage arrangements for their children, and the difficulty is greatly increased from the great number of family line distinctions which subdivide the caste into ever so many divisions, and all marriages must be arranged within these lines, to observe which parents will pass by educated Christian families and marry their children into the most wretched idolatrous family in the neighbourhood. This marriage question, which generally settles itself in western countries, is one of the most difficult questions with which the Church in India has to contend.

Another stumbling stone is the caste requirement to make offerings to the dead. According to the current belief the spirit after leaving the body wanders about hungry and thirsty in desolate places. Hence food and drink are necessary, and parties who dare neglect giving this will suffer for it when their turn comes to be turned out of the body. Though this class may not give daily offerings to the spirits, nor so much to Brahmans as other classes do, they give a great feast to the brotherhood, in which certain idolatrous rites are observed, hoping to be credited in full for service due to departed members of the family. Often those who have become Christians attend these feasts, and in some half-disguised way or other give them when it falls to their lot. Sometimes in case of sickness in the family neighbours and relatives declare some one of the gods of the neighbourhood has been offended and must be appeased, when some weak Christian, perhaps, makes an offering, or vows *that he will do so, in* order to be released from the anger of *the offended deity.*

Our converts are not, however, confined to this, nor to any one class. I mention these as some of the peculiar difficulties attending the work here. Some one may say, 'I would have nothing to do with such people.' Then you would not organize a Church in India, because morally this class is just about as good as any other caste in the country; and while the pharasaical castes are standing aloof, these no-caste people are placing themselves under our instruction, and are, notwithstanding all these infirmities, learning the truth as it is in Jesus Christ. Many of them have been born again and are shining lights in this terrible moral darkness. One of them who for years had led a consistent Christian life died within the year, and he 'died well.' His sickness was protracted, and at times he appeared uneasy, but as he came down near death he testified clearly that he had no fear, his peace was made, and Christ was with him. All classes are beginning to judge more correctly of the power of Christian truth, and there are representatives from all of them coming into the Christian Church, and the day is coming—blessed be God, when these caste and other distinctions shall be broken down and all the people be given to Christ for a possession. "For this let every child of God pray."

[When this work first commenced nothing was thought of this marriage question: no one anticipated these difficulties, and the people naturally went on marrying their children and following generally their old social customs. When they were shown the evils of these idolatrous rites, they could not at once see why their social customs should be disturbed, and hence great opposition arose, and many who had professed Christ continued for a time to oppose a change in these respects. Hence these difficulties mentioned. There is, however, great growth every year in strength to renounce all that is not right, and soon these trying idolatrous customs which are interwoven through all the social life of this people will be relics of the past.]

MORADABAD.

Rev. G. H. McGrew, *Missionary.*

"The year closes with a few unusually favorable signs. As these 'signs' appear almost every year and disappear again, they are not to be 'sought after.' But coming unsolicited as these have done, we venture to mention a few of them at the risk of being called on hereafter to give their further history.

Some time last year a Soldier, the Adjutant of the native regiment stationed here, a Sikh, in the prime of life, began to come to the services, and about six months since he began to hold private interviews with us. A number of his comrades now attend the Sunday afternoon services quite regularly and seem to be interested in what they hear, although none of them, except the man above-mentioned, are open inquirers. Recently the post of Assistant Master in the regimental school became vacant, and this Adjutant sent to us for a Christian to fill the place.

The famine has brought a large number of persons here who wished to be baptized on short notice. This has compelled us to be unusually cautious, and none but well-known enquirers have been baptized.

The most interesting part of our work has been among the shoe-makers. The young man of that caste who was baptized last winter has held his own bravely, and has successfully resisted the attempts to drive him away from his family and home. He has been of great service to our work. His father, mother and uncle's family, as well as many others, are only waiting until the pressure of the famine is removed to be baptized. Among those whom I intend to baptize at once is Balak Dass, the man who resisted Brother Bailey's work so pertinaciously at Sumbhal.

The Sunday-school has done its work very well. The attendance has been uniformly good. After the public discussion with the Mohamedans ended, the Moulvies made a systematic effort to keep boys of that class away from the Sunday-school. They succeeded in frightening the parents and boys for a time; but after a few weeks the greater number came back. The Berean Lesson leaves have given general, but not

universal, satisfaction. The gaps left between the lessons are too wide, and heathen boys who have no home-teaching do not fill them up. The Christmas celebration was a great success. It had two favourable features. It was managed by the native brethren, and the money for it was subscribed by the English people in the station and by native gentlemen in the city.

The schools have been kept up as usual. The attendance has materially fallen away since the commencement of the hard times. In February a further reduction of Rs. 104 a month was made in the Government grant. At the same time information was given, that in future, the Government will regard the High School as a middle grade *A* School, and that it would be under the control of the Local Committee. This reduction in the Grant made necessary a further reduction in the pay of the teachers, or acquiescence in the suggestion of the Government, that the school should cease to be a High School. And not feeling at liberty to take the latter course without the consent of the Conference, the first line of conduct was followed. The teachers cheerfully acquiesced in the reduction of nearly twenty per cent. in their pay, already none too large and the school went on as usual, but without a second master. After the experience of the year, it is our deliberate opinion that unless more money can be secured for the coming year, the High School should be reduced to a Middle Class School, teaching English up to the Third Class. We make this recommendation with regret, for it seems to us that there should be in our Mission at least one High School. But it is not fair to boys, to the school, nor to the Mission to bring our students, trained by such teachers as can be secured by the miserably small pay which we have been giving into public competition with boys trained in the well-appointed schools of the Government. Six boys were sent up for the Entrance Examination, four of whom passed.

In all the out-stations the work has been kept back by the famine. At Byrampur and in the adjacent villages under the care of Manphul Singh the pressure has been especially heavy. Several Christian families have been forced to leave their homes and to seek refuge elsewhere. A majority have gone under the direction of their Native Pastor, but a few have wandered away and are now out of our knowledge. This work, though

thus hindered, has grown in depth and interest, and the number of baptisms has not varied greatly from that of last year.

At Chandausi, the Christian community has increased somewhat in number, chiefly by the moving in of men who are employed in different capacities on the Railway. There are a few well-instructed inquirers, and the school for Chumars is doing fairly well. This school is supported by private subscription. Early in September the house of the Native Pastor was set on fire by some unknown persons and burned to the ground. Efforts were made to discover the guilty parties but without success. Nor can any specific or sufficient reason be assigned for the crime. The house was promptly rebuilt through aid secured from the contingent fund.

At Chandpur, in the district under the charge of Andrias, after long and discouraging efforts, seven persons have recently been baptized. Of these, two are respectable Chumars who are engaged in cultivation. The remaining five are the wife and children of one of these. The wife of the second man has not yet been baptized. A large number of people in this vicinity are interested in Christianity, but the 'social pressure' keeps them from embracing it, though many at present seem very nearly ready.

A review of the whole year impresses us that in the line of direct evangelization, progress has been made; that the Native Church has grown in a knowledge of spiritual things, and that we have grounds for thankfulness. On the other hand, the outlook for the schools is anything but hopeful.'

SUMBHAL.

REV. ZAHUR-UL-HAQQ, *Native Minister.*

"WHEN I came to Sumbhal at the beginning of this year I commenced my work by preaching in the bazaar. Large crowds gathered at first to hear the new preacher, and especially many Mohamedans came. The leading men of this sect seeing this, and hearing that the new preacher was a convert from their religion, called a meeting, raised subscriptions, and hired two preachers of their own to give their whole time to opposing and refuting our preaching. They were to watch for our coming, *and wherever we* were arranging to preach they were to *commence before us.* And when we did preach they were to

point aimed at in the teaching. These schools are really but one, being in the same building. The influence of this school on our work is very good indeed, as the boys or young men who learn here for a short time, from one to two years, go back to their villages, and there work again and exert an excellent influence over others. Nothing is aiding so much in elevating our people religiously as the well-established and well-instructed men and women who are being scattered throughout the field living in their old homes and supporting themselves by farming or weaving. It is a condition of entering this Amroha school, that after two years at most they will return to their villages again and live as before. The feeling that a man who can read his letters can no longer do manual labor is thus being dispelled, and a desire is increased for learning to read for the sake of reading and learning something. Those selected for the school are young men who have homes, and, as far as possible, those are selected whose betrothed wives are in the Girls' Boarding school at Moradabad. Thus intelligent Christian families are formed.

The people have commenced to give for the work of Christ—though few can give anything this year. It is with the greatest difficulty that cultivators, and especially weavers, can obtain food in these days. In every part of the circuit there are now men who are strong and decided Christians, and who, from the love of Christ, aid us in all the work. With their assistance many of the inconsistencies and difficulties in the Church are being overcome and removed, especially the customs of marriage, so far as unworthy of Christians, and all other old and injurious customs are being laid aside.

There are seven circuits in this appointment in which preachers or exhorters live and work. The work is all arranged in regular plans, so that each preacher has his villages marked out for each day in the week. Thus the people know when they may expect the preacher, and all the Christians are reached and the families all instructed. There are usually from fourteen to twenty villages in each circuit where Christians reside. The statistics show seven hundred and three Christians, great and small, in these villages."

BIJNOUR.

Rev. A. D. McHENRY, *Missionary.*

"During the past year we have been blessed with considerable success in our work. There has been a perceptible growth in spirituality among many of our Christians, which manifests itself in their lives being more exemplary than formerly. There have been twenty-three baptisms during the year; fifteen of whom were children, and eight adults. Two of the latter class give more than ordinary promise of being valuable additions to the Church. Faujdar Khan, a Mahomedan, was collecting agent for the owner of a village near Bijnour. He heard the Gospel preached in the bazaar and became desirous of knowing more about the Christian religion. Searching in the bazaar for a copy of the Gospel he was directed to our Colporteur. He purchased the book, and asked where he could find some one to explain it. He was sent to the native pastor, and became a regular visitor at his house. After a while he professed himself convinced of the truth of Christianity, and desired baptism. His wife who was at her father's house declined to follow him and he was deferred, in the hope that she would yield. In the meantime the villagers and his employer becoming aware of his intentions turned him out of his employment, and his house was robbed. Being thus turned out, we aided him in securing work. He seems humble and sincere, and is still firm in his belief and profession. One of his sons was baptized on the following Sabbath, and his wife having held aloof from him for several months, came a few weeks ago with the rest of their children. She has not yet received baptism, but expresses a willingness to do so.

Prabhu Dyal was a Hindu and a brother of Mrs. Josephine Merrill, whose interesting history was given in last year's report. Ever since the discovery of his long-lost sister he has been an earnest listener to all her instructions. He soon began to give up his idolatrous practices, and a few months ago he with all his family was baptized. He has a large circle of relatives, who are much moved over the step he has taken, and who, through him, have been brought under the influence of his sister *Josephine. We hope* this is only the beginning of a *large harvest.*

Early in the year the Sunday-school for Hindu and Mahomedan boys was united with the one for our Christians. No objections were raised; and the attendance of the heathen boys connected with the day-school has been very good, and an unusual interest in the Scripture lessons has been manifested by them all. During the last quarter especially, the lessons concerning the Missionary life of St. Paul have been made very entertaining to the boys by means of a large map illustrating the travels of the great Apostle. Our Sunday-schools, which are growing in interest and usefulness, are the most encouraging part of our work.

We have two Anglo-Vernacular schools, each of which has an average attendance of about fifty boys. No Government aid is received for these, and they are conducted on as cheap a scale as possible. They are under the control of competent and thoroughly Christian head-masters, each of whom endeavors to make his school as great an evangelizing agency as possible. Nearly all the boys in these schools regularly attend the Sunday-schools, and they receive instruction in the Bible in the day-schools. There are about twenty Christian boys in these schools, and we could gather in many more had we the means to support them.

About the first of July a Boarding school for the daughters of our native Christians was opened. The village Christians, while appreciating an education for the boys, do not consider it at all desirable for their girls. At first we had only four boarders, the daughters of our native preachers. We were seconded, however, in our endeavors to induce the parents to send their girls, by the pressure of want from the famine, and from time to time girls have been sent in until the number of boarders has reached seventeen. These are placed in the care of Peter Merrill and his excellent wife Josephine, who look after their food and clothing, and see that they are kept under proper discipline. There are six day-scholars; so the school numbers twenty-three. These are bright and interesting girls, and promise to add much to the efficiency of our work. Already they are a help in the singing and Sunday-school exercises."

[As a separate report is published of the work carried on *by the ladies of* the Mission, little mention is made of it in *this report.* The Missionaries' wives are actively engaged in

work among women and girls; and there are in the district two single ladies from America, five ladies employed in this country, and more than fifty Christian Bible-women and teachers, besides many faithful workers among the wives of the native preachers. Medical zenana work is carried on in three cities. There are fifty-two girls' schools, with one thousand one hundred and fifteen pupils, and scores of homes are open to the Bible-women in the cities and villages. The work is in many respects encouraging. Yet discouraging in this that immediate fruit is seldom seen except where Bible-women work in families of inquirers, and thus the entire family is brought intelligently to Christ. Perhaps more might be gained were the Bible-woman to give more especial attention to those places where labor is concentrated on account of the inquiring spirit of the people.]

OUDH DISTRICT.

REV. E. CUNNINGHAM, PRESIDING ELDER.

WE close the year with deepest gratitude and most fervent praise to Almighty God, who in answer to prayer saved our Mission work and the people of this province from the horrors of famine, and has given us a year of more than average prosperity.

Almost every kind of Mission work known in India is carried on in this province. Our force is large in numbers and better in quality than ever before; and though we have had one defection, our Native Assistants have improved in intelligence, devotion, and spirituality. Almost all are paid; none are *hirelings*. Our District Conference was larger in numbers, shorter in time, and better in results than last year. I have increasing confidence in our Native Helpers. They are all preachers. Indeed, our whole force, except three American Missionaries who have been pressed with other duties, has been more or less *engaged in bazar and village preaching*. Still I must record, *and that too in no fault-finding* spirit, that we have not a single

native preacher of any grade who can justly be termed an *Evangelist*. I fear we never shall have, except in spite of our present system. I cannot think the fault lies wholly with them. Methodism never has failed in any other country to raise up evangelists. It has hitherto in this province, but I fully expect yet to see them. The problem of just how to use foreign money and appliances, so as to stimulate pure evangelism among our Indian and Native Christians, is not yet solved. The problem of how to be thoroughly Christian, and "yet touched with the feelings of the infirmities," opinions, prejudices, doubts and fears of Hindus and Musalmans is still in solution. Happy the man who can say "Eureka."

The Churches are improving in spirituality; they recognize the pastoral office, and try to support their pastors. The amount they give is small, but we trust it will increase. I wish the outlook for a self-supporting Native Church were as hopeful to me as it is to another Missionary, whose remarks are quoted in this Report.

The Sunday-school scholars have decreased about 95.

The pupils in the day-schools has decreased notwithstanding the formation of two new Christian schools—one in Lucknow and the other in Cawnpore. There has been little or no improvement in the kind of education given in the non-Christian schools.

We have had more access to educated Natives than before, and with encouraging results. We have done more itinerating and bazar preaching, but the sales of books and tracts have been less.

There have been from among non-Christians 33 adults and 41 children baptized. There have also been several conversions of nominal Christians.

The work of the Woman's Foreign Missionary Society has been successfully prosecuted in the principal stations of the district.

Grants-in-aid and local subscriptions, etc., have amounted to one-fourth the whole expenses of the Mission. Our best thanks are hereby tendered to Government and to all who have *assisted us.*

LUCKNOW.

Rev. H. MANSELL,	*Missionaries.*
Rev. J. H. MESSMORE,	
Rev. T. CRAVEN,	
Rev. J. MUDGE,	
Rev. I. FIELDBRAVE,	*Native Pastor.*

Bazar Preaching. H. Mansell, Missionary. Our whole preaching force has been organized, and the siege of Lucknow maintained at seven important points since January last. There has been much discussion, especially by Mahomedans who demanded that we perform miracles to demonstrate the truth of Christianity. Several small tracts have been written for their instruction, but the miracles have not been shown. A new work of much promise has been opened at Sa'adut Gunge, where a regular week-day service is now held among non-Christians of low caste. One young man who was baptized was much persecuted, but stood firm. This work is very hopeful.

Schools. Three new schools have increased the number of pupils by 200. The grade and expenses are about the same as last year. The Masters are mostly young men, but their blood seems to have grown thin. We hope for better things next year; but every year seems to bring some new requisition from Government, which makes it more difficult to teach our course to comply with Grant-in-aid Rules and secure good results in examination. The Bible is taught in all the schools.

Sunday-Schools. All the non-Christian Sunday-schools are now included in the Native work, while all Christians unite in one Sunday-school connected with the English Church. The whole work is supported by collections made in the station. Besides a decrease of 150 in attendance, the work has suffered by the removal of some of our best teachers, who were members of the English congregation. Still it is prosperous and hopeful. The Sunday work crystallizes and supplements all the Bible instruction of the week.

The Centennial School, so called because the funds for its small endowment were collected in the centennial year of American Methodism, is a Day and Boarding School for Christian boys. Fees Rs. 5 per mensem are charged for board and tuition.

26 boys attended during the year. The standard will be raised to Entrance to Calcutta University.

Work among educated Natives. This has been carried on since January last by Baboo Ram Chundra Bose with good success. The Baboo resigned a salary about double what he now receives in order to preach Christ to his educated fellow-countrymen. For some months he delivered weekly lectures in English at the Mission Chapel on Saturday evenings. About 100 Native gentlemen attended: the lectures were well received, and have been published. Bible classes and house visitation accompanied this work. In this kind of work the Baboo has visited many of the principal stations in the North-West Provinces, and has everywhere been well received and attentively listened to. The experiment has grown to assured success.

Native Church. I. Fieldbrave, Native Pastor. The Church had been sometime without a pastor when he came. From some he received that cold greeting which, whether on the Equator or the Poles always comes from a backslider's heart. Good sense, a warm heart, faithful preaching and pastoral visitation thawed them out. They now pay Rs. 20 per mensem, with about as much grumbling as an average Home Church; they also pay current expenses and propose repairs and a new pulpit. The congregations are good, and the spiritual tone much better. Ten non-Christian adults have been baptized, but some of them are not standing firm. One local preacher has been suspended.

English Church. J. H. Messmore, Pastor. The New Church was dedicated in March. It cost, including lot and furnishing, Rs. 20,000. About Rs. 2,000 are not covered by good subscriptions. The Church was hardly dedicated when, by the amalgamation of Oudh with the North-West Provinces, many of the members and congregation were transferred to Allahabad and other stations. This was a severe blow to our infant Church. The congregations are much smaller; the full amount for the Pastor, Rs. 1,500, will be raised. It seems hardly possible that more than Rs. 1,200 can be paid next year. The spiritual tone of the Church is good, and the Sunday-school, of about 200, very interesting and successful. The Dasahra Services were largely attended and full of interest; many were converted and went out to different stations of India.

THE PRESS. T. Craven, Superintendent. With admirable economy the reduced appropriations of the Press have been so used that about the usual amount of work has been done. The small endowment is in a satisfactory condition, and the current expenses are met. If the sale of books be at all commensurate with the issue, much good must be done.

LUCKNOW WITNESS. J. Mudge, Editor. The *Witness* is now in the sixth year of its existence. Every year, except the present, has noted an increase of subscribers. The enforcement of new rules of payment has reduced the subscription list. The payments are, however, more promptly made. It is by far the best family and religious paper in North India; and the Editor receives many assurances of its popularity and usefulness among its readers. It is still far short of the ideal of its proprietors, and no efforts will be spared to realize that ideal.

The work of the Woman's Foreign Missionary Society has been carried on with great energy and success during the year.

CAWNPORE.

REV. J. W. WAUGH, } *Missionaries.*
REV. S. KNOWLES, }

NATIVE WORK.

J. W. WAUGH, Missionary, writes:—"There has never been a prosperous Native Church in Cawnpore. The present Native Church is made up of some thirty members and probationers, who are in the employ of Government or business men, as clerks, agents and Mission employés with their families.

We have a good local preacher and an exhorter, a graduate of the Theological Seminary at Bareilly, who give all their time to bazaar preaching. Brother Knowles, though engaged in English work, has given valuable aid by his effective bazaar preaching, and has kindly taken charge of the Colportage work.

There are three boys' schools, with an average daily attendance of 140 pupils: these are conducted on an economical scale, and are specially valuable as the centers of three city Sunday-schools, nearly all the boys who attend the day-schools

being present every Sabbath in these Sunday-schools. We have great hope in the teaching of the word in these Sunday-schools."

ENGLISH CHURCH.

S. KNOWLES, *Pastor.*

Since February a number of members have been transferred to other stations. Besides the regular services at the Chapel, a Wednesday evening service is held at the Cawnpore Girls' School. The Church pays its pastor Rs. 1,500, raises Rs. 800 for repairs, purchase of carriage, keeping of horse, etc.; defrays current expenses, and has raised Rs. 850 for the enlargement of the church. It has also assisted the local native work. The work of enlarging the church has been commenced.

The Pastor reports "a greater spirit of active evangelism among the members than last year." The Sunday-school is in a prosperous condition, numbering about 180. Many of the members are pupils of the Memorial and Cawnpore Girls' Schools. The whole work is prosperous and very hopeful. From this Church and Sunday-school there ought to go forth many preachers and teachers of the glorious Gospel. The pastor renders valuable assistance in the native work, as above noted.

THE MEMORIAL SCHOOL, J. W. WAUGH, *Principal.*

The success of both schools has fully justified the step by which the girls were made an independent school, now known as the Cawnpore Girls' School. The present has been by far the most successful year of the Memorial School. The finances have been most admirably managed; the health, education, discipline, moral and spiritual tone of the pupils have been very good. One lad only went up for examination for admission to Calcutta University, and he passed successfully in the second grade.

The religious tone of the school was much raised by the attendance of the pupils upon the Dasahra services at Lucknow.

Our staunch friend, H. Petman, Esq., has generously given *Rs. 10,000* as an endowment, the proceeds of which are to *furnish education* and board to poor pupils. This will, we hope,

make the nucleus of an endowment which shall increase to many thousands.

The Zenana work of the Woman's Foreign Missionary Society has been carried on by Mrs. Waugh.

BARABANKI.

REV. J. T. JANVIER, *Native Minister.*

WE have a church of six persons—all Mission employés—in the "hired house" of the Native Minister, the rent of which is paid from funds collected in the station. He, with a local preacher and colporteur, is constantly and faithfully preaching the word—in bazaars, villages and melas. A number of villages on the line of the O. and R. Railway have been visited. There is no opposition, but sometimes an invitation to a friendly discussion. There is a growing conviction among non-Christians that the Christian religion will finally prevail; this does not amount to conviction of sin, belief on Christ and desire to confess him. Christianity is not merely a new belief, but a new caste. The people fear proscription, and sometimes say, "You read and preach to us and want to put water on our heads, and then we shall be left to starve." The Native Minister writes: "One Brahmin has been baptized and has gone back to his home to live. Another inquirer, a *faqir*, but not a beggar, is doing much good work in the villages. He always carries some books which he gives to those who will carefully read them. He is constantly speaking of Christ and his miracles and saying, 'What a good *guru* he is.' Through this man's efforts Christ's name is widely spread abroad in the villages. The day and Sunday-school work is moderately prosperous."

The Native Minister's wife visits the zenanas as much as home duties will permit, and a girls' school, under the patronage of the W. F. M. S., is maintained. Our best thanks are hereby tendered to the residents of the station, who have aided our work by their contributions.

ROY BAREILLY.

REV. J. T. McMAHON, *Missionary.*

THE Missionary and his native helpers are widely and *favorably known in the district.* Their teaching, however, meets

with the most determined opposition from Musalmans. Last year the agent in charge of the bazaar forbid the shop-keepers allowing him to stand and preach in front of their shops. He was thus obliged to go ontside the bazaar and preach. At the beginning of this year this Musalman agent gave him a shop at which to sell books and permission to preach all he desired. He also came to the Missionary's house, and bought a Testament—and all without one word from the Missionary. He attributes the change to the power of the Holy Ghost, convincing the man of his error. The Mohammedans themselves have renewed preaching—if simple abuse of us can be called preaching. We do not retaliate, and the people are beginning to see the difference. A few weeks ago a young man said to Mr. McMahon, "If you will abuse the Mahommedans I will listen to you.

SCHOOLS. "All except one are small village schools, and, together, contain 273 boys. No grant-in-aid is received. I have closed three village schools on account of the opposition of parents, (who feared I was hastening religious instruction too much), and the indolence of teachers. When the people see their children growing up in ignorance they will probably be ready to have the schools re-opened."

SUNDAY-SCHOOLS. "The boys are now pretty well grounded in the truth, and are not ashamed to sing at our Sunday-school *melas* in the presence of their heathen friends. Five Hindu and Mohammedan boys, in my presence, without aid, wrote brief accounts of the Jews from Abraham to Elisha. English gentlemen who listened to them said, 'They did the writers great credit.'"

SELF-SUPPORT. "The Hindus are good givers. It is admitted that one-fifth of the people of India live on religion. Four-fifths of the people feed this one-fifth out of religious regard. There is no reason why the Indian Church should not be self-supporting at once. Any Christian who will start out as a "holy man," or a *faqir* Christian, will be as sure of being fed by pious Hindus as were the disciples of Jesus by the people. Hindus give to Mahommedan preachers and priests, and Mahommedans give to Hindu priests. I have known Christ*ians to give to* Hindu and Mahommedan priests. Since giv*ing is regarded* in India as a religious act, and Christians

are supported either by the state or from Home, the poor Christian is compelled, as he thinks, to give to these men who live on charity. But in most cases converts seeing that their preachers are much better paid than themselves, lose the knowledge of giving which they had as heathen, and after ten or fifteen years we begin again to teach them how to give. Every Hindustani preacher ought to be left to get his support from the people to whom he preaches. His family might receive house rent, and, in extreme cases, aid. His children should always be aided in getting a good education. I have myself often been fed, and in a few cases money has been given me. If I had learned in my youth to sit on the floor and had a stomach suited to a Hindu's food, I could for six months of the year live among these people, who are never so happy as when entertaining a priest or religious teacher. These people look with equal disfavor on a man who is paid to preach. It seems to me that God has prepared these people to be a self-supporting Church, and in doing as we do, we are kicking against the pricks."

The sales of books and tracts have, owing to the extreme pressure of threatened famine and small attendance upon melas, been less than usual.

The work of the Woman's Foreign Missionary Society has been most efficiently managed by Mrs. McMahon.

GONDA AND BAHRAICH.

REV. B. H. BADLEY, *Missionary.*

THE Missionary writes:—

"Our work has gone steadily forward during the year. The early months were given to itinerating, and two lengthy tours were made, one extending to the Nepaul border and through many villages where the Gospel had never been preached. We had arranged to visit the great *mela* at Tulsipore, and, along with the native helpers, arrived at the spot the day before it was open, only to hear a proclamation closing the fair on account of the cholera. This sickness raged in both districts quite extensively and interfered with our work: the attendance upon the schools was perceptibly less, and itinerating in certain directions impossible.

During the latter part of the year the *melas* at Ajudhiya, Manurama, and one or two others, were visited by the native helpers.

Five adults (all Hindoos) have been baptized: these are cultivators living at Ellenpur. The case of one, a girl of seventeen, was very interesting, and was noticed at length in the *Lucknow Witness*.

Several children have been sent to the Orphanages.

The school work has continued about the same. Two zemindars near Gonda render valuable assistance to the schools in their villages. All the schools are vernacular: that at Gonda is the largest, enrolling 140 boys. The girls' schools at Bahraich and Colonelgunge have done well.

Our heathen Sunday-schools continue to flourish. The International Lessons have given us excellent subjects for sermons and talks to the children during the year. The vernacular children's papers published at our Press are a great help, as are the cards and picture books. As an experiment we have opened a Sunday-school in a village near Gonda, the government school teacher collecting his boys for us on Sabbath. Of course we do not enter the school-house. In dry weather a large tamarind tree, and in wet weather the zemindar's house furnishes accommodation. The boys are learning, and the people are pleased.

The two Colporteurs (N. I. B. S.) have labored efficiently during the year: native helpers have also done well in selling books and tracts, and great good has been done in this way.

At Ellenpur we are building a small church as a famine relief work. This has kept from suffering several Christian families whose fields were dried up by the fierce heat of July and August. Rs. 100 or more have been collected for this church: nothing will be asked from the Society. When finished it will accommodate our growing congregation of Christians and Hindoos."

The work of the Woman's Foreign Missionary Society is steadily carried on by Mrs. Badley.

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SITAPUR.

REV. J. E. SCOTT, *Missionary.*

"THE Church consists of 26 adults and 18 children: of these 15 are members and 11 probationers. There are in addition to these 26 other Native Christians in Sitapur belonging to the Roman and Church of England communions who sometimes attend our services. Three adult Mohammedans, four Hindus and two Christian children have been baptized during the year, all of whom are standing firm.

The people are all poor, some of them servants of the Missionary, others without regular employment; the heartiness with which they engage in devotional exercises, the spirit of humble enquiry in the Bible readings and the walk and conversation of nearly all convince the Missionary in charge that Christ is saying to them as he said of old: 'Fear not little flock for it is your father's good pleasure to give you the kingdom.' A neglected Eurasian family without religious training or spiritual oversight being visited, exhorted and prayed with, desired to join our Church as probationers, and were received.

SCHOOLS. There is a Middle grade school at Khyrabad, having on the rolls 105, with an average attendance of 85; there are also three branch schools in villages near Sitapur. The whole number of boys attending these schools is 189.

SUNDAY-SCHOOLS. These are held in connection with all these schools, and Bible teaching is quietly, gladly and profitably received. A Christian Sunday-school is also held in the Chapel. Vernacular Sunday-school papers, reward tickets, etc., contribute much to the interest of the schools. On the first Sabbath in each month a Union S. S. meeting is held in the Chapel, attended by the boys from the villages and their teachers and the Christian Sunday-school. The boys recite verses of Scripture, the catechism and the Lord's prayer, and sing bhajans. These are always occasions of much interest.

ITINERATING AND BAZAR PREACHING. During the last two years nearly the whole field has been explored; only three points are occupied, namely, Sitapur, Khyrabad and Misrikh. A man is very much needed for Lakhimpore, an important *center, thirty miles from* Sitapur. It is believed that the one

and-a-half millions of people can be more effectually reached by regular preaching tours from these centers than by a zealous effort to spread over the whole district. At these points regular bazar preaching is kept up throughout the year. One convert says he received his first impression from the preaching of Simon Jacob."

The sales of books and tracts have been less than formerly.

The native helpers' wives have done regular work in the Zenanas.

HURDUI.

REV. A. C. PAUL, *Native Minister.*

THIS circuit has well-to-do Christians, landholders living at four principal points in it. These all ought to be centers of light and Christian influence. Two of them are; but I fear the bad lives of some of our members do more harm than the preaching of the others can do good. This circuit received in January last two young men from our Theological Seminary. One of them was stationed at Shahabad, a large Mohammedan town of bad repute, and the other at Madho Gunge, a former retreat of Nerpat Singh, one of those Robin Hoods who used to defy the Nawabs of Oudh.

The people about here are very ignorant and ill-mannered; at first they gave our preacher a great deal of trouble, and still do occasionally. A Christian zemindar and exhorter of our Church lives near by and helps our cause very much.

Some people at Shahabad persecuted our preacher for a long time. They even went so far as to tear up a Bible. He bore all patiently, and is going on quietly with his work among low caste people. He has a small school and a number of people who come to him for regular religious instruction. Shekhpore is a village owned by another Christian zemindar and exhorter, who is a well educated man and a good preacher. He labors among the people as his other duties allow.

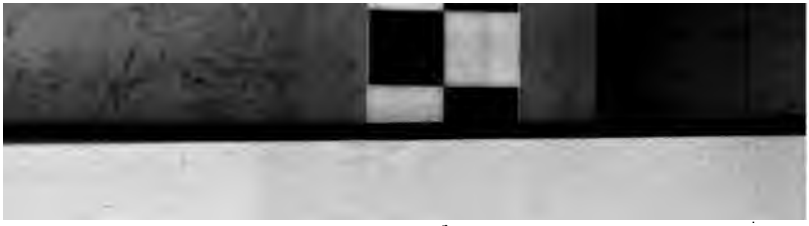
The schools have been maintained at the same low cost and with more efficiency than formerly. Sunday-schools are kept up in connection with them. There have been 11 non-*Christians baptized* during the year: all of these are from among *the poor and some* from low castes.

The Native minister's wife directs the girls' schools and the other work of the Woman's Foreign Missionary Society.

The property has been slightly improved during the year. Our best thanks are due to the residents of the station who have helped us.

Each year's survey of this field brings to light some new difficulty in the work arising from our own ignorance and weakness, or the covert compacted and disciplined force of the hoary systems we are antagonizing. We must, however, record that in our hearts the conviction of the ultimate and complete triumph of Him, "who must reign until he hath put all things under his feet," is deepening. With serene confidence we lift up our eyes toward the light of that day.

—oo—



Minutes

OF THE

FOURTEENTH SESSION

OF THE

NORTH INDIA CONFERENCE,

FORMERLY THE INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

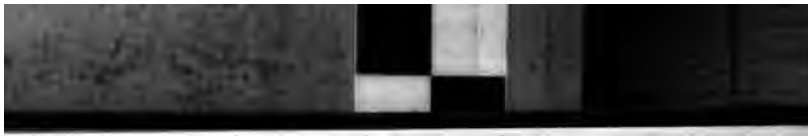
HELD AT

Bareilly, January 9-15, 1878.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1878.



OFFICERS OF THE CONFERENCE.

President:

J. H. MESSMORE.

Secretary, B. H. BADLEY. *Recdg. Secy.*, G. H. McGREW.
Asst. Secy., J. MUDGE. *Corpdg. Secy.*, E. CUNNINGHAM.
Ver. Secy., I. FIELDBRAVE. *Treasurer*, D. W. THOMAS.

Publishing Committee.

	Elected.	*Term Expires.*
H. MANSELL,	1876,	1879.
J. H. MESSMORE,	1877,	1880.
JOHN THOMAS,	1878,	1881.

Board of Education.

J. H. MESSMORE,	1878,	1879.
J. W. WAUGH,	1877,	1880.
E. CUNNINGHAM,	1878,	1881.

Finance Committee, and Board of Conference Trustees.

J. H. MESSMORE,	*Ex-Officio.*	F. M. WHEELER,	For 1878.
D. W. THOMAS,	do.	H. MANSELL,	
E. W. PARKER,	do.	T. J. SCOTT,	
C. W. JUDD,	do.	J. W. WAUGH,	
E. CUNNINGHAM,	do.	T. S. JOHNSON.	

Conference Sunday-School Union.

President—J. W. WAUGH.

Secretary, J. MUDGE. *Treasurer*, T. CRAVEN.

Trustees of the Theological Seminary and Normal High School.

	Elected.	*Term Expires.*
E. W. PARKER,	1878,	1879.
H. MANSELL,	1878,	1879.
G. V. BENSON, ESQ.,	1878,	1879.
T. S. JOHNSON,	1878,	1880.
E. CUNNINGHAM,	1878,	1880.
S. E. MARSTON, ESQ.	1878,	1880.
T. J. SCOTT,	1878,	1881.
J. W. WAUGH,	1878,	1881.
DR. J. H. LOCH,	1878,	1881.

Trustees of the Memorial School, Cawnpore.

	Term Expires.		*Term Expires.*
S. KNOWLES,	1879.	DR. J. H. CONDON,	1879.
J. T. McMAHON,	1879.	H. B. McLEAVEY, ESQ.,	1880.
J. H. MESSMORE,	1880.	W. H. GILBERT, ESQ.,	1880.
B. H. BADLEY,	1880.	H. PETMAN, ESQ.,	1881.
J. MUDGE,	1881.	A. BEER, ESQ.,	1881.
T. CRAVEN,	1881.		

Committees of Examination.

First Year.—A. D. McHENRY, R. GRAY, H. A. CUTTING.
Second Year.—S. KNOWLES, T. S. JOHNSON, J. THOMAS.
Third Year.—H. MANSELL, H. JACKSON, I. FIELDBRAVE.
Fourth Year.—T. J. SCOTT, J. T. McMAHON, ZAHUR-UL-HAQQ.

For Admission on Trial and Local Orders.—

G. H. McGREW, J. E. SCOTT, J. T. JANVIER.

Have any entered this Conference by transfer or
M. L. BANERJEA.

Who are admitted on trial?—MAHBUB KHAN.

Who remain on trial?—THOMAS GOWAN.

Who are admitted into full connection?—G. H. M

Who are the Deacons of the First Class?—*None.*

Who are the Deacons of the Second Class?—RICHA
ALBERT D. MCHENRY, JEFFERSON E. SCOTT.

Who have been elected and ordained Elders this
THOMAS, ISAAC FIELDBRAVE, HORACE J. ADAM
CUTTING.

Who are the supernumerary Preachers?—H. JA
WHEELER.

Who are the superannuated Preachers?—*None.*

Was the character of each Preacher examine
strictly attended to.

Have any located?—*None.*

Have any withdrawn?—*None.*

DAILY PROCEEDINGS.

FIRST DAY.

BAREILLY, *Wednesday, January 9th*, 1878.

THE North India Conference of the Methodist Episcopal Church convened in Bareilly to hold its fourteenth annual session Wednesday, January 9th, 1877, at 11 o'clock A. M.

The opening religious services were conducted by J. W. Waugh: the hymn commencing

"O for a thousand tongues to sing"

was sung, the 52nd chapter of Isaiah was read, after which prayer was offered, in Hindustani, by John Thomas, and in English by J. W. Waugh.

The roll was called by the Secretary of the last Conference, and twenty-nine members responded.

In the absence of a Bishop, J. H. Messmore was elected President. B. H. Badley was re-elected Secretary; J. Mudge, Assistant, and G. H. McGrew, Recording Secretary.

The first disciplinary question,—Have any entered this Conference by transfer or re-admission? was asked. The Secretary read the transfer of M. L. Banerjea (an ordained Deacon and Probationer of the first year) from the Newark Conference, and he was introduced to the Conference.

The eighth disciplinary question,—Who are the supernumerary preachers? was asked. The relation of R. Hoskins (returned from America) and of P. M. Buck (in America) was changed to effective.

The rules of order of last session were re-adopted.

The Rev. G. H. Rouse of the Baptist Missionary Society, Calcutta, was introduced to the Conference.

A resolution to the effect that one of the Hindustani members of Conference be elected vernacular Secretary for the purpose of better informing the Hindustani members as to the proceedings of Conference was after amendment adopted. John Thomas was chosen as vernacular Secretary, but declined serving, and I. Fieldbrave was elected in his place.

A communication from the Rev. J. D. Brown of Harrisburgh, Pa., (U. S. A.,) formerly a member of the Conference, was read, and was listened to with great interest. The President, Secretary and Corresponding Secretary were appointed a special committee to reply to the letter, and also to hold communication with the Missionary Society in regard to the question of Mr. Brown's support.

It was voted that the daily sessions of Conference begin at 11-30 *A. M., and close at 2-30* P. M.

The Presiding Elders having been appointed a committee to present nominations for the standing committees, reported, and the Conference approved, as follows:

On Statistics—

B. H. BADLEY, J. H. GILL, A. D. MCHENRY.

Sunday Schools—

T. CRAVEN, JOHN THOMAS, R. GRAY.

State of Church and Mission work—

T. J. SCOTT, H. MANSELL, N. G. CHENEY, ZAHUR-UL-HAQQ, J. T. JANVIER.

Auditing Committee—

T. S. JOHNSON, J. W. WAUGH, J. T. MCMAHON.

Publishing Minutes—

SECRETARIES AND SUPERINTENDENT OF PRESS.

Temperance—

G. H. MCGREW, S. KNOWLES, J. MUDGE.

Public Worship—

T. J. SCOTT, D. W. THOMAS, J. THOMAS.

Finance Committee—

The PRESIDENT, the PRESIDING ELDERS, and the TREASURER of Conference; and T. J. SCOTT, H. MANSELL, J. W. WAUGH, T. S. JOHNSON, and F. M. WHEELER.

B. H. Badley who had visited the South India Conference as a fraternal delegate from this Conference, made a brief report: and in accordance with the wishes of the South India Conference, two committees were appointed to act in connection with two other committees of the said Conference: one, in regard to securing facilities for obtaining legal titles to Mission property in India, the other, in regard to an English hymn-book, for the use of the Methodist Church in India: J. W. Waugh, J. Mudge and B. H. Badley were chosen as members of the first committee; and J. W. Waugh, E. Cunningham and N. G. Cheney of the second.

J. W. Waugh delegate, and E. Cunningham alternate delegate, from the Conference to the Presbyterian Synod of North India reported, explaining that on account of not being able to ascertain the time at which the Synod was held they were unable to be present.

On motion the Conference proceeded to choose the place for holding the next session. Cawnpore and Lucknow were named; Lucknow was chosen.

Communications from Dr. Reid, Corresponding Secretary of the Missionary Society of the M. E. Church, were read.

The special committee previously appointed to secure a power of attorney from the Missionary Society for holding the Mission Press property at Lucknow reported, and on motion the same committee was continued.

On motion the receipt of statistics was made the order of the day *for Thursday, 12 M.*

A memorial from the Rohilkund District Conference in regard to the qualifications necessary for candidates wishing to enter the Theological Seminary was referred to the Educational Board; as was also a memorial from the Oudh District Conference concerning the Centennial School at Lucknow. A resolution adopted by the Oudh District Conference in regard to the publishing a book of sermons in Hindustani was referred to the Publishing Committee.

Announcements were made, the doxology was sung and the benediction pronounced by the President; and the Conference adjourned.

SECOND DAY.

THURSDAY, *January* 10*th*, 1878.

CONFERENCE assembled at 11-30 A. M. S. Knowles conducted the opening devotional services. The roll was called.

The minutes of yesterday's session were read, and after corrections approved.

A communication from the Rev. J. M. Thoburn, appointed fraternal delegate from the South India to the North India Conference, was read, explaining his inability to be present at this session and sending greetings to the members of the Conference. At the request of the South India Conference a delegate was elected to attend the next session of the Conference to be held at Madras. H. Mansell was chosen delegate, T. Craven, alternate.

A communication from the Rev. J. M. Thoburn was read, concerning the subject of a joint committee of the two Conferences for securing better facilities for holding Mission property in India: referred to the special committee on this subject appointed at yesterday's session.

It was voted that in the Conference statistical reports all Mission schools in which English is taught be classified as Anglo-vernacular schools.

The order of the day was taken up and statistical reports received from the circuits and stations.

A collection was voted to defray the expenses of the fraternal delegate to the recent session of the South India Conference.

The second disciplinary question,—Who are admitted on trial? was asked. The name of F. W. Greenwold of the Kumaon District was presented; but it appearing that he had not been recommended in accordance with the disciplinary form, no further action was taken. Mahbub Khan, recommended by the Rohilkund District Conference, was admitted on trial.

The third disciplinary question, Who remain on trial? was asked. Thomas Gowan was continued on trial, to give an examination in this year's studies at the next session of Conference.

The Corresponding Secretary submitted the correspondence for the past year.

On motion the following committee was appointed for the purpose *of making needed changes* in the course of study: J. W. Waugh, B. H. *Badley, and John Thomas.*

On motion the Conference adjourned. The hymn

"God is my strong salvation"

was sung, and B. H. Badley pronounced the benediction.

THIRD DAY.

FRIDAY, *January 11th*, 1878.

Conference assembled at the usual hour. The Rev. G. H. Rouse of Calcutta conducted the religious services. The minutes of yesterday's session were read and approved.

The tenth disciplinary question,—Was the character of each preacher examined? was asked. The characters of the following brethren were passed, the Presiding Elders presenting verbal reports of the work in their respective districts: C. W. Judd, Presiding Elder, Kumaon District; N. G. Cheney, R. Gray (passed in the vernacular studies of the third year and continued as a Deacon of the second class), J. H. Gill (vernacular studies finished with exception of Sanskrit); E. W. Parker, Presiding Elder, Rohilkund District; T. J. Scott, F. M. Wheeler, H. Jackson, H. J. Adams (passed to the order of Elder); G. H. McGrew (passed in part of the English studies of second year, and in the Urdu of the vernacular course of the second year and received into full connection after answering the usual disciplinary questions); Zahur-ul-Haqq, H. A. Cutting and J. Thomas, (passed to the order of Elders); A. D. McHenry (passed in the vernacular studies of the fourth year except Gulistan, and continued as a Deacon of the second class): E. Cunningham, Presiding Elder, Oudh District; H. Mansell, I. Fieldbrave, (passed to the order of Elders). J. H. Messmore, J. E. Scott (not yet passed in Persian of the third year nor in vernacular studies of the fourth year, and continued as a Deacon of the second class); B. H. Badley (vernacular course finished), J. T Janvier, J. T. McMahon, J. W. Waugh, S. Knowles, T. Craven, J. Mudge.

On motion D. W. Thomas was appointed to receive and transmit to the Missionary Society's treasurer at New York the Missionary collections, amounting, as announced, to Rs 661.

The Auditing Committee presented its report, which was adopted. (See Report No. I.)

It was voted that hereafter each Presiding Elder in presenting the report of his district announce the balances in hand at each station in his district.

The following brethren were nominated as members of the Financial Committee for 1879: H. Mansell, T. J. Scott, J. W. Waugh, T. S. Johnson and N. G. Cheney; alternates, T. Craven, R. Gray.

The Committee having in hand the subject of annual allowances for the children of India missionaries reported, and was continued with instructions.

D. W. Thomas was duly nominated as Conference treasurer for the *ensuing year.*

A motion to adjourn prevailed; after singing, the benediction was *pronounced by* I. Fieldbrave.

FOURTH DAY.

SATURDAY, *January 12th*, 1878.

Conference assembled at the usual hour, and was opened with singing, followed by reading the Scripture and prayer by T. Craven.

Minutes of preceding session were read and approved.

A letter was read from the Rev. P. T. Wilson, formerly a member of the Conference and about returning to India. It was placed on file.

The Publishing Committee presented its report and at the same time that of the Superintendent of the Press. The report of the Committee was adopted. (See Report No. II.)

John Thomas was duly elected a member of the Publishing Committee, to serve three years, in the place of J. W. Waugh, whose term had expired.

The Rev. G. H. Rouse being about to take his departure from the station, at the request of the President addressed the Conference with brotherly remarks.

The Revs. J. H. Budden and H. Coley of the London Mission at Almora were introduced, and the latter briefly addressed the Conference.

A resolution in regard to the salaries of certain Hindustani members of Conference was on motion referred to the Financial Committee.

The eighth disciplinary question,—Who are the supernumerary preachers? was asked. H. Jackson was granted a supernumerary relation without appointment. A like relation was granted to F. M. Wheeler, it being the opinion of the Conference that he should return to America on sick leave. It was voted that the Treasurer be authorized to pay his travelling expenses to America.

The following resolution was unanimously adopted:—

Resolved:—That this Conference is very unwilling to lose the services of the Rev. F. M. Wheeler, and regret that necessity compels him now to leave India. We hope and pray that his health may be fully restored, and do hereby unanimously request the home authorities to send him back to us whenever medical opinion may pronounce him ready to return to India.

Resolved:—That a copy of this resolution be sent to the Missionary Secretaries at New York, with the request that it be filed in that office.

J. W. WAUGH.
J. H. MESSMORE.

The eleventh, twelfth, thirteenth, fourteenth, and fifteenth disciplinary questions were asked, and all answered in the negative.

The Temperance Committee presented its report, which was adopted. (See Report No. III.)

The special Committee on the Course of Study presented its report which was adopted. (See Report No. IV.)

The Secretary and the Presiding Elder of the Oudh district were appointed a special Committee to prepare a uniform set of statistical blank forms.

An expression of opinion was taken to the effect, that the usual October statistics be not henceforth collected from the stations.

Announcements were made, a hymn was sung, and the Conference *adjourned with the benediction* by J. W. Waugh.

FIFTH DAY.

MONDAY, *January* 14*th*, 1878.

Conference assembled at the usual hour. Devotional services were conducted by I. Fieldbrave.

Minutes of preceding session were read and approved.

A communication from the Rev. P. T. Wilson was read, and the Secretary was instructed to reply by sending greetings from the Conference.

The Committee on Sunday-Schools presented its report, which was adopted. (See Report No. V.)

The Finance Committee presented the following special report, which was adopted: "The Finance Committee having carefully considered the salaries of the Native members of Conference ordained in 1877, is unable to make any change."

The Committee on Statistics presented its report, together with the following recommendations which were adopted:—

1. That Local Preachers be included in the column of "Full members." 2. That deaths of "Full members" only be recorded in statistics. 3. That only those houses under the control of the Finance Committee be reported as "Parsonages." 4. That in School statistics the expression "Number on the rolls" be ascertained from the average monthly returns of the year.

In this connection the following resolution was adopted: that the Presiding Elders be respectfully asked to provide that the statistical returns of Mission property as to character and valuation be uniform in the various circuits and stations.

The Committee on the state of the Church and Mission work presented its report which, after an interesting discussion upon several subjects therein mentioned, was adopted. (See Report No. VI.)

The special Committee to whom was referred the subject of a hymn-book for use in our English congregations reported as follows, and the report was adopted:

Your Committee beg leave to report, that having given the matter some consideration, and after consultation with those best able to give an intelligent opinion, we hereby recommend that the Revised Hymn-book of the Methodist Episcopal Church in America now passing through the Press of our Publishers Messrs. Nelson and Phillips, New York, be the one chosen for use in our English services, and,

Resolved,—That the Superintendent of the Mission Press, Lucknow, be requested to take measures for securing from home, and supplying to our congregations, copies of this new book, of such edition, and in such numbers, as may be deemed best suited to the work.

J. W. WAUGH.
E. CUNNINGHAM.
N. G. CHENEY.

On motion the time of the session was extended.

The following resolutions were adopted:—

Resolved :—

1. That the "Finance Committee" shall constitute the "Conference Board of Trustees," and, as such, shall have charge of all deeds of Mission property, and shall hold, and invest, and control the income of all endowments connected with this Conference, except those of the "Theological Seminary and Normal High School," the "Memorial School," Cawnpore, and the "Cawnpore Girls' School," these having separate Boards of Trustees.

2. The Board of Trustees of the Theological Seminary and Normal High School shall consist of the Principal of that Institution, six members of this Conference and three laymen—three to be elected by ballot for one year, three for two years, and three for three years, and hereafter three shall be elected by ballot annually.

3. The Board of Trustees of the "Memorial School" at Cawnpore shall consist of the Principal of that Institution and six members of this Conference, and three laymen. to be elected in the same manner as directed for the Board of Trustees of the Theological Seminary and Normal High School, except that one layman shall be elected for one year, two for two years, and three for three years.

4. The Board of Trustees of the "Cawnpore Girls' School" shall consist of the Principal of that Institution and the Board of Trustees of the Memorial School.

5. These several Boards of Trustees shall act for Conference in holding the endowments, directing the investments, appropriating the income and holding and transferring all property of their respective institutions. They shall also arrange rates of board and tuition and estimate and order the amount necessary to meet the current expenses of their several institutions, and when any aid is required from the Finance Committee shall apply for the same.

6. These several Boards of Trustees shall annually report to this Conference the condition of the endowments, the investments made, and the general financial condition of the institutions under their charge.

7. They shall sanction the course of study proposed by the Educational managers of the schools, and may, when they deem it advisable, indicate to the President of the Conference their wishes concerning the appointments to their respective schools.

8. Each of these Boards of Trustees shall hold their annual meeting during the session of the North India Conference, at which time they may appoint an Executive Committee to act for them during the ensuing year, and may form By-Laws regulating their meetings, arranging their work, and defining the duties of their Executive Committee.

9. Six members of a Board shall constitute a quorum.

10. These rules may be changed only by order of Conference.

The Conference then proceeded to elect Trustees of the Theological Seminary, with the following result: to serve three years, T. J. Scott, J. W. Waugh; two years, T. S. Johnson, E. Cunningham; one year, E. W. Parker and H. Mansell. In addition to these clerical members three laymen were elected as follows: to serve three years, Dr. J. H. Lash; two years, Mr. S. E. Marston; one year, G. V. Benson, Esq.

ERN KUMAON, RICHARDSON GRAY, (P. O.
E. To be supplied.
IWAL, J. H. GILL. (P. O. Paori, N. W. P.)
KSON, Supernumerary, Member of Naines Tal
uarterly Conference.

ROHILKUND DISTRICT.

E. CUNNINGHAM, Presiding Elder, (P. O. Mora
ILLY, G. H. McGREW.
A BAJHERA, To be supplied.
JEHANPORE AND
'S' ORPHANAGE, } T. S. JOHNSON, P. M. Bu
IIPORE, H. J. ADAMS.
ON, R. HOSKINS, MAHBUB KHAN.
DABAD AND CHANDAUSI, E. W. PARKER.
HAL, ZAHUR-UL-HAQQ.
)HA, H. A. CUTTING.
)UR, A. D. McHENRY.
ILLY THEOLOGICAL SEMINARY AND NOR
)HOOL, D. W. THOMAS, Principal.
SCOTT, Theological Professor in Seminary.
THOMAS, Teacher in Seminary.

OUDH DISTRICT.

J. H. MESSMORE, Presiding Elder.

NOW, Native Church, B. H. BADLEY, I. FIELDE
TO, English Church, J. H. MESSMORE.
APORE, J. E. SCOTT.
)UI, A. C. PAUL,
A AND BAHRAICH, H. MANSELL, (P. O. Gonda.
BANKI, To be supplied.
BAREILLY, J. T. McMAHON.
IPORE, Native Church, J. W. WAUGH, J. T. [illegible]

REPORTS OF COMMITTEES.

I. AUDITING.

THE accounts of the Treasurer and of the Presiding Elders have been examined and found correct. The balance in the Treasurer's hands is $ 1,925.49. The Contingent fund is in debt, Rs. 31-9-9.

Committee, { T. S. JOHNSON,
J. W. WAUGH,
J. T. MCMAHON.

II. REPORT OF PUBLISHING COMMITTEE.

THE Manager of the Press has made so exhaustive a Report (which appears on another page) of the work of the Press, that it leaves but little that needs be said by the Publishing Committee.

The Committee, however, have done an unusual amount of work this year in the examination of Manuscripts, and have kept the Press busy all the time.

The number of MSS. that have been passed by the Committee will be seen by reference to the aforesaid report as they are marked as the first edition.

There are also a large number yet in the hands of the Committee, not having been examined by all the members. None have been rejected, yet some may be long in appearing, and some may never see the light.

The literary character of the MSS. is a great improvement on those of former years. We would urge upon all to try and do something for the Press. Even if the work be rejected, still it is a benefit to the writer, giving greater accuracy in the use of the language.

The members of Conference might do much more in circulating our books; especially in urging all our native Christians, exhorters and preachers to possess and read all *our publications.*

The accounts of the Press have been audited and found correct according to the financial exhibit made by the Superintendent of the Press.

Committee, { H. MANSELL, J. W. WAUGH, J. H. MESSMORE.

III. MISSION PRESS REPORT.

THE work of the Press the past year has been greater than usual and the results in the number of books and pages printed appear unusually large. This, during a year of scarcity, hard times and curtailment, is a cause of thankfulness. It, however, needs some explanation. The means that have contributed to this result are several. In one or two cases the authors of Manuscripts have collected from their personal friends funds to defray the cost of printing, notably the Rev. T. J. Scott. In the beginning of the year there was a large stock of paper on hand and a number of good bills to collect, which have been realized. Other substantial aid was received from our Sunday-School Union, New York, and the Religious Tract Society, London, all of which is gratefully acknowledged. The proceeds from job-work and the profits of the sale of English religious books have also slightly contributed to the results shown in the statement.

Of the Manuscripts which have reached the Superintendent of the Press from the Publishing Committee, all have been issued or put into the printer's hands and are in some stage of progress.

The variety of the books published is larger than usual, which is a pleasant feature of the year's work.

There appears hardly any department of literature which has been left unnoticed.

Exegetical literature has received valuable additions. A Commentary on Genesis, by the Rev. D. W. Thomas, Principal of our Theological School, was issued in the early part of the *year. Its sale* has been most encouraging both to the author *and to the publisher.* While its price in no wise meets its cost,

it is high for our Native Christians, and the call for it at such a high price is one of the encouragements of the year. A volume of Lectures on True and False Miracles from the same pen may also be mentioned under this head. This book is also ready. The Commentary on Matthew and Mark, by the Rev. T. J. Scott, is being printed in Litho-Urdu. The work will consist of about 500 pages, quarto demy. Only a beginning of it has as yet been made. Its completion need not be looked for earlier than the beginning of August or September. There is still another important addition to this class of literature deserving of notice. The works of Josephus, which have been promised for some time, have reached the Press, at least four of the books. Two have been issued and the third and fourth are approaching completion. The translator, the Rev. H. Mansell, is putting the fifth and sixth in order for the Press. It is hoped that during the year the entire work will be ready. There is a demand for this book which, perhaps, is little realized by some. Only the other day an order was received for 150 copies from one Book Society; its value in exegesis everywhere recognized makes its appearance in the vernacular extremely desirable. Non-partisan testimony is called for and is in this book supplied.

Biography has not been much encouraged during the past years. The first and the last issued from our Press was the Life of John Wesley. The Life of John Hunt, abridged and translated by the Rev. B. H. Badley, has been issued the past year. It is to be hoped that this class of literature will soon receive other additions. The lives of Carvosso and Whitfield, of Bishops Asbury, Hedding, and Hamline, abridged would be very acceptable, and seem most desirable at this stage of our Mission work. The hundred young men or more that are preaching need to be encouraged and aroused by the inspiration of the lives of such holy men.

Polemics have this year had but little attention in the Press. The Rev. H. Mansell has thrown off two or three small tracts, which have done much good, and no harm of which we have heard. The Hall-ul-Ashkall with several other of our polemical books are out of print.

Sunday-School literature has been greatly increased. The books which received first and second prizes at the Sunday-

School anniversary of our last Conference, and which were written by the Rev. J. Thomas and Rev. I. Fieldbrave, have been printed. Two others, prepared with the greatest care by Babu Yunus Singh, have also been issued. The Superintendent trusts that these will be put into the hands of the youth as extensively as possible. They are all first-class books. A second edition of the Mirat-ul-Atfal, written some years ago by our afflicted brother, Rev. J. D. Brown, has also been issued.

Picture Books.—Illustrated Picture books are after all the most called for. Two new ones, with colored pictures printed in Hindee, have been issued during the year. If translators or authors would in the beginning of a work intended for popular use send for specimens of the plates we have and introduce and adapt an illustration to the work, it would, in the event of its being passed by the Publishing Committee, be made more acceptable and saleable.

Hymn-books meet with a large sale and a popular demand. During the last year a Sunday-school edition of the Hymn-book was printed. The responsibility of its compilation rests upon the Rev. H. Mansell and the Superintendent of the Press. For many of the translations from Sankey's "Songs and Solos" our Mission is indebted to the Rev. C. G. Deuble of the Church Mission; for others to the Rev. I. Fieldbrave of this Conference. This hymn-book was printed in the Hindee, Lithograph-Urdu, and Roman-Urdu characters with the view of meeting the different elements we find in every Sunday-school. The edition of 5,000 was thought by some to be too large; but should the sale during the present year equal that since its publication, last July, a second edition will be needed before our next Conference shall meet. Its convenient size and cheapness has given it a wide circulation on mission ground other than our own.

Pictures, Cards, and Texts have had their due attention. Large funds are needed in order to keep up a constant supply of a great variety of the low-priced pictures. These pictures cannot be had without the English letter print unless an order for at least 5,000 be forwarded. About two years ago 5,000 *of each of 50 kinds* of pictures, or 250,000 pictures, were purchased; *20,000* only still remain on hand. These, with letter

print in Lithograph-Urdu, Roman-Urdu, and Hindi, are ready for purchasers. For the letter print on the back the Superintendent is responsible. It is expected that late experiments and estimates which have been made will result in these picture cards being sent out in a much neater and more useful form, as well as at a cheaper rate.

Periodicals.—The circulation of the Family and Sunday-School Periodicals have remained about the same as last year. A perceptible and steady increase however is noticed in the Hindi Sunday-school paper, the "Children's Friend" and the English Sunday-school Lessons. The changes that have taken place with regard to the *Kaukab i Hind*, the Publishing Committee no doubt will notice. The vernacular Sunday-school papers, the Children's Friend in Lithograph-Urdu and Hindi, are prepared in the Press. The Lessons are also there translated.

English Literature.—In the appended statement of the books published during the year,* it will be noticed that there are more than the usual number in English. In reference to these, it may be stated that the proceeds of English books generally cover the cost of publication. There is but one exception to this in the statement. This is the volume of lectures published at the request of the Publishing Committee, and prepared by Babu Ram Chunder Basu. The work thus encouraged is a natural sequence to the public work conducted by the Babu. As the English reading (non-christian) community increases, the printing in English of suitable religious tracts and books must grow. The active Indian mind is formulating its changing convictions and opinions in English sentences. It is needless to point out the extent to which English is used. It is sufficient to say that the Religious Publishing Societies of Madras and Calcutta have for many years published largely in the English language. It may be here stated also that the *Lucknow Witness* reaches to some extent the non-christian educated community. It has some subscribers of this class.

FINANCES: CURRENT CHARGES.—As has been already stated, the condition of the Press, at the beginning of the year, in its *stock of paper and the* amount of its bills, was what may be

* See fly-leaf after statistical tables.

called easy. The reduction of the Press appropriations last year for the Translator and Assistant Manager led to the resignation of those persons, and the appointment of others on more moderate salaries. Throughout the year the greatest care and economy has been persistently exercised. The Press has a credit balance of Rs. 230, without claim against it for materials or paper.

It however needs much to place it on a sounder basis. At present it is subject to the financial condition of the times. The quality and number of the establishment must be governed by its income. It cannot improve unless the finances are steady. The printing of books and tracts should improve in their attraction and style, although they be sold at nominal rates. The work before the Christian Press is great. Theological classes need their text books, Sunday-schools their attractive papers, books, and picture cards; to meet the tide of illustrated literature running forth from a hundred or more heathen Presses teaching lust, dissipation, and idolatrous superstitions, we need the most striking illustrated productions sent out in the most attractive styles. Professional labor is needed. Were there a person at the head of our Press who was acquainted with the latest discoveries in printing this great want could soon be met. To provide such a person means are necessary. It is hoped, however, that some means will be devised by which this desirable result may obtained. Through the liberality of Major Gowan, there is a nucleus of an endowment of Rs. 3,000. It is hoped that it may be soon increased to Rs. 50,000.

The current finances of the Press are on the whole fair. The stock of paper on hand is less in value by Rs. 1,000 than it was last year. Bills to be received are few, and bills to be paid still less. The stock of books is greater, additions to the plant, as types, have been made. More plant, such as types and a stereotyping apparatus, is needed.

Press Building.—The finances relating to this are given in the statements appended. During the year donations have been received from H. Petman, Esquire, General Sir H. Ramsay, Rev. C. W. Judd, General Story, E. Morrison, Esquire, and others. The present amount of indebtedness is Rs. 3,000; Rs. 2,000 on this account was estimated for through the Pre-

siding Elder. If the Missionary Society will thus far assist in keeping hold of a building worth Rs. 12,000, no more will be asked of it, and the entire debt will soon be met.

Books in the Vernacular distributed during 1877.

In the Lithograph-Urdu language,		...	...	14,889
In the Hindee,	do.,	...	...	7,922
In the Roman-Urdu,	do.,	...	...	5,563
		Total,	...	28,374

T. CRAVEN,

Supdt., American Mission Press.

IV. ON TEMPERANCE.

We believe the Methodist Episcopal Church to be in itself the most efficient possible Temperance Society, and we rejoice to see that the principles which it has long and faithfully maintained on this subject, are gaining ground among all classes in this country. The attitude of this Conference toward total abstinence is so well known, that it need not now be re-stated. But in view of our extending influence among the people of India, we feel an increased responsibility to impress them with right views on this most practical subject.

Therefore, we recommend that at least once during the Conference year every preacher in charge shall preach to his congregation, whether English or Hindustani, upon this subject, enforcing the practice of total abstinence.

We observe with uneasiness that some intelligent natives believe that wine-drinking is an incident connected with the acceptance of Christianity, if not a duty enjoined by it; and that with some show of plausibility they imagine that the Sacrament of the Lord's Supper is a public, and frequently repeated, symbol of this duty.

Therefore, we recommend that whenever this Sacrament is administered in the presence of Hindus or Musalmans, its significance shall be briefly, but carefully explained, so as to remove the impression above-mentioned.

We further recommend that a sermon shall be preached annually to Hindustani congregations, aimed especially against false notions of this kind.

We see with deep solicitude the practice of dram-drinking extending among both Hindus and Mahommedans. We pledge ourselves to use every means in our power to bring about its discontinuance.

Therefore we call attention to the resolutions passed by this Conference twelve years ago, (and printed in the Conference Manual,) recommending the formation of Temperance Societies in every station. We re-affirm this recommendation and advise that, so far as practicable, Societies shall be organized among Hindus and Musalmans, as well as others, aiming to keep them from falling into the practice of using liquors in any form, and to reform those who have already commenced to use it.

Signed for the Committee,

GEO. H. McGREW.

V. ON REVISED COURSE OF STUDY.

THE Committee respectfully present the following Course of Study for Local Preachers and Exhorters:

COURSE OF STUDY.

(DAIRA I ILM.)

EKZÁRṬAR.—*Pahlá sál.*

Urdú aur Hindí aur Roman Injíl ko bakhúbí parhná. Fársí yá Hindí men likhná. Qawáid i Urdú yá Hindí, Pahlá Hissa. Jugráfiya e Hind. Mubádi ul Hisáb yá Ganit Prakásh, Pahlá Hissa. Aqáid-náma, Nos. I. aur II. Injíl aur Aʿmál. Kitáb i Muqaddas ká ahwál.

EKZÁRṬAR.—*Dúsrá sál.*

Qawáid i Urdú yá Hindí, Dúsrá Hissa. Mubádi ul Hisáb, Dúsrá Hissa, (maʿ kasar.) Shams ul Jugráfiya. Disiplin. Haqáiq ul Maujúdát. Khutút aur Mukáshafát. Hikáyat i Hind. Bádnibáran. Dharm Tulá. Rám Paríkshá.

LOKAL PRÍCHAR.—*Pahlá sál.*

Khulása e Nizám i Shamsí. Dín i Haqq kí Tahqíq, yá Sat *Mat Nirúpan.* Miftáh ul Kitáb. Suwál o Jawáb dar báb i Sahífát i Kutub i Rabbání. Aqáid-náma, No. III. Taríq ul Hayát. *Disiplin.*

LOKAL PRÍCHAR.—*Dúsrá sál.*

Khulása e Ilm i Iláhí. Mízán ul Haqq. Miftáh ul Asrár. Intikháb Tawáríkh i Kalísiyá, (Caleb sáhib yá Muir sáhib kí.) Waz-Náma, aur Hidáyat-Náma. Kutub i Muqaddasa ke qawánín kí Tafsír. Pádrí Wesley sáhib ká Ahwál. Masíhí Kámiliyat ká bayán.

Committee, { J. W. WAUGH, B. H. BADLEY, J. THOMAS.

VI. ON SUNDAY-SCHOOLS.

THE Committee on Sunday-Schools, in presenting their report, regret very much to have to notice a decrease of 400 scholars during the past pear. This decrease is accounted for by the greater decrease of 800 boys in the day-schools. It is a pleasure, on the other hand, to notice that there is every reason to believe that the average attendance is better and the instruction is more thorough than in any year previous.

The Committee, in taking cognizance of the work in some parts of our field, would respectfully draw the attention of the members of this Conference to the possibility there is of forming Sunday-schools indirectly connected with day-schools other than Mission. This has been attempted in one part of the Gonda District with sufficient success to encourage like endeavors in other parts of our Mission.

The Committee is of opinion that our great need is instructive and attractive teachers. Without them advance is impossible, and further retreat is probable. It is earnestly recommended that a normal class of helpers, together with others who may be interested in this work, be formed in each station; that the class meet statedly each week, though this may necessarily imply a suspension of a day's regular work in the bazaar or day-school of those who are thus employed.

The Committee would further recognize the fact, that while large schools seem desirable and have in them a self-interesting force, our discipline exhorts us not to neglect the collecting of a dozen children for Christian instruction, and its importance is *enforced by the Guru* and the Moulvie, who sit the day through *in the circle of no greater* number, teaching the superstitions

and errors of their respective beliefs. It is recommended, therefore, that where large schools may be impracticable, our helpers and Sunday-school friends be encouraged the more to collect on the Sabbath any number, however small it may be.

Your Committee is pleased to call attention to that part of the Press report which relates to the providing of Sunday-school cards, pictures and literature, and takes the occasion to impress upon authors the great necessity there is of adapting what books they translate to the customs and genius of the people. Many things, delicious as they may be to the European taste, are not necessarily the same to the Hindu; and no more does a Sunday-school book, affecting and interesting to the English reader, imply that it will be, translated, received in the same spirit by the Hindustani because of its change of outward appearance.

Committee, { T. CRAVEN, JOHN THOMAS, R. GRAY.

VII. ON THE STATE OF THE CHURCH AND MISSION WORK.

I. THE CHURCH.—It is easy to make a formal report of progress from a few unimportant indications, but your Committee are glad to report, from a careful scrutiny of the Church in the bounds of this Conference, substantial and most encouraging growth. In the secular education of our people, in their improved temporal condition, in their better appreciation of the spirit of the Gospel, in their better appreciation of, and more hearty sympathy with the work and mission, of the Christian Church among these people, we find evidence of genuine growth.

In looking over the elements that have been gathered into an organized Church, we realize how great is the difficulty of assimilating all into the structure of the living Church of Jesus. The transition from the moral deformity and darkness of paganism and Islam is much greater, perhaps, than Missionaries generally appreciate. Correspondingly it is difficult for them to understand the significance of progress made by converts. It may be a question, if in some parts of our work

we are not receiving converts as fast as we can assimilate them. The conviction of your Committee is that in all that constitutes a vital Church, our people are most hopefully advancing. Some of the District Conferences, in membership, in the scope and minutiae and nature of the work done in them have outgrown this Conference. The time may not be very far in the future when these will be the annual Conferences of our Church in North India.

While having no special case to urge, your Committee submit for careful thought whether it may not be possible that a too rigid adherence to things non-essential in merely social life and forms of worship and church order, we do not obstruct a spontaneous and indigenous strength and elasticity that might be conserved among those whom we are gathering into the Church. While holding on to all that is vital and best in our form of Church organization and in our traditional modes of work and worship, may we not well study this question as wise master-builders?

Your Committee would call attention to a point of interchurch discipline. Many of our people are very poor. Sometimes pressure of want, and force of former habit, leads some of these into vagrancy. By no fault of the Missionary they leave their stations without Church certificates, and Missionaries where they enter are perplexed in dealing with them. We should insist on our people taking certificates with them when they remove, and make them feel that without this mark of their being orderly members they cannot expect recognition among us.

We are sorry to notice a decrease of 400 scholars in the Sunday-schools for the year. It is suggested that this is only in appearance, being the result of more accurate statistics. The total of baptisms for the year is 671, being an increase of 296 over last year. Contributions from the native Church are increasing, and significant efforts toward self-support are made. Four helpers are entirely supported by the native Church, and two in part.

II. MISSION WORK.—It was made the duty of this Committee to report on "Mission work," and this would indicate a *review of modes of work*, and the *efficiency* and *spirit* with *which it is carried on.* It is a question of supreme importance

4. The question of the amount and most profitable form of our educational work must be re-studied.

5. The drilling and inspiriting of co-workers raised up in this land is a matter of first importance, and requires loving fellowship with them.

6. The vernaculars of the country should be studied carefully and persistently by Missionaries, old and young.

7. We should seek more diligently to get nearer the non-Christian population by cultivating their acquaintance and respecting their social life. Time is required in this.

8. We should strenuously guard being absorbed in secular care and in the routine of mere supervision. "To the word of God and prayer" was the watchword of inspired Missionaries who chose men for the "tables."

9. Let us keep in view the masses that throng the cities and villages and frequently remind ourselves of the injunction "preach the word."

Committee, { T. J. Scott, H. Mansell, N. G. Cheney, J. T. Janvier, Zahur Ul Haqq.

VIII. On Book of Sermons.

The Committee to whom was referred the request of the Oudh District Conference that a volume of sermons in the vernacular be prepared and published, each member of the Conference supplying one or more sermons, beg to report that they favor the recommendation, and suggest—

That the Superintendent of the Mission Press be requested to receive, and in connection with the Editor of the *Kaukab-i-Hind,* prepare such sermons for publication.

Such volume not to exceed 300 pages, 8vo., Long Primer *type.*

Each sermon not to exceed 6 pages of said volume.

All sermons to be sent in to the Superintendent of the Mission Press by the first day of July of the current year.

Each writer to choose his own text and subject.

No one person to have more than two sermons in the volume.

Committee, { J. W. Waugh, H. Mansell, J. H. Messmore.

IX. Educational Committee.

I. Memorial School, Cawnpore.

The Committee on Education beg leave to report that they have visited and inspected as many of the schools under Conference supervision as was practicable. In the following report an attempt at presenting facts is made: arguments and deductions are left to be supplied by those who will read the facts.

The Committee first visited the Memorial School at Cawnpore, under supervision of Rev. Dr. Waugh. Ninety-four boys have been enrolled as boarders during the year, of whom sixty came for the first time this year. However, eighty is the highest number found in the school at any one time. Beside these, there have been thirty day-scholars in attendance. Of the boarders, twenty-six are properly young men, over fifteen years of age. Last year the Institution had about fifty-four boys as boarders, but then the boys' and girls' schools were under one administration, making a very heavy and difficult responsibility for Mr. and Mrs. Jackson who had the supervision of these schools. The separation of the two schools has been attended with manifest advantage to both of them. This school teaches up to the Calcutta University Entrance Examination; and one student, Master A. Bates, has just successfully passed that examination. All students are taught a knowledge of at least one of the vernacular languages of the country—generally Hindustani. The Committee were satisfied from the examinations which they made that the instruction *given is solid and useful*, and is given in a conscientious and *painstaking manner*. Careful attention is evidently paid to the

morals and manners of the lads and young gentlemen who are under instruction.

The Committee were pleased to find this school in the new dormitory, a fine airy and spacious building. Near at hand is the new dining hall, 26 feet by 48 feet, erected during the year, in which the students were visited while at dinner. The fare was plain, substantial and palatable, and all the students appeared to be as healthful and contented as those of any like home Institution.

Students come from every part of India, as Hyderabad, Deccan, Poona, Bombay, Nagpore, Oomrawati, Bhusawal, Jheelum, Rajpootana, Mooltan, Adamwahan, Calcutta, Dinapore, and even from the Himalaya mountains, and it is growing in favor with the public. The Institution is properly a Missionary Institution, and sends its influence to all parts of India.

These students represent several important sections of Indian society, and are certain to exercise a great influence on it. The most of them will remain in India for life, and the good they receive will remain here with them. They have looked in vain for help in other directions, and now turn willingly and gratefully to this Mission Institution to help them prepare for the business and responsibilities of life. Here are golden opportunities for doing work for the Master. These young persons, trained as they are, will, doubtless, carry with them a love for Missions and the Church, and many of them will learn to love Christ, and will carry that love with them. By this means one of the bitter streams of India will be sweetened and become a perennial fountain of pure instruction and holy influences for needy multitudes.

In conclusion, it may be sufficient to say that the school is doing well financially as a Missionary Institution. That is, it bids fair to be so well sustained that nothing will be needed from the Conference but the support of the Missionary in charge. In a word, the management is excellent, the results admirable, and the outlook hopeful.

II. CAWNPORE GIRLS' SCHOOL.

The Cawnpore Girls' School, under superintendence of Miss *Thoburn,* was next visited and inspected. The school is now *kept in a bungalow* quite out of the city upon the outer edge *of the Civil* station near the Ganges river. The place is a

quiet and retired one, and admirably suits the purposes of the school. These advantages more than compensate for the two disadvantageous features of the location: its distance from the market and the nearness of the Ganges river.

There are now 39 girls in the school and 11 day-scholars. Last year there were between twenty and thirty in all. Of the number now in attendance, 18 are not less than fifteen years of age. The school gives, in addition to a plain English education, instruction in History, Hindi, Latin and Geometry.

The examinations showed that the work of educating and training has been carefully done, and all the arrangements of the school are quite satisfactory. The pupils appear to be healthful and happy, while a cheerful and home-like influence pervades the institution.

The school has paid its current expenses: it is free of debt on that score.

Prosperity has attended the school so far, and its prosperity is increasing. It well deserves our confidence, sympathy and care.

III. THEOLOGICAL SEMINARY.

In this Institution the Committee found in the three classes as follows:—In the third year's class, or graduating class, four members; in the second year's class, seven members; and in the third year's class, nine members.

Beside these, there is a preparatory class of eleven members, all of whom will enter probably the first year's class, for the year 1878; and others coming from different stations will join this class at the opening of the school in February.

The following studies are pursued by the several classes—

Preparatory Studies.

Applicants for admission into the Theological Seminary must pass a satisfactory examination in the common branches of vernacular education, as Urdu or Hindi Grammar, Geography, Arithmetic, History of India, and Catechism No. I. of the Methodist Episcopal Church.

First Year.

Exegesis—Old Testament as far as the Psalms.
Sacred Geography.
Biblical Archæology.

Natural Theology.
Logic and Rhetoric.
Hindu Mythology.

SECOND YEAR.

Exegesis—Old Testament, Psalms and Prophecies.
Ecclesiastical History.
Systematic Theology.
Moral Science.
Homiletics.
Hindu Philosophy.

THIRD YEAR.

1. *Exegesis*—The New Testament.
2. *Polemical Theology.* (*a.*) The Mahommedan controversy; (*b.*) The Hindu controversy; (*c.*) Brahmoism.
3. *Practical Theology.* (*a.*) Constitution and Polity of the Christian Church; (*b.*) Discipline of the Methodist Episcopal Church; (*c.*) Pastoral and Evangelical work.
4. Mahommedan Philosophy and Religion.
5. Hindu and Mahommedan sects.

Exercises in sermonizing and public speaking and reading of the Sacred Scriptures throughout the course.

Persian, Arabic, and Sanskrit continued throughout the course for classes that may be formed in these languages.

Classes in Greek and Hebrew are formed for students who may be thought competent to take these languages.

Attention given to vocal music—largely the study of native airs.

Concerning the Theological Seminary, the Committee would re-affirm for this year all that was written in their report last year, as to its usefulness and success, except that there is, as might be hoped, an increase of its usefulness and success. Much hard work has evidently been done, and to good purpose. Of the four students who graduated two made a very creditable showing, and two did simply fairly well; one of these two goes to the Himalaya Mountain field of labor, and the other goes back to the Mission whence he came.

A more promising class of students as to preliminary preparation is now entering the school than those classes could be who have heretofore entered it.

The Quarterly Conferences of different stations cannot use too great care in sending up candidates for admission into this Seminary; both *character* and *qualifications* should be carefully scrutinized, and no young man of weak character, and no one wanting in qualifications, should be encouraged to hope for admission. The Committee are pleased to notice that the Rohilkund District Conference have asked this Annual Conference to raise the standard for admission into the Theological Seminary. The Committee hope the request will be granted. All the interests of this Institution should receive the constant and unwearied attention of this Conference, for its influence on our Mission work promises to be both powerful and permanent.

GIRLS' ORPHANAGE.

This is an older institution than any one before mentioned in the report, and is generally well known among us, hence but few points require particular mention.

There were 172 girls in the Institution at the close of the year 1877. Last year there were 154. During this year 43 have been admitted, 15 have gone out, and 4 have died. 19 of the girls are not less than 20 years of age: 24 are between 15 and 20 years of age. So far as the Committee were able to make inspection, the education and management of the school were found to be quite satisfactory, and receive their approval. The Committee would suggest the propriety of inviting the representatives of the Woman's Foreign Missionary Society, to appoint a Committee which shall act with the Educational Committee of this Conference in visiting and inspecting the Schools and Orphanages under the management of that Society.

BOYS' ORPHANAGE.

In presenting this part of the report, a few facts as to the past and present history of the Orphanage will be given.

There is a record among the Orphanage books which was made in 1872, and which brings the history of the Orphanage forward from its beginning. From this record it appears that up to the month of December 1877, 392 boys have been admitted into the Orphanage. Of these, 105 have been regularly sent out to do for themselves: 102 of them appear to be leading a regular and industrious life: 57 have died while in the Orphanage, 62 have been expelled, or have run away. Of

this number, 40 are, it is believed, leading an unsatisfactory life, and 22 appear to have done very well, notwithstanding that they ran away. The Orphanage has a school and a workshop in connection with it, both of which are important interests, and both need immediate attention, in order to secure improved management and a wiser use of the means at our disposal.

The school has on the whole done well during the year. The Inspector, Mr. Grant, has just visited and inspected it, and has given it his approval and expressed himself highly pleased with what he saw. He recommended the Government grant to be continued for the coming year.

The Committee would call the attention of the Conference to the English Department of this School, and would suggest the propriety of so changing the plan of instruction as to allow a larger number of the boys to take a purely vernacular course of instruction. It appears doubtful indeed, in view of results and circumstances, whether it is wise to attempt to teach so much English to so many boys, many of whom are utterly incapable of learning it, and many others who have little or no desire to undertake such a long and arduous task. The Orphanage school has done all that could be expected; but it cannot accomplish impossibilities, and it is impossible, as a rule, to make respectable English scholars out of such native boys as are generally thrown upon the Mission for support and education.

The workshop in connection with the institution still is in need of attention; some settled plan should be at once adopted and pursued. Carpentry, shoemaking, weaving, tailoring, and gardening are carried on: 14 boys are learning carpentry, 14 are learning shoemaking, 14 are learning weaving, 18, tailoring, 78, gardening, 3 are learning to be servants, 3 are otherwise engaged. 129 are in school part of the time, and in workshop part of the time. Their work interferes somewhat with their progress in study: 9 boys have been taken from school and remain in the workshop; 4 of them are sufficiently advanced as to be able to earn their own living. 26 boys are between 13 and 20 years of age; 61 are between 10 and 15.

During the year shoes have been made to the value of 327 *rupees; most* of the shoes have been sold; really good shoes can *be made here,* and the demand is active. Durries, mostly used

in the Orphanage, have been made to the value of 40 rupees: 436 rupees worth of carpenter's work has been done. The expenses of the workshop department for the year have exceeded the income nearly 2,000 rupees. If it were possible to put this department under the management of some efficient native man, allowing him to have the use of the buildings and tools and labor of the boys as an equivalent for his instructing them, and leaving the expenses and business to him, there would be a very great gain in many respects. The Orphanage has received an increase of numbers since the beginning of this year, 1878, so that there are now 181 boys in the institution. Of these 50 are really without parents. There are 22 instances in which two brothers are together in the Orphanage, in 11 instances both parents are living—in two instances only the father is living, and in nine instances only the mother. In these instances these brothers are together in the Orphanage, of which in two instances both parents are living, and in one, the mother only is living. The tendency of the Institution is to become rather an asylum for the children of indigent Christian parents than to remain an Orphanage. In fact, it can only by a very liberal construction of language be called an Orphanage at all. The policy of the Mission should at once decide, whether this is to become a real Orphanage, or whether it is to remain what has become an asylum for the support and education of the children of indigent native Christian parents. Such an Asylum is wanted by the native people, circumstances seem to demand it, we have it in fact under another name. It is recommended that Conference take measures to change the original policy to suit the policy actually in use.

In conclusion, the Committee beg to represent that the educational interests under supervision of the Conference, have so much changed in their character that the instructions under which the Committee act have become partly absolute and partly impracticable; they therefore suggest the propriety of so changing those instructions that the Committee may know what Institutions are to be visited, and how otherwise to meet the demands of the case. They would also suggest that if possible such brethren be put on the Committee as believe the *work ought to be done*, and are willing to attempt doing it.

F. M. WHEELER, SECY.

CONFERENCE ROLL.

Names.	Home Conference.	Arrived in India or Joined Conference.
Saml. Knowles,	Erie,	1858.
Chas. W. Judd,	Wyoming,	1859.
Jas. W. Waugh,	South Illinois,	1859.
Edw. W. Parker,	Vermont,	1859.
Henry Jackson,	New York,	1861.
Jas. H. Messmore,	Michigan,	1861.
Dvd. W. Thomas,	Black River,	1862.
Thos. S. Johnson,	North Indiana,	1863.
Thos. J. Scott,	Pittsburgh,	1863.
Henry Mansell,	Do.	1863.
Joel T. Janvier,		1863.
Zahur-ul-Haqq,		1863.
Francis M. Wheeler,	East Genesee,	1868.
Robt. Hoskins,	New York,	1868.
Ambica Charn Paul,		1870.
Jno. T. McMahon,	East Genesee,	1870.
Thos. Craven,	Rock River,	1870.
Philo M. Buck,	Kansas,	1870.
Edw. Cunningham,	New York,	1871.
Jos. H. Gill,	Rock River,	1871.
B. H. Badley,	Des Moines,	1872.
James Mudge,	New England,	1873.
Richardson Gray,	Delaware,	1873.
Albert D. McHenry,	Troy,	1873.
Jefferson E. Scott,	Nevada,	1873.
John Thomas,		1874.
Horace J. Adams,		1874.
I. Fieldbrave,		1874.
H. A. Cutting,		1874.
Geo. H. McGrew,	Rock River,	1876.
N. G. Cheney,	New York East,	1876.
Thomas Gowan,		1876.
Mahbub Khan,		1878.

LADIES SUPPORTED BY WOMAN'S MISS'Y SOCIETY.

Names.	Native State.	Date of Arrival in India.	By which Branch Supported.
Miss Isabella Thoburn,	Ohio.	Jan. 1870.	Cincinnati.
" Clara Swain, M. D.*	New York,	Jan. 1870.	New England.
" F. J. Sparkes, †	New York,	Nov. 1870.	New York.
" L. E. Blackmar,	Penn.	Dec. 1872.	Western.
" L. M. Pultz, †	New York,	Dec. 1872.	New York.
" M. F. Cary,	New York,	Nov. 1876.	Philadelphia.

* On sick leave, 1876.
† Do. do. do. 1877.

SESSIONS OF THE INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow,	Dec. 8-14, 1864,	Bishop E. Thomson,	J. T. Gracey.
2	Moradabad,	Feb. 1-7, 1866,	Rev. J. Baume,	T. J. Scott.
3	Shahjehanpore,	Jan. 10-17, 1867,	Rev. J. T. Gracey,	T. J. Scott.
4	Bijnour,	Jan. 16-21, 1868,	Rev. J. M. Thoburn,	T. J. Scott.
5	Bareilly,	Jan. 14-21, 1869,	Rev. C. W. Judd,	J. D. Brown.
6	Bareilly,	Jan. 20-27, 1870,	Bishop C. Kingsley,	J. D. Brown.
7	Lucknow,	Jan. 12-18, 1871,	Rev. J. W. Waugh,	J. H. Messmore.
8	Moradabad,	Jan. 18-24, 1872,	Rev. J. L. Humphrey,	S.S. Weatherby
9	Bareilly,	Jan. 16-22, 1873,	Rev. T. S. Johnson,	S.S. Weatherby
10	Lucknow,	Jan. 7-13, 1874,	Bishop W. L. Harris,	J. D. Brown.
11	Shahjehanpore,	Jan. 6-12, 1875,	Rev. T. J. Scott,	J. D. Brown.
12	Cawnpore,	Jan. 13-18, 1876,	Rev. D. W. Thomas,	B. H. Badley.
	North India.			
13	Moradabad,	Jan. 3-9, 1877,	Bishop E. G. Andrews,	B. H. Badley.
14	Bareilly,	Jan. 9-15, 1878,	Rev. J. H. Messmore,	B. H. Badley.

LOCAL PREACHERS OF THE CONFERENCE.—*(Continued.)*

NAME.	RANK.	ADDRESS.
OUDH DISTRICT.		
Isa Das, ..	Deacon	Bhojpur, Roy Bareilly.
Yunas Singh, ..	Licentiate	Lucknow.
John Bernard, ..	do.	Bahraich.
George Mayal, ..	do.	Khairabad, Seetapore Zillah.
Dr. J. H. Condon, ...	do.	Cawnpore.
H. B. Davis, ...	do.	do.
J. R. Downey, ..	do.	Ellenpur, Gonda Zillah.
Wilbur Fisk, ..	do.	Aizah, Roy Bareilly Zillah.
Bihari Lal, ..	do.	Colonel Gunge, Gonda Zillah.
J. Barnabas, ..	do.	Roy Bareilly.
E. Joel, ...	do.	Barabanki.
W. Peters, ..	do.	Gonda.
R. C. Bose, ..	do.	Lucknow.
C. H. Plomer, ..	do.	do.
Chimman Lal ..	do.	do.
P. Gray, ..	do.	Shahabad, Hurdui Zillah.
J. Waughopp, ..	do.	Seetapore.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

NAMES.	ORDAINED BISHOP.	RESIDENCE.
Levi Scott, D.D., ..	1852	Odessa, Delaware.
Matthew Simpson, D.D., L.L.D.,	1852	1020 Arch-street, Philadelphia.
Edward R. Ames, D.D., ..	1852	184 M'Cullough-street, Baltimore.
Thomas Bowman, D.D., L.L.D.,	1872	3137 Lucas Avenue, St. Louis.
William L. Harris, D.D., L.L.D.,	1872	New York.
Randolph S. Foster, D.D., L.L.D.,	1872	Boston.
Isaac W. Wiley, D.D., ..	1872	Cincinnati.
Stephen M. Merrill, D.D., ..	1872	Chicago.
Edward G. Andrews, D.D., ..	1872	Des Moines.
Gilbert Haven, ..	1872	Atlanta, Ga.
Jesse T. Peck, D.D., L.L.D., ...	1872	Syracuse, N. Y.

COLPORTAGE STATISTICS.

STATIONS.	Number of Agents specially employed in this work.	Vernacular Bibles distributed.	Vernacular Testaments distributed.	Vernacular portions distributed.	Number of Miscellaneous Tracts and Books distributed.	Total Sales of Scriptures, Books and Tracts during the year. Rs. A. P.
KUMAON DISTRICT.						
Nynee Tal, ...	1	...	10	34	250	9 11 6
Garhwal, ...	3	16	50	24	813	45 6 9
Eastern Kumaon,... ...	...	...	4	23	77	5 3 9
Palee, ...	...	...	...	...	...	...
Total, ...	4	16	64	81	1,140	60 5 0
ROHILCUND DISTRICT.						
Bareilly, ...	1	5	76	300	2,020	95 15 6
Shahjehanpore, ...	1	8	18	533	792	37 15 0
Boys' Orphanage and Panahpore, ...	1	1	11	394	...	21 7 9
Moradabad, ...	1	13	23	582	607	44 13 6
Bijnour, ...	1	6	17	228	60	22 14 3
Budaon, ...	1	2	30	100	740	29 9 0
Khera Bhajera, ...	...	...	...	...	...	...
Sambhal, ...	1	4	3	338	176	12 0 0
Amroha, ...	...	...	..	...	...	
Total, ...	7	39	178	2,475	4,395	264 11 0
OUDH DISTRICT.						
Lucknow, ... Do. Native Church,	2	...	...	...	...	52 4 9
Seetapore, ...	1	...	29	152	446	29 4 0
Hardui, ...	3	19	32	560	2,916	97 11 6
Gondah and Bahraich, ...	2	11	25	772	602	63 8 0
Barabanki,...	...	...	...	...	...	...
Roy Bareilly, ...	...	4	7	112	1,012	157 0 3
Cawnpore,... ... Do. Native Church,	2	12	48	140	1,020	52 0 6
Total, ...	10	46	141	1,736	5,996	451 13 0
RECAPITULATION.						
Kumaon District,... ...	4	16	64	81	1,140	60 5 0
Rohilcund „	7	39	178	2,475	4,395	264 11 0
Oudh „	10	46	141	1,736	5,996	451 13 0
GRAND TOTAL, ...	21	101	383	1,292	11,531	776 13 0

Circuits and Stations.	Membership.				Baptisms.		Church Property.			
	Probationers.	Full Members.	Local Preachers.	Deaths.	Children.	Adults.	Churches.	Probable Value.	Parsonages.	Probable Value.
KUMAON DISTRICT,								$		$
Nynee Tal, Eng. Church,	...	20	...	...	6	...	...	...	1	2,500
Do. Native do., ...	3	25	3	1	5	10	1	2,500	2	8,000
Gurhwal, ...	4	25	2	2	23	25	2	150	1	1,500
Eastern Kumaon, ...	...	6	...	1	...	...	...	...	1	1,800
Palee, ...	1	8	3	1	...	...	...	...	1	800
Total, ...	75	84	8	5	34	35	3	2,650	6	11,600
ROHILCUND DISTRICT.										
Bareilly, ...	50	177	5	2	32	15	1	8,000	4	8,600
Shahjehanpore, ...	10	17	4	..	6	4	1	350	1	2,500
Boys' Orphanage, ...	2	69	2	2	20	2	1	4,500	1	3,000
Panahpore, ...	78	81	1	2	12	11	1	500	1	200
Budaon, ...	184	184	5	2	76	67	1	400	1	2,500
Moradabad, ...	101	93	5	3	29	24	2	8,000	2	4,000
Bijnour, ...	83	147	6	6	15	8	3	6,000	4	3,000
Sambhal, ...	73	21	...	1	27	34	2	210	3	410
Amroha, ...	217	191	3	2	68	68	1	200	3	800
Khera Bajhera, ...	6	14	1	1	5	6	..	...	1	1,500
Total, ...	804	994	32	21	290	239	13	28,160	21	26,510
OUDH DISTRICT.										
Lucknow, Eng. Church,	4	30	...	...	6	...	1	10,000	...	...
Do. Native do.,...	31	55	4	3	5	11	3	2,250	2	16,000
Seetapore, ...	11	15	2	1	2	7	1	1,000	1	3,000
Hurdui, ...	11	27	...	..	7	8	...	...	1	750
Gonda and Bahraich, ...	11	26	5	...	9	5	...	...	2	2,500
Barabanki, ...	2	4	1	...	1	1	...	...	...	...
Roy Bareilly, ...	1	11	3	1	3	..	1	600	1	900
Cawnpore, Eng. Church,	2	40	3	...	6	1	1	3,000	1	4,000
Do. Native do.,...	18	12	2	3	2	...	...	...	1	250
Total, ...	91	220	20	8	41	33	7	16,850	9	27,400
RECAPITULATION.										
Kumaon District, ...	75	84	8	5	34	35	3	2,650	6	11,600
Rohilcund do., ...	804	994	32	21	290	239	13	28,160	21	26,510
Oudh do., ...	91	220	20	8	41	33	7	16,850	9	27,400
Grand Total, ...	970	1,298	60	34	365	307	23	47,660	36	65,510
Last year, ...	757	1,281	51	60	207	168	22	43,500	35	64,044
Increase, ...	213	17	9	...	158	139	1	4,160	1	1,466
Decrease, ...	...	...	...	26	...	...	...	...	...	...

BENEVOLENT COLLECTIONS.

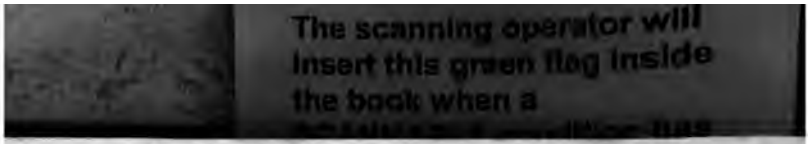
For Missions.			For Woman's Foreign Missionary Society.	Receipts for Ministerial support.			Adult Accessions during the year.			Total number of Native Christians including children.	Total Communicants
Churches.	Sabbath-schools.	Total.		Pastor's claim.	Pastor's receipts.	Self-support.	Hindooism.	Islamism.	Others.		
$		$	$	$	$	$					
211·00	...	211·00	...	1,200	1,200	..	...	...	...	...	...
12·50	...	12·50	...	...	...	...	10	...	...	99	58
...	...	...	...	...	...	...	25	...	...	110	65
2·50	...	2·50	...	...	...	6	...	...	...	5	8
...	...	...	...	...	...	...	...	...	...	13	9
226·00	...	226·00	...	1,200	1,200	6	35	...	...	227	140
...	...	...	...	...	...	30	15	...	...	874	223
1·75	...	1·75	...	...	...	24	3	...	...	45	27
3·25	...	3·25	..	...	...	48	2	...	...	96	71
...	...	...	...	...	...	...	11	...	...	313	159
7·60	...	7·60	6·05	...	...	35	64	3	...	550	368
9·45	...	9·45	5·55	...	...	89	21	3	...	301	194
7·50	...	7·50	...	...	...	70	6	2	...	327	230
7·50	...	7·50	1	...	...	30	34	...	...	123	94
..	..	...	...	...	...	45	68	...	..	587	408
...	...	...	...	...	...	...	4	2	...	25	14
37·05	...	37·05	12·60	...	...	371	228	10	...	2,741	1,788
40	...	40	...	750	750	130	..	...	...	...	...
2·65	...	2·65	..	...	...	120	6	5	...	286	86
5·00	...	5·00	...	...	..	.	4	3	...	47	28
2·00	..	2·00	...	..	...	...	8	...	...	66	26
8·50	...	8·50	...	...	..	18	5	...	...	68	37
5·00	..	5·00	...	...	...	...	1	...	...	10	6
...	...	...	...	...	674	...	...	...	...	18	9
...	...	...	..	...	720	...	...	...	...	...	...
4·50	...	4·50	...	...	...	...	1	...	...	52	30
67·65	...	67·65	...	750	2,149	268	25	8	...	547	222
226·00	...	226·00	...	1,200	1,200	6	35	...	...	227	140
37·05	...	37·05	12·60	...	...	371	226	10	...	2,741	1,788
67·65	...	67·65	...	750	2,149	268	25	8	...	547	222
330·70	...	330·70	12·60	1,950	3,349	645	286	18	...	3,515	2,150
516·87	...	511·57	24	...	3,817	...	...	...	.	...	2,007
...	...	...	...	...	177	...	...	...	...	..	143
186·17	...	*186·17*	*11·40*	...	...	...	...	...	...	...	...

STATIONS.	Number of Sunday Schools.	Number of Officers and Teachers.	Number of Scholars of all ages.	Scholars fifteen years old and over.	Scholars under 15, except Infant Class
KUMAON DISTRICT.					
Nynee Tal, English Church, ...	2	9	100	..	...
Do. Native do., ...	2	10	112	...	...
Gurhwal, ...	2	11	112	...	...
Eastern Kumaon, ...	3	6	156	35	86
Pali, ...	1	...	15	...	...
Total, ...	10	36	495	35	86
ROHILCUND DISTRICT.					
Bareilly, ...	8	34	438	189	249
Shahjehanpore, ...	10	14	240	35	205
Boys' Orphanage, ...	1	8	230	90	160
Pauahpore, ...	1	5	195	154	5
Budaon, ...	18	20	440	...	...
Moradabad, ...	13	33	474	108	297
Sambhal, ...	5	4	100	20	60
Amroha, ...	4	7	100	30	25
Khera Bajhera, ...	1	4	65	33	32
Bijnour, ...	10	22	315	53	262
Pilibheet, ...	...	...	...	...	...
Total, ...	71	151	2,597	692	1,295
OUDH DISTRICT.					
Lucknow, English Church,...	1	23	200	...	...
Do. Native do., ...	13	41	801	...	...
Seetapore, ...	6	5	221	...	..
Hurdui, ...	8	9	165	45	20
Gonda and Baraich, ...	12	12	800	200	600
Barabanki, ...	2	3	46	22	...
Roy Bareilly, ...	9	10	337	20	317
Cawnpore, English Church,...	1	21	202	27	154
Do. Native do., ...	4	9	185	18	158
Total, ...	56	133	2,957	332	1,249
RECAPITULATION.					
Kumaon District, ...	10	36	495	35	86
Rohilcund do, ...	71	151	2,597	692	1,295
Oudh do., ...	56	133	2,957	332	1,249
Grand Total, ...	137	320	6,049	1,059	2,630
Last Year, ...	133	317	6,509	...	...
Increase, ...	4	3	...	...	...
Decrease, ...	...	...	460	...	...

Number of Scholars in Infant Class.	Average Attendance of Teachers and Scholars.	No. of Officers and Teachers who are Church Members or Probationers.	Number of Scholars who are Church Members or Probationers.	Number of Conversions.	Number of Library Books.	Total Expenses of Schools this Year.	Number of S. S. Lessons taken.	Number of S. S. Journals taken.	Number Urdu S. S. Papers taken.	Number of Hindee S. S. Papers taken.
						$				
...	75	...	...	...	500	...	...	...	...	...
8	80	5	10	...	...	...	...	...	...	100
...	91	8	51	...	...	30	...	2	53	25
35	112	6	2	...	...	25	...	1	75	100
...	...	...	...	...	...	...	...	...	...	...
43	358	19	63	...	500	55	...	3	128	225
...	375	37	200	...	...	45	125	4	140	100
...	192	8	...	...	...	...	...	...	18	20
...	185	8	63	..	...	...	...	1	56	14
37	166	5	159	...	...	...	...	..	...	..
...	390	20	110	3	...	15	96	...	40	...
69	432	28	...	...	60	60	150	4	210	25
...	80	5	1	...	...	6	10	...	40	40
45	80	6	20	10	...	...	10	...	30	...
...	42	...	...	...	...	...	...	...	...	...
...	275	16	75	...	...	15	...	...	145	5
...	...	...	...	...	...	...	...	...	...	...
151	2,217	133	628	13	60	141	391	9	679	204
...	165	...	...	...	...	...	300	...	...	...
...	801	24	...	...	...	125	...	...	...	...
...	190	5	24	...	...	25	38	1	70	70
100	135	7	14	3	...	10	30	...	30	50
...	700	7	...	...	...	50	60	1	100	100
...	40	3	1	...	..	3	...	...	..	...
...	193	8	...	...	120	64	131	3	10	7
21	161	21	...	...	223	104	225	...	...	...
12	180	4	...	...	...	17	50	...	20	20
133	2,565	79	39	3	343	398	834	5	230	247
43	358	19	63	..	500	55	...	3	128	225
151	2,217	133	628	13	60	141	391	9	679	204
133	2,565	79	39	3	343	398	834	5	230	247
327	5,140	231	730	16	903	594	1,225	17	1,037	676
...	4,258	207	816	64	1,820	792	1,495	30	1,550	1,175
..	882	24	...	...	...	...	..	...	...	...
...	...	...	86	48	917	198	270	13	523	499

STATIONS.	VERNACULAR						
	BOYS' SCHOOLS.	No. on the Roll at the end of the year.				Average daily attendance.	GIRLS' SCHOOLS.
		Christians.	Hindoos.	Mahomedans.	Total.		
KUMAON DISTRICT.							
Nynee Tal,	10	16	280	5	301	301	1
Gurhwal,	3	7	106	...	113	92	3
Eastern Kumaon,	4	...	229	2	231	164	2
Pali,	1	...	21	...	21	19	...
Total,	18	23	686	7	666	576	6
ROHILKUND DISTRICT.							
Bareilly,	2	4	80	16	100	89	4
Shahjehanpore,	2	...	118	13	131	..	...
Boys' Orphanage,	...	...	...	...	...	...	9
Pawahpore,	1	22	...	...	22	15	1
Budaon,	5	6	50	24	80	60	13
Moradabad,	3	...	131	34	165	140	12
Sambhal,	...	...	...	...	...	...	4
Amroha,	2	11	19	30	60	50	2
Khera Bajhera,	..	...	...	...	..	...	2
Bijnour,	...	...	...	...	..	...	5
Pilibheet,	...	...	...	...	...	...	...
Total,	15	43	398	117	558	354	52
OUDH DISTRICT.							
Lucknow,	7	31	386	193	610	465	8
Do. Native Church,							
Seetapore,	2	2	59	22	83	62	...
Hurdui,	4	...	80	6	86	76	3
Gonda and Baraich,	17	6	600	135	741	625	4
Barabanki,	1	4	13	27	44	36	1
Roy Bareilly,	9	...	165	48	213	151	3
Cawnpore,	...	...	...	...	...	...	...
Do. Native Church,							
Total,	40	43	1,303	431	1,777	1,415	19
RECAPITULATION.							
Kumaon District,	18	23	636	7	666	576	6
Rohilkund do.,	15	43	398	117	558	354	52
Oudh do.,	40	43	1,303	431	1,777	1,415	19
Grand Total,	73	109	2,337	555	3,001	2,345	77
Last year,	89	70	2,613	573	3,289	2,535	78
Increase,	...	39	...	...	...	...	...
Decrease,	16	...	276	18	288	190	...

Schools		
No. on the books and e		
Christians.	Hindoos.	
...	17	
1	50	
...	24	
...	...	
1	91	
33	35	
...	...	
...	126	
19	...	
33	45	
...	90	
...	20	
15	...	
1	28	
23	...	
...	...	
124	344	
5	82	
...	...	
10	40	
...	58	
...	...	
...	17	
...	...	
15	197	
1	91	
124	344	
15	197	
140	632	
138	417	
...	162	
2	...	


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LIST OF DONORS AND SUBSCRIBERS.

Naini Tal.

English Congregation.

(Approximately.)

	Rs.	As.	P.
Donations, ...	1,300	0	0
Monthly collection, ...	1,100	0	0
Subscriptions, ...	1,875	0	0
Missionary collection, .	422	0	0
Total Rs., ...	4,697	0	0

General.

Maj.-Genl. the Hon. Sir H. Ramsay, C. B., ..	300	0	0
J. C. Macdonald, ...	120	0	0
J. H. Senior, ...	50	0	0
Govt. Grant-in-aid ...	792	0	0
Municipal grant, ...	200	0	0
Fees and fines, ...	235	0	0
Books sold in school, ...	48	7	0
Chapel collection,... ...	6	3	6
Total Rs.,...	1,751	10	6
GRAND TOTAL,...	6,448	10	0

Eastern Kumaon.

General.

Maj.-Gen. the Hon. Sir H. Ramsay, C.B., K.C.S.I.,	650	0	0
Govt. Grant-in-aid for schools, ...	480	0	0
Munshi J. Barker, ...	12	0	0
Total Rs., ...	1,142	0	0

For Chapel.

Dr. King, ...	20	0	0
Pithoragarh Church, ...	89	8	3
Pithoragarh working party, ...	16	0	0
Total Rs., ...	125	8	3

Sunday-Schools.

Donations, ...	26	2	0

To Dispensaries.

Maj.-Gen. the Hon'ble Sir H. Ramsay, C. B., K.C.S.I.,	100	0	0
Through do. do.	43	6	6
J. Peyton, Esq., ...	35	0	0
Through Rev. C. W. Judd,	30	0	0
Rev. C. W. Judd, ...	5	12	0
Colonel J. J. Dausey, ...	30	0	0
Capt. Skinner, ...	16	0	0
Mr. E. R. Dabru, ...	6	0	0
„ U. H. Jones, ...	6	0	0
„ C. L. Simpson,... ...	4	0	0
„ G. Streeting, ...	3	0	0
Through Munshi J. Thomas,	5	0	0
Total Rs., ...	284	2	6
GRAND TOTAL,...	1,577	12	9

Gurhwal Circuit.

Genl. Sir H. Ramsay,	600	0	0
Col. Fisher, ...	50	0	0
Mrs. Fisher, ...	20	0	0
S. H. Marston, Esq.,	60	0	0
Total Rs., ...	730	0	0

Bareilly.

Collections, English congregation, ...	289	15	0
Collections, Native congregation, ...	98	12	11
Grants-in-aid of Schools,	303	0	0
Rents, ...	216	15	0

SPECIAL DONATIONS.

(1) *Press.*

Geo. Benson, Esq.,	25	0	0
Captain Becket, ...	10	0	0
Rev. T. J. Scott, ...	65	0	0
(2) *Building.*			
Dr. Grant, ...	10	0	0
R. D. Hardy, Esq.,	20	0	0
Total Rs., ...	1,038	10	11

Shahjehanpore.

City School.

Judge Power, ...	24	0	0
Collector R. J. Currie, ...	8	0	0
Collector W. Duthoit, ...	18	0	0
Joint Magistrate J. Kennedy, ...	26	0	0
Doctor E. E. Gardner, ...	18	0	0
J. Powell, Esq., Rosa, ...	30	0	0
Total Rs., ...	124	0	0

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Budaon.

	Rs.	As.	P.
M. Sandys, Esq., ...	50	0	0
Mrs. Sandys, ...	50	0	0
F. W. Court, Esq., ...	50	0	0
Rev. D. Symonds, ...	70	0	0
Rev. T. S. Johnson, ...	50	0	0
A. Robinson, Esq., ...	50	0	0
J. M. Cornwall, Esq., ...	15	0	0
Captain Barrow, ...	20	0	0
C. Hamilton, Esq., ...	5	0	0
J. Innis, Esq., ...	5	0	0
Mr. T. W. Thompson,	2	0	0
Baboo Tara Pershad, ...	2	0	0
Mr. A. Brass, ...	1	0	0
Gov. Grant-in-aid, ...	385	0	0
Municipal Grant, ...	300	0	0
School Fees, ...	56	3	0
For support of Native helpers, ...	70	1	6
Total Rs., ...	1,181	4	6

—o—

Moradabad.

E. Colvin, Esq., ...	30	0	0
J. H. Loch, Esq., M.D.,	243	0	0
H. Shaw, Esq., ...	18	0	0
English Congregation Monthly Collections,	124	8	9
Native Congregation, ...	41	2	8
Native Pastor's fund, ...	168	0	0
For Sunday-Schools, ...	34	10	0
R. Macauley, Esq., ...	10	0	0
Other small donations,	5	0	0
J. Presch, Esq., ...	25	0	0
Munshi Jaggan Nath,	12	8	0
„ Ram Lal, ...	1	8	0
„ Shew Sahai, ...	7	8	0
„ Hera Singh and others, ...	14	0	0
Grant-in-aid from Govt.,	2,220	0	0
Fees from Schools, ...	282	6	0
Through Dr. Loch for Native Preacher for Cantonments, ...	180	0	0
Total Rs., ...	3,417	3	5

—o—

Lucknow.

Pastor's Fund, English Church.

Mr. W. H. Gilbert, ...	180	0	0
„ P. Barrie, ...	144	0	0
W. Carman, ...	120	0	0
Rev. T. Craven, ...	120	0	0
Mr. A. H. Pirie, ...	100	0	0
„ F. A. Newman, ...	85	0	0
Miss Blackmar, ...	60	0	0
„ Thoburn, ...	56	0	0
Mr. R. Hannah, ...	50	0	0
Rev. J. Mudge, ...	45	0	0
Miss Heming, ...	37	0	0
„ Duncan, ...	36	0	0
Mrs. J. Forrest, ...	36	0	0
Miss Rowe, ...	34	0	0
Mr. D. S. Clarke, ...	30	0	0
„ W. M. Alexander,	24	0	0
„ A. Alone, ...	24	0	0
„ A. McClay, ...	22	0	0
Hon'ble J. Inglis, ...	20	0	0
Mr. W. Yerbery, ...	22	0	0
Mrs. C. A. Plomer, ...	16	0	0
Mr. R. Smith, ...	12	0	0
„ G. Wilkinson, ...	14	0	0
„ W. Hannah, ...	9	0	0
„ E. Plomer, ...	8	0	0
„ H. Mooney, ...	6	0	0
Miss Yerbery, ...	6	0	0
Mr. C. Olliver, ...	5	0	0
„ A. C. Johnson, ...	5	0	0
Babu Unu Churn Bose,	5	0	0
„ Lall Behari Bose,	5	0	0
Mr. J. D'Rozario, ...	5	0	0
„ C. Vaughan, ...	4	0	0
In small donations, ...	8	0	0
Total Rs., ...	1,352	0	0

Pastor's Fund, Native Church.

Miss Thoburn, ...	16	0	0
„ Rowe, ...	12	0	0
Mrs. C. Richards, ...	1	8	0
„ Herring, ...	1	0	0
„ Lindsey, ...	1	4	0
Mr. W. Gurney, ...	14	8	0
„ I. C. Dey, ...	5	0	0
Baboo R. C. Basu, ...	12	0	0
Mr. B. Mayal, ...	12	0	0
„ K. Benjamin, ...	12	0	0
„ P. Paul, ...	1	0	0
„ H. Luke, ...	1	8	0
„ Sh. Masih, ...	2	8	0
„ P. Isai Dass, ...	11	0	0
„ C. E. Savielle, ...	18	0	0
„ P. Andrew, ...	6	0	0
„ Abdool Haqq, ...	1	14	0
„ M. Dad Khan, ...	1	4	0
„ Chimman Lall, ...	2	8	0
Rev. T. Craven, ...	18	0	0

	Rs.	As.	P.
Mr. Ajudhya Pershad, ..	1	6	0
,, W. Burge, ...	3	8	0
,, J. Burge, ...	3	0	0
,, A. Wright, ...	1	8	0
,, S. Masih, ...	0	12	0
,, X. Y. Z., ...	1	3	0
Sums under one Re., ...	2	9	0
Total Rs.,	164	12	0

Sunday-School Work and Christmas treat.

Dr. Macfarland	200	0	0
Weekly collections, Central S. S., ...	186	3	0
Rev. J. H. Messmore, ..	25	0	0
Mr. W. H. Gilbert, ...	25	0	0
Rev. H. Mansell, ...	20	0	0
Gen. Chamberlain, ...	16	0	0
Rev. J. Mudge, ...	15	0	0
Isan Chunder Rae, ...	12	0	0
Lady Couper, ...	10	0	0
Mr. P. Barrie and family,	10	0	0
Col. Reid, ...	10	0	0
Mr. T. Lovell, ...	10	0	0
Mr. A. H. Pirie, ...	10	0	0
Col. Jenkins, ...	8	0	0
Geo. O. Smith, ...	5	0	0
Mr. C. Currie, ...	5	0	0
Judge Lincoln, ...	5	0	0
R. & Mrs. McClay, ...	5	0	0
Dr. J. Whishaw, ...	5	0	0
Mr. F. A. Newman, ...	5	0	0
Miss I. Thoburn, ...	5	0	0
Miss L. E. Blackmar, ...	5	0	0
Mr. E. Derias, ...	5	0	0
Mrs. Gray, ...	5	0	0
Mr. Mallaly, ...	5	0	0
Mrs. Forest, ...	5	5	0
Miss Tresham, ...	5	0	0
J. B. B., ...	5	0	0
Thos. G. Sykes, ...	5	0	0
J. G., ...	5	0	0
I. G., ...	3	0	0
Mrs. Fraser, ...	3	0	0
Mr. H. C. Thorpe, ...	3	0	0
A Friend, ...	2	0	0
Mrs. Prince, ...	2	0	0
W. Bontrin, ...	2	0	0
Mr. Bickers, ...	2	0	0
Mr. Fitzgerald, ...	2	0	0
Mrs. Lovell, ...	2	0	0
Mr. Alone, ...	2	0	0
Master and Miss Ryles,	2	0	0
Mr. A. Constable,	2	0	0
Mr. Wm. Hay, ...	2	0	0
Dr. J. Bonavia, ...	2	0	0
Sadr Bazar S. School, ...	5	0	0
Cashmir Mohulla S. S. ...	1	8	0
Nakhas S. S.	1	5	0
Sums not exceeding one rupee, ...	10	8	0
Total Rs., ...	686	8	0

Church Collections.

Amount received during 1877, ...	504	6	0
Amount subscribed to Church Building Fund, ...	4,842	13	6
Ladies' Aid Society, ...	32	7	9
Local Fund.			
Col. Reid, ...	5	0	0
Grand Total Rs., ...	7,587	15	11

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Sitapore.

Col. McAndrews, Comr.,	60	0	0
J. G. Anderson, Esq., ...	60	0	0
C. Steinbelt, Esq., Asst. Comr., ...	48	0	0
J. Purdie, Esq., P.W.D.,	16	0	0
Capt. M. Court, S.S.O.,	30	0	0
Miss Miller, ...	1	0	0
Major M. Tweedie, ...	4	0	0
S. B. Simeon, Esq., ...	18	0	0
W. Oxtoby, Esq., ...	10	0	0
Total Rs., ...	247	0	0
Grant-in-aid, ...	730	0	0
Pastor's fund, ...	30	0	0
Total Rs., ...	1,007	0	0

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Hurdui.

J. Quinn, Esq., Deputy Commissioner, ...	60	0	0
Lt.-Col. T. E. A. Chamier, Deputy Comr., ..	5	0	0
W. Blennerhassett. Assistant Comr., ...	20	0	0
H. S. Wells, Esq. Asst. Commissioner, ...	5	0	0
Dr. R. D. Logg, Civil Surgeon, ...	24	0	0
D. Bryson, Esquire, ...	2	0	0
G. H. Catania, Esquire,	6	0	0
J. Finn, Esq. Supdt. Police, ...	12	0	0
F. J. Samuel, ...	5	0	0

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	Rs.	As.	P.
J. H. Brickenoge, ...	2	0	0
Sundar Lall, ...	2	0	0
Hur Pershad, ...	3	0	0
Chittu Pandit, ...	5	0	0
Sarungohor Pandit, ...	5	0	0
Ram Kissn Pandit, ...	5	0	0
Mohun Lall, ...	4	0	0
Kulloo, ...	2	0	0
Prabhu Charun, ...	2	0	0
Dilloh Choy, ...	2	0	0
Nundoo Malee, ...	2	0	0
Edwin Masih, ...	2	0	0
Dulgungun, ...	2	0	0
Girdharee, ...	2	0	0
Benj. Macgregor, ...	5	0	0
B. Dammer Singh, ...	1	0	0
Isa Dass, ...	2	0	0
Prabhu Dass, ...	2	0	0
Mrs. A. Macgregor, ...	5	0	0
Miss K. H. Paul, ...	4	0	0
Miss R. K. Paul, ...	3	0	0
Miss C. M. Paul, ...	3	0	0
Mrs. E. M. Paul, ...	15	0	0
Miss S. Paul, ...	2	0	0
Miss I. B. P. Paul, ...	2	0	0
Rev. A. C. Paul, ...	30	0	0
Mr. S. Haris Paul, ...	5	0	0
Mrs. Kemer, ...	2	0	0
Total Rs., ...	260	0	0

GONDA AND BAHRAICH.

Gonda.

Capt. W. E. Forbes, Dy. Comr., ...	60	0	0
Col. C. F. Sharpe, Dist. Supdt., ...	60	0	0
Maharaja of Bulrampore, K.C.S.I., ...	60	0	0
Mr. J. Hooper, Asst. Comr., ...	33	0	0
Capt. J. Low, Dy. Comr.,	30	0	0
Rajah of Gonda, ...	36	0	0
T. C. Shircore, Civil Surg.,	18	0	0
F. W. Higginson, do., ...	9	0	0
Mr. J. E. Hand, ...	22	0	0
Mr. K. M. Nicholson, E. A. C., ...	2	0	0
B. H. B., ...	60	0	0
Total Rs., ...	390	0	0

Support of Pastor.

J. R. Downey, ...	4	0	0
E. Joel, ...	2	10	0
W. Peters, ...	2	0	0
Khairati, ...	1	8	0
S. Masih, ...	1	6	6
A. Hassan, ...	1	7	6
C. Singh, ...	1	11	0
Sums less than a rupee,	1	7	6
Total Rs., ...	16	2	6

For Church at Ellenpur.

Capt. W. E. Forbes, ...	10	0	0
Mr. J. E. Cearns, ...	10	0	0
Col. C. F. Sharpe, ...	5	0	0
Rev. J. W. Waugh, ...	5	0	0
Rev. H. Mansell, ...	5	0	0
Rev. J. H. Messmore, ...	5	0	0
Rev. E. Cunningham, ...	5	0	0
Rev. B. H. Badley, ...	10	0	0
Rev. J. Mudge, ...	3	0	0
Rev. J. T. Jauvier, ...	3	0	0
Charles Keith, ...	5	0	0
Mrs. Read, ...	4	0	0
H. J. Meyers, ...	2	0	0
R. J. Dennett, ...	4	0	0
W. Gibbon, ...	2	0	0
I. E. R., ...	2	0	0
J. Bernard, ...	2	0	0
Miss Rowe, ...	2	0	0
Rev. L. Fieldbrave, ...	1	0	0
G. Mayal, ...	1	0	0
E. Joel, ...	1	0	0
H. A. and B. L., ...	1	0	0
Total Rs., ...	88	0	0

Bahraich.

Col. J. A. Steel, Dy. Comr., ...	16	0	0
Capt. R. H. DeMontmorency, Dy. Comr., ...	24	0	0
C. Cameron, Civil Surg.,	42	0	0
Mr. H. S. Boys, Asst. Comr., ...	20	0	0
Mr. C. J. Ponsonby, ...	5	0	0
Mr. G. A. Campbell, ...	12	0	0
M. L. Mitter, ...	1	0	0
E. H. Paul, ...	1	0	0
Total Rs., ...	121	0	0

For New School-house at Bahraich.

Reported Last year, ...	10	0	0
H. W. Gilbert, ...	20	0	0
C. M. Rivaz, ...	10	0	0
Captain R. H. DeMontmorency, Dy. Comr.,	10	0	0

	Rs.	As.	P.
Sirdar Harnam Singh, of Kapurthala, ...	10	0	0
Sirdar Heera Singh, ...	10	0	0
Mr. H. S. Boys, Asst. Comr., ...	5	0	0
Mr. H. C. Irwin, Asst. Comr., ...	5	0	0
Mr. G. A. Campbell,	5	0	0
Kubb Ali, ...	2	0	0
Total Rs., ...	87	0	0

Support of Pastor.

J. Bernard, ...	12	0	0
Lazarus, ...	1	13	3
Samuel, ...	1	5	0
Total Rs., ...	15	2	3
Grants-in-aid, ...	667	0	0
Fees, ...	72	0	0
Grand total Rs., ...	1,446	4	9

Rai Bareli.

Missionary's support.

	Rs.	As.	P.
Major A. P. Orr, ...	255	0	0
P. Carnegy, Esq., ...	200	0	0
"An old Campaigner,"...	75	0	0
W. D. Brockman, Esq.,...	60	0	0
Mrs. Maconochie, ...	60	0	0
Rev. J. M. Thoburn, ...	55	0	0
Anonymous, ...	50	0	0
Mrs. E. G. Plomer, ...	40	0	0
Pandit Isá Dás, ...	36	0	0
Mrs. F. B. Henslowe, ...	25	0	0
M. F. C., ...	23	6	0
Mrs. Noble, ...	20	0	0
H. L./47, ...	20	0	0
Miss Monelle, M.D., ...	20	0	0
Mrs. Groves, ...	20	0	0
W. Lloyd, Esq., ...	20	0	0
Moonshi Wilbur Fisk, ...	11	0	0
Mrs. Bird, ...	10	0	0
Rev. A. D. McHenry, ...	10	0	0
Mrs. H. J. Meyers, ...	10	0	0
Through Miss Thoburn,	10	0	0
Rev. E. Cunningham, ...	6	0	0
Rajah of Morar, Mhow,	5	0	0
Miss Johnson, ...	5	0	0
Rev. H. Mansell, ..	4	8	0
Anonymous, ...	4	0	0
A Native Christian, ...	3	0	0
Seeta Rám, Talukdar, ...	1	0	0
Presents valued at about,	300	0	0
Total Rs., ...	1,358	14	0

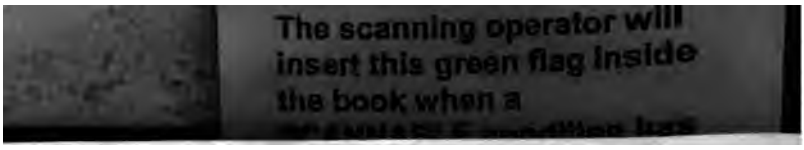
For Sunday-School.

P. Carnegy, Esq., ...	30	0	0
W. D. Brockman, Esq.,...	13	0	0
George Roberts, Esq., ...	10	0	0
W. Lloyd, Esq., ...	10	0	0
Mrs. Maconochie, ...	10	0	0
Dr. Malvany, ...	5	0	0
Mrs. Grant, ...	5	0	0
Mrs. Grigg, ...	5	0	0
Mrs. Jones, ...	5	0	0
A Friend, ...	5	0	0
W. C. Bennet, Esq., ...	4	0	0
M. F. C., ...	2	0	0
H. Hannah, Esq., ...	2	4	0
Mrs. Bird, ...	2	0	0
S. S. Collections. ...	8	4	0
Total Rs., ...	116	8	0

Cawnpore.

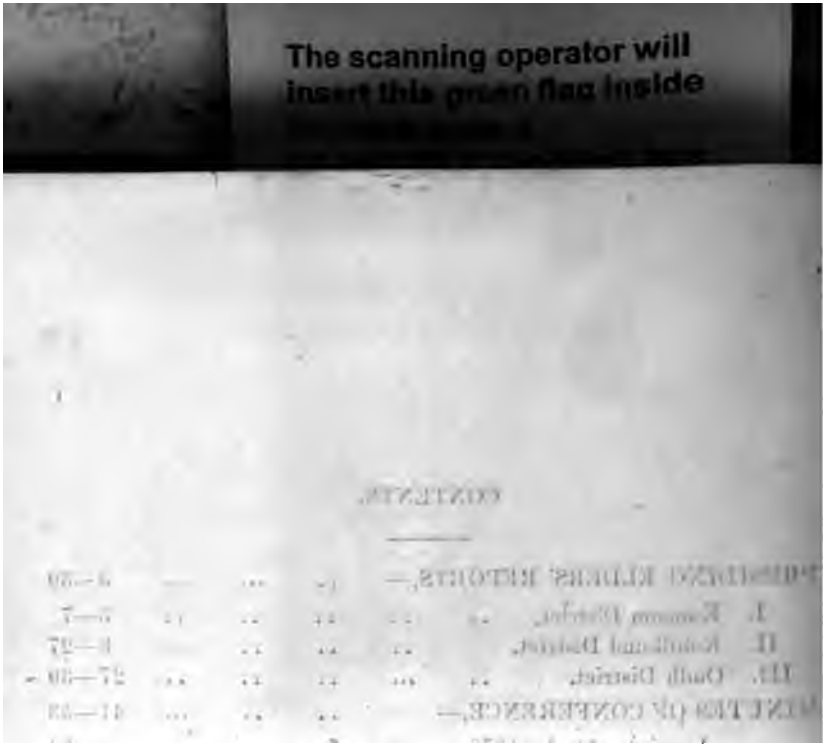
Subscription List.

J. H. Condon, M.D., ...	432	0	0
A. Beer, Esq., ...	240	0	0
H. B. McLeavy, Esq., ...	150	0	0
H. Petman, „ ...	120	0	0
W. Wilson, „ ...	120	0	0
Rev. J. W. Waugh, ...	60	0	0
J. Sullivan, Esq., ...	48	0	0
C. H. Freud, „ ...	36	0	0
H. Taylor, „ ...	24	0	0
A. Foy, „ ...	24	0	0
J. H. O'Brian, Esq., ...	24	0	0
G. Oppenheim, „ ...	24	0	0
H. Crawford; „ ...	24	0	0
D. Ritchie, „ ...	24	0	0
G. Shirkore, „ ...	24	0	0
Mrs. L. G. Jardine, ...	12	0	0
J. C. Kiddle, Esq, ...	30	0	0
S. G. Young, „ ...	12	0	0
Capt. B. C. Graves, ...	25	0	0
Total Rs., ...	1,453	0	0


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CONTENTS.

PRESIDING ELDERS' REPORTS,—		3—39
I.	Kumaon District,	3—7
II.	Kohilkund District,	8—27
III.	Oudh District,	27—39
MINUTES OF CONFERENCE,—		41—53
	Appointments for 1878,	54
REPORTS OF COMMITTEES,		55—75
I.	Report of the Auditing Committee,	55
II.	Report of Publishing Committee,	55
III.	Mission Press Report,	56
IV.	On Temperance,	61
V.	On Revised Course of Study,	62
VI.	On Sunday-Schools,	63
VII.	On State of the Church, and Mission Work,	64
VIII.	On Book of Sermons,	68
IX.	Report of the Board of Education,	69
	Conference Roll,	76
	Sessions of Conference,	77
	Former Members	78
	Local Preachers,	79
	Bishops of the Church,	80
APPENDICES,—		81—95
	Colportage Statistics,	81
	General Statistics,	82—83
	Sunday-School Statistics,	84—85
	School Statistics,	86—87
	Books published during the year,	89—90
	Donations and Subscriptions,	91—95


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FOURTEENTH

ANNUAL REPORT

OF THE

MISSION STATIONS,

AND

Minutes of the Fifteenth Annual Session

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church, U. S. A.,

HELD AT

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PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

Rev. T. Craven, *Superintendent.*

1879.


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p'


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PRESIDING ELDERS' REPORTS.

KUMAON DISTRICT.

REV. C. W. JUDD, PRESIDING ELDER.

THIS has been a year of more than ordinary trial on account of the distress caused by famine in these provinces. Our mission work has gone forward on the district very much as in other years, though attended with more care and anxiety than usual. I am glad to state, however, that there has not been a case of death from starvation among the Christians as far as I know, and help has been given only when and where it was actually needed.

The District Conference held in October was a season of refreshing to our native brethren particularly. Coming as it did at the same time and place where our Union Missionary Meeting was held in English, we were not able to attend the social meetings held in Hindustani as much as we would otherwise have done. But we had good reports from them. Both the District Conference and the Union Missionary Meeting I trust will prove a lasting blessing to our work. There was a gloom cast over us all on account of the very sudden departure from our midst of sister Cheney the very week these meetings commenced. Some of the brethren and sisters arrived just in time to be present at the funeral, they not having heard of her illness till they reached Naini Tal. In her removal not only the English work of this station, but the native work also has suffered a great loss, and while we cannot understand God's dealings with us in thus taking one of our number who was young and full of health and hope for the work, yet we cheerfully acquiesce in His will, knowing He doeth all things well, and what *we know not* now we shall know hereafter.

The *Boys' School* is kept up ten months of the year, and is attended by Hindu youths of good family from all over the district. This year two passed the examination for Entrance to Roorkee Engineering College. Another youth who has just completed his studies there has returned with a certificate as sub-overseer in the Public Works Department. We are thus raising up friends who are freed from the prejudice to Christianity that exists in many places and who always carry with them Bible truths they learned in the Mission school. Not less than twenty-five Gurhwalee young men of good family look to our school as their *Alma Mater*, and though still Hindus, they are of the material to be looked to with great hope when a general awakening shall liberate the people of India now bound by caste and Brahminism. There are about 400 children in all our schools in Gurhwal.

The *Girls' Orphanage* continues to increase in numbers and efficiency. There are now about 30 inmates, and, including the boarding school and day-scholars, about 40 attend the girls' school. Mrs. Gill has given a great deal of her time to this work. The girls are taught to work at spinning, knitting, washing, as well as out door-work in the vegetable garden.

The result of the recent famine was to leave enough orphan boys in our hands to begin a *Boys' Orphanage*. These boys must be taught trades by which they will ere long be self-supporting, but for the present they will be a charge to the Mission. Their number is less than twenty.

THE MEDICAL DISPENSARY

Has been a great boon to the people here. Government furnishes most of the medicines used, and more than 200 people monthly visit it for medicine. One month this year 500 people received medicine during a very sickly time of the year. The prevailing diseases are fevers, dysentery, sore eyes, goitre syphilis, and skin diseases.

Books are also esteemed an important help to our work, and we have always two, and sometimes three men engaged in selling the Scriptures and religious books in the language of the native people.

The Missionary has also paid attention to the mental and spiritual wants of his helpers, and together we have read almost through the Pentateuch, which we commenced a couple

of years ago. Two of our Christian young men and one young woman are now in the plains preparing for greater usefulness among their own people. The instruction of our Christians is sure to yield the best of fruit.

SRINAGAR

Is the only town of importance situated on the upper Ganges, and contains a population of 2,500 people. Not only is it important as the only market town of the interior of Gurhwal, but being on the direct pilgrim route to the famous temples of Badrinath and Kedarnath, about twenty-five to seventy-five thousand pilgrims pass through this place annually. The greater part of the inhabitants gain their livelihood from the pilgrims, and so far have resisted every effort put forth for their Christianization. The Mission for ten years has maintained the only boys' school in the place, and had we been able to keep faithful helpers constantly there, something more would have been accomplished. As it is, we have two families of Christians there, one of whom united with us this year; another has expressed a desire for baptism.

DHIKWALI

Is a country spot surrounded by numerous villages, and is the home of our Native Preacher, Khiyali. Chiefly owing to his faithfulness many of his friends have become Christians, and the little church at that place now numbers 23 persons. The caste from which these people come is called Koalee (or weaver), and many of them are very friendly to us. They number about 30,000 in Gurhwal, and attention to them is sure to result favourably for Mission work.

KOTDWARA

Is three marches distant, and lies immediately south of us, on the direct route to the plains. It it the only Gurhwali market town that touches them, and promises to be a place of increasing importance, especially as there is prospect of a Railway coming near to it.

During the year just closed we have baptized 47 persons, just the number we had last year, making 94 baptisms in two years. The hearts of a large class of people are inclined towards us, though they are not willing to become Christians.

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Now, others who are in fear of their landlords, have not courage to take a step that would apparently risk the loss of their homes. I am glad to say that some of our people own their own land, and in this are independent. The total number of Christians in this circuit is one hundred and sixty: the first baptism occurred only 11 years ago. The people are not living together in one place, but scattered in their homes over about ten villages, each village being within a day's march from Paori. These Christians, if regularly instructed and faithful, must make a good impression on their heathen neighbors. The hindrances to the spread of Christianity in Gurhwal are but few comparatively, and the work only needs attention to make it successful.

EASTERN KUMAON CIRCUIT.

REV. R. GRAY, M.D., ... *Missionary.*

SCHOOLS.

THERE is an increase in the number of schools. This was managed without additional expense, by reducing the grade and expenditure of an Anglo-vernacular school. There are now 10 schools, having 541 scholars, with an average attendance of 431. There is also one girls' school managed by Mrs. Gray. There are now 26 girls in attendance, who learn besides reading, writing, sewing, knitting, etc., the way of eternal life through Christ. There have been many encouraging signs among these girls, and whether any conversions are seen in the immediate future or not, this much is certain that in some Hindu homes, Krishn will be thought less of and Christ more.

SUNDAY-SCHOOLS.

The Sunday-schools have been as well attended as in past years. The total number of scholars is about 175. A new school was opened this year, eight miles from Pithoragarh. A native helper, John Thomas, volunteered to run the school. He is compelled to hold it on Saturday, inasmuch as he is needed in Pithoragarh on Sunday. He has gone to his school steadily this year, rain and shine, walking sixteen miles every Saturday *for a chance to* teach young Hindu minds Christian truth.

Preaching.

In the way of preaching more than the usual amount has been done this year, and with some encouraging results. Two pilgrims to the shrine at Badrinath were found in a village. They heard the preaching, came to see us, and finally were so far convinced as to turn about and go home, sure that they would get nothing but trouble by a visit to Badrinath. A *fakir* was met who had a full knowledge of Christianity so far as the gospels are concerned. He stated that he wished to be baptized. He wanted nothing more; would wander about as usual, only preaching Christ. As he would not consent to change his custom of living by fraud, we would not baptize him, and he is now wandering about, whether preaching Christ or not, is not known to us.

A man was met at a *mela* who had been reading the Bible. He had been impressed with its teaching and trying to follow it, convinced of the unreasonableness of many Hindu customs, he had left them off. His people were very angry with him, and he, finding himself poorer and poorer in a worldly way, was getting discouraged. This was all told before a crowd of neighbors and friends. We invited him to come and talk with us, which he has done, and we have hopes that he will come out a true worshipper of Christ. One old heathen has been steadily in attendance at all our services for a long time. He is ready to be baptized the moment he is sure of a living. We are hoping he will get faith enough to carry him over that difficulty. He has in truth now a hard prospect, being almost totally blind.

Medical Work.

The medical work of the circuit is a fine evangelistic agency. By it we have been introduced to many people in a very favorable way. It has been our habit this year to visit as much as possible sick people in their homes. In this way we have found our very best chances to preach. When we go as preachers, we are compelled actually to sit on the dunghill and preach. When we go as doctor we get into the sick man's private room and have the spare room full of neighbors and friends. Many people have been saved from the very jaws of death. One rather young man was saved in the last stages of cholera. His wife to-day thanks us that she is not a widow.

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She is our friend. A man who had lost many children from cholera infantum had just one boy left. He was taken sick in the same way and recovered, the father thinks, through our medicine. He would do anything for us now. Another man has the mother of his children still alive to care for them and toil in the fields for him. She had acute dysentery, and we attended her in her home. We touched that man's heart and pocket, for he loved the *mother of his children*, and, moreover, a new wife would have cost fifty dollars. A young man suffering from a terrible disease, after a dangerous surgical operation was sent home to gladden his mother's heart. Whenever we go into that part of the country some one meets us half way. Another, a young man, every time he sees us says he is so sorry he trusted to the incantations of the priests and not to our medicine. He mourns a young wife. So we are wearing out the priests, for their charms as yet are always tried before we have a chance. Every one cured by our treatment after trying the Brahmins in vain, is a witness in favor of trying this new way. Thus, many blows are being struck at the very root of all the trouble—the faith in the Brahmins.

According to a report made lately at a United Missionary Meeting in Naini Tal, it seems that during the past four years over 70,000 cases have been treated in the Mission dispensaries in Kumaon and Gurhwal, and 127 surgical operations have been performed. Surely this is a good work worth carrying on and extending.

PALEE CIRCUIT.

This circuit has two appointments about the centre of the District. It is a very important field for mission work. At the first appointment (Dwarahath) we have a mission house and two houses for native preachers also a dispensary and rooms for in-door patients. These were all built with funds given by our friends here. No help was received from America. In my judgment we should have a Missionary stationed here. At present H. Wilson, native doctor and local preacher, is the only laborer we have. He has charge of the dispensary, for which Government furnishes the medicines. His labor connected with this

is one man's work, yet he has two low grade schools in which he conducts Sunday-schools: besides, he does considerable preaching among the villages. If we cannot appoint a missionary there, we should at least send another native helper.

The second appointment is Mashi, about 12 miles from Dwarahath, where we have a large house for two Native preacher's families, built the same as those at Dwarahath with funds given by our friends. Here we have only one native helper: we should have two by all means. The work opens finely, should be pushed wih energy, and I have no doubt before long we shall see fruit.

ROHILKUND DISTRICT.

REV. E. CUNNINGHAM, PRESIDING ELDER.

THE famine affected our Mission work in this district very seriously. Our village congregations were broken up and scattered, and some of the people have not yet returned. Not more than five or six Christians are supposed to have died of want. The contributions of the Native Church have been very little, and it will be a long time before village Christians will be able to give as they were beginning to do. A Famine Relief Fund sent from America, has relieved much suffering both in the form of loans of small sums, Relief Works and gifts for food and blankets. There has with this loss been a great increase in our Orphanages and the girls' boarding-schools of the Women's Foreign Missionary Society. All the girls in the boarding-schools are Christians, and many of them go in vacation to their heathen homes: in this way we are forming new connections in many directions.

The number of paid native assistants is about the same as last year. Six have left Mission service and taken up secular employment. They still preach as they have opportunity and in every way assist our evangelistic work. No better expenditure of Mission money can be made than in giving men a good Christian training and then allowing them as laymen to scatter the truth they have learned.

We have fewer native assistants of the higher grade than *we ought to have after* twenty years' teaching and preaching.

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It is hoped that the raising of the standard of admission to the Theological Seminary will produce a better educated class of native preachers. Our native assistants of all grades are improving in ability and spirituality.

The resolutions passed at District Conference urging the better education of village Christian youth and the better instruction of inquirers before baptism either emanated from or were heartily supported by them. The spiritual refreshing of the District Conference was enjoyed by none more heartily than the native assistants. While the foreign Missionary cannot dispense with their services, it is equally true that all the work at present cannot be safely put in their hands. Still we hope the time is not far distant when we shall not be obliged to say this.

There has been an increase in numbers as will be seen by the statistics. Our work is now so firmly established among the Mehtars and Mazhibi Sikhs that we can baptize people much more easily than we can instruct and fit them to be worthy members of Christ's Church. There are also new openings among the Chamars and their priests the Bairagis.

The Native Church is slowly increasing in spirituality. There have been revivals at four or five points on the district during the year. The Native Pastors are more and more cultivating a revival spirit and seeking to have their flocks soundly converted and built up in the most holy faith. The work of the W. F. M. Society has been vigorously prosecuted.

With a firm faith in the complete and glorious triumph of the Anointed in this land, we record his gracious presence and support during this year.

BAREILLY.

REV. G. H. McGREW,... *Missionary.*

THE year has been one of unusual trial and embarrassment. During the earlier months the famine paralyzed our efforts at evangelization. Many sought baptism; but we could not receive them into the Church because of their abject and manifest poverty. We had no money with which to buy bread to feed their bodies, and it seemed like solemn mockery to offer to feed their souls. The bread of Life, they wanted; but more *the bread of* physical Life.

Early in the rains, one of the main drains leading from the native city to the river, which passes through our premises, was flooded in the night, deluging the Orphanage, washing down a good brick house which was occupied by the Head Master of the city school, destroying all the servants' houses and the stables belonging to the bungalow in which Miss Cary was living, and ruining several other houses which were occupied by theological students and their families. So suddenly did this flood come, that the wife of one of the students with her babe in her arms was buried under the walls of their house. Before they could be taken out, the babe was dead and the mother badly, though not fatally, hurt.

To this flood may be attributed, in part at least, the increased sickness in our community which followed hard after. Earlier in the year deaths had been uncommonly frequent in the Orphanage. Soon after the flood, there was some diarrhœa and dysentery. On the 30th of August *cholera* made its appearance among the girls. After three weeks this terrible disease disappeared, having carried off nine out of the sixteen Orphanage girls who were attacked. The general health of the Orphanage has been seriously disturbed. During the year seventy-three girls have died. While this unusual mortality is attributable in part, to the sickness which followed the flood, the greater part of it must unquestionably be referred to the crowded state of the Orphanage buildings. A large number of famine orphans were from time to time sent in from the Government poor-houses, and gradually and almost insensibly the buildings became over-crowded. Besides, many of those who were brought in were in a wretched state, their health having been so fully undermined that they were open to disease, and died at the first attack. Owing to the crowded state of the buildings, some of the girls were sent to Moradabad, while others were removed to the hospital which is attached to the Woman's Dispensary, where they have remained up to this writing. But the Orphanage is still over-crowded, and needs not only enlargement, but also a complete re-arrangement of the buildings in order to secure the health of the inmates.

Apart from the Orphanage, the health of the Christian community has been better than might have been expected. *Only five adults have died* during the year. Out of these, two

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lived in the district. Several children, however, have died: two from cholera.

On the whole, our numbers are greater than they were last year. I have received into the Church *fifty-five adults*. Of this number, thirty-four came in by letter, and *twenty-one* by baptism. Besides this number, *one hundred and seventeen* infants have been baptized during the year. Of these, *seventy-nine* were girls in the Orphanage.

As an offset to these accessions, *twenty-seven* adults have removed, taking letters; *five* have gone away without certificates; *five* have died, three have been expelled, and one man with his wife, has become a Mahomedan.

There has been no special change in the methods of work. *Bazaar preaching* has been carried on with tolerable regularity by the theological students. Besides this, there has been preaching every Sunday morning in the church on the Mission premises, and every Sunday afternoon in the city. The first-named service was intended mainly for the native Christians; the second for the heathen.

There are four Sunday-schools in the station: two for heathen, and two for native Christians, including the girls in the Orphanage. The interest of the one in the native city, of which Dr. Scott has had charge, has manifestly increased.

Besides these, the customary class-meetings, prayer-meetings, and Bible-readings have been kept up for the native Church and the Orphanage girls.

In all these lines of work I have been heartily and most efficiently assisted by Dr. Scott, Bro. D. W. Thomas, and Bro. John Thomas. But for their help, it would not have been possible to push our work in all these directions so steadily and vigorously.

The schools have been at work as usual; with a very good attendance. But it is pitiful to compare our pinched, half-supplied schools with the liberally-appointed and well-manned institutions which are under the patronage of the Government.

During the year the study of the Scriptures has been introduced into the Anglo-Vernacular school in the city. One boy, and *only* one left on account of this innovation. The *others* have taken hold of the Word of God with spirit and *interest*.

In the out-stations the local preachers and exhorters have been jogging on as usual. In Pilibheet and Aligunge, there has been no visible result. But in the district under the care of Brother Ibrahim Solomon most interesting results have been seen. In March last Dr. Scott and myself went to *Mir Gunge*, a village on the turnpike leading from Bareilly to Moradabad, and baptized six persons. Since then nine more have been baptized: so that there is now in that village an independent Christian church, numbering fourteen members. The leader in this movement is an old woman, Natha, wife of one Lotan. She is 50 years old; tall and erect, hard-featured and ignorant, but most determined and energetic. Her force of character, manifested in her determination not only to embrace Christianity herself, but also to bring her whole family along with her, as well as several other points of fancied resemblance, led Dr. Scott to give her the pseudonym of "Barbara Heck." Her steadiness and wisdom under the persecutions and difficulties which followed her baptism, have fully vindicated her right to that honored name.

Among the sweepers in Bareilly itself, we have won a decided triumph in baptizing the senior *chaudhari* of that caste in the district. His junior colleague was *Keshu*, who was baptized some years ago, and who now maintains a regular preaching service as well as a class-meeting in his own house. To me the marvel is that this old man, 80 years of age, should be so deeply touched by the grace of God. He is sincere, quiet, self-supporting, and in every point of view a most valuable convert. Through the agency of these two men we hope to be able to report before long a wide-spread work among the sweepers of the city and district.

The completion and opening of our new church in the city marks a new epoch in our work in Bareilly. For ten years it has suffered for want of a commodious and comfortable preaching-place. The prayers and labours of ten years have at last been crowned with fruition, and we have a convenient and imposing structure, opening upon one of the main streets. Already its silent influence is showing itself in the increasing congregations and an enlarged Sunday-school. When some kind friend in America shall give us a clock and bell for the

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fine tower, which now stands empty, the Christian church will become the most influential building in this heathen city.

The silent way in which the cause of Christ is making headway among the people is finely exemplified in the case of a young Mohamedan, who is to be baptized next Sabbath. Five years ago his curiosity was aroused by the kindly mention which the Qurán makes of Christ and Christians. He procured and read attentively the New Testament, as well as three or four of the best books on the Mahomedan controversy, and was finally fully convinced. He read the same books aloud to his mother, who at first reproached him for reading Christian books. She also in time became convinced of the truth of Christianity. Three months ago he announced himself as an enquirer, had interviews with the native brethren; and finally went to Sambhal to see Brother Zahur-ul-Haqq, with whom he ate. For a long time his neighbours have taunted him with purposing to become a Christian, and he has retorted by saying that he was already one. Since his visit to Sambhal his relations have closed their houses against him and his family. He now seeks to be recognized by us as what his neighbours have so long regarded him as being. His wife and mother are to be baptized with him. Doubtless the next six months will test his faith in Christ to the utmost. God grant that he may stand firm.

THEOLOGICAL SEMINARY AND NORMAL HIGH SCHOOL.

Rev. D. W. THOMAS,	...	...	*Principal.*
Rev. T. J. SCOTT,	...	...	*Professor of Theology.*
Rev. John Thomas,	...	...	*Teacher.*

This Institution is annually increasing in the numbers of its students and its facilities for thorough instruction. The number of students in the Theological department was at the beginning of the year 34, of whom 5, having failed in the half-yearly examination, were dismissed.

The Normal High School department commenced with only 24 students, and, owing to their destitute circumstances and our not being able to give them scholarships, several of them *were obliged to* leave the school at the middle of the year.

The Conference not having determined, until its session in January, to open this High School department this year, notice of its commencement was not circulated in time to secure many students. No doubt many others would have been happy to avail themselves of the opportunity had they received notice earlier in the year.

We expect a much larger attendance in this department in 1879, and we anticipate grand results from this small beginning. We receive into this department a few first class Hindoo and Mahomedan boys, and these all attend the daily religious services of the institution, and are also instructed in the Holy Scriptures one hour daily, by Rev. M. L. Banerjea, a graduate of the Drew Theological Seminary.

The students of the Theological department have studied faithfully, and, with but one or two exceptions, the improvement has been all that we could have anticipated.

Besides, much hard study which they have done, they have regularly preached two and three times a week in the market places of the city and adjacent villages. The moral discipline of the Theological students has been under the charge of Dr. Scott, and, with some exceptions, their deportment has been satisfactory. Dr. Scott has held a religious service once a week, especially for the students; and they are taught that a pure life and fervent love for souls are above all other attainments. A class of six has just graduated; five with diplomas and one with a certificate.

In reference to the financial condition of the school, we are in great need of funds for a Library and for the salaries of teachers.

We must have teachers, and teachers must have books. Books are the teachers' tools, and we need them quite as much as a mechanic requires tools for his trade. Will not some of our Lord's wealthy men send us donations for the endowment of professorships and for a good Library of English and vernacular books.

KHERA BAJHERA.

Rev. T. J. SCOTT,...*Missionary.*

THIS rural station is able to report some progress. Our most active work early in the year was in famine relief effort. In February, when the people began to die of starvation, James Jordan, the native preacher, collected some fifty children and a score of adults, who were most likely to perish, and fed them a small daily allowance for some weeks till the pressure was past. Many lives were thus saved by the private charity of a few friends. So great was the distress, that the boys' school was closed, as many children died, and others were too sore pressed by hunger to think of studying. This school was resumed, and the attendance is much as it was. The effect of the school-work in this station is most marked in moulding the minds of the rising community. The children who attend the schools seem more Christian in their ideas than they are pagan, and we may hope for many converts from among them.

There have been five baptisms of adults during the year. An entire Brahmin family for some time has been requesting baptism, but it has been deferred because most likely they would be compelled to look to the Mission for their bread for some time at least. An enquirer, the wife of a shop-keeper, who had joined this family in seeking baptism, fled to the native preacher's house and insisted in remaining with the Christians, but after three days she was forcibly dragged away by her husband and relatives.

This station has an encouraging outlook. The community is being permeated by Christian influence, and, being situated some distance from any large city, is not subject to the bitter hostility so frequently encountered from the leading pagan and Moslem teachers. Some of the converts have turned out badly, but still the people now see that the Christian standard of purity is something vastly better than their own, and these failures only make more emphatic the lofty requirements of the Gospel. The moral sense of the people is being quickened, and many must eventually be led to Christ as their hope.

An encouraging series of meetings was held in the village in November in the open air. For several nights preaching was kept up with good attendance, and no adversaries. In fact, there was a manifest assent to all that was urged on the listeners. The fear of breaking with caste and friends alone seemed to keep many back. We now have a hopeful hold on this community, and a native Church will be steadily built up. The work is entirely supported by the endowment of Colonel Gowan and some aid from the Woman's Foreign Missionary Society for girls' schools and a Bible reader.

SHAHJEHANPORE AND BOYS' ORPHANAGE.

REV. T. S. JOHNSON, ... } *Missionaries.*
REV. P. M. BUCK, ... }

ORTHODOX Hindu society in this city has been somewhat disturbed of late by the organization of an Aryan Samaj. The members of this society are all Hindus, and most of them have been educated in Government or Mission schools, and are influential men in the community. They claim to renounce idolatry and to have returned to the primitive religion of the Aryan fathers. They meet regularly on Sunday afternoon, and in addition to transacting the business of the society, a lecture is delivered or read, and sometimes prayer is offered. They invite us to attend their meetings, but the Sabbath is so fully occupied that it is quite impossible to do so. This movement has already reached many places in this part of India, and though the numbers identified with it are not great, it is exciting a powerful influence on Hindu society. Although not intended in any way to favor Christianity, it is largely the result of Missionary labor, and will probably be no small factor in preparing the way of the Lord in this country.

In the lectures given from time to time in the new Mission School-house, which are well attended, we have three classes of opponents,—the Old and New School Hindus, and the Mahomedans. Of late they oppose each other quite as much as they do us. Division in the ranks of the enemy here as elsewhere *is an encouraging* indication.

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There is a very interesting case in this district of a man of good family and some property having become a Christian, though still not baptized. Awakened by bazaar preaching, he immediately called for books and began to read and believe. He attends service when he can, and appears to be a true disciple of the Lord Jesus. He hopes his family will become interested and all be baptized together. During the famine he was present at the Mission House one day, and saw some little starved children just sent to the Orphanage by the Magistrate. He at once sent in a cow to supply the little sufferers with milk, which good office the cow continues to perform. He has also taken a poor Christian family to his village and given them employment. He has the management of an important law-suit for his widowed sister, in which her property was involved. It was important to get the trial deferred for a month at least; and he was on his way at the appointed time, with a written request to the Judge, when he saw us preaching in the bazaar chapel. Although the time for his important business had come, he sent a servant with the paper, saying he would worship the Lord and risk the case. To his surprise the Judge gave three months instead of one, which he attributed to the interposition of the Lord Jesus in whose worship he had been engaged.

Another landholder in the district whose people—cultivators in one of his villages—have failed because of the famine, came and asked me to settle Christian cultivators on his land. Ten years ago had a man in his village become a Christian he would have been cast out at once. These are thankfully noted as signs of progress Aside from Panahpore, 8 adults and 99 children have been baptized since January—mostly in the Orphanage.

THE ORPHANAGE.

As a result of the famine, the number of boys in the Orphanage has been greatly increased. We shrank from this additional responsibility, but when starving children were thrust upon us, for whom there was no other possible hope, we could not refuse them. The strictest economy was adopted. All such things as shoes, caps, etc., were dispensed with. An appeal to *the good people* at home brought Rs. 1,135 to the Orphan-

age, which afforded great relief, so that the year will be closed without debt. Our heartiest thanks to the friends at home for this help. The number of boys ran up to 309, but several were reduced by starvation beyond recovery, and 17 died. 20 others had become so used to a wandering life, that they preferred it to the discipline of the school, and when fed up a little ran off. 24 boys were found in the institution who could be cared for by friends and others, and have been sent out. Employment has been secured for 8, leaving 240 in the Orphanage,—but 50 or 60 more are now probably on their way here, which will keep the number up to about 300. Most of these are little boys, and as they grow up, the responsibility of the charge will be still further increased.

Since the Institution was organized, 167 boys have gone out from it, and 124 of these—most of whom are now heads of families, are doing well. A number of them are engaged in preaching and teaching, while two have become members of the Annual Conference. The health of the boys during the year has been very good. Boys big enough are required to work 3 hours daily and attend school 5 hours; those who show little aptitude for study spend more time at work and less in school. Those who show no promise in school, devote their time to work either in the shops or fields; 8 of this class are now devoting all their time to clearing land and preparing fields inthe Christian village of Panahpore, and others will soon join them.

Arrangements are being made to give employment, in cultivating the Orphanage land here, to a much greater number than heretofore. The work, however, is not allowed to interfere with the school. The more intelligent boys as they advance in study are allowed more time in school, and less labor is required of them. This is the general plan, but to apply it to every individual case is no light task, and mistakes no doubt are sometimes made.

In addition to the morning and evening prayers, and daily Scripture lessons, the boys are all arranged in classes for special religious instruction. The work is very heavy, and we hail with delight Brother Buck's return from America. He reached here the last of September, and has since that time assisted as his strength permitted.

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PANAHPORE.

REV. H. J. ADAMS, ... *Native Minister.*

THIS is a purely Native Christian village of about 300 souls. Is is well situated, the soil is good, and when wells shall have been sunk for irrigation, it will yield abundant crops. The past year has been one of suffering: money from the Famine Relief fund has been judiciously expended both in relief works and in loans for cattle and seed.

Dr. Johnson is settling a number of orphanage boys here. A school drawing a small Government Grant-in-aid is maintained both for boys and girls. It was visited during the year by a committee of the District Conference, and reported to be in good condition. Some difficulty is experienced in inducing parents to send their boys who are old enough to work. Worship is conducted every day at 12 M. in the little church which stands in the centre of the village.

Besides this, the regular services are held during the week and on the Sabbath. The Native Pastor enjoys the confidence and friendship of the whole community. The influence of his character and life on the people is very good.

As the years go by, we see here slowly developing more manhood and more Christianity.

BUDAON.

REV. R. HOSKINS, ... *Missionary.*
REV. MAHBUB KHAN, ... *Native Minister.*

OWING to the depressing effects of the famine, the work in this District has not expanded as we could wish. Our people have seen exceeding hard times and many have disposed of nearly all their goods to keep themselves from starvation, and to-day they have nothing left but weakened bodies to begin again the struggle for existence. Only two or three Christians have died from lack of food, but there are scores about us who could not endure the loss of another crop. Many of our people are farmers, and have usually been successful; they have now got their lands again under cultivation and are rejoicing over *the prospect of a* full harvest after the two years of failure.

Our Christians are rising in the social scale; the hatred shown against them in former years is fast passing away, and in villages where they were despised and abused because of their low condition, the people now mingle with them freely and assure them of their good-will. Especially is this the case where the converts have truly found the saving power of the Gospel and many of the non-Christian element, attracted by this elevating power and recognizing in Christianity a social blessing have, influenced in a measure by this feeling, placed themselves under our instruction.

Elevation in the social scale has never been placed before them as a motive for professing Christianity, but we can see that it influences a large portion of the community.

Years ago we thought that any extensive work among the lower social ranks of the people would hinder our reaching the higher classes, and for a time this was the case, but gradually the people have learned that salvation is for all, and practically the in-gathering of the low has been the most effectual way of reaching all, for while the higher classes have feared to listen and accept the truths of the Gospel because of the prospective loss of friends and kindred, the lower classes and the outcastes having nothing to lose socially, have gained much by receiving Christ and have become living examples of His salvation, and when we tell the people of the Savior, we can point to these persons whose changed lives testify to the power of His redemption.

In all sections of the country, men may be found who are earnestly seeking for rest of soul and conscious deliverance from sin; men who, perhaps, fear to listen to preaching and who may be prejudiced against Christianity, who still are unconsciously attracted to any one who professes to have found peace with God, and thus our village Christians become a power for good in witnessing to the blessed effects of the Christian religion on heart and life.

We have not been able to collect much money this year for the propagation of the Gospel, but we have sought to introduce among our Christians the custom of planting a certain portion of land to be devoted to the Lord's service. This custom prevails among the Hindus, and our Christians are taking to it warmly. Most of the farmers in the District have agreed to the proposi-

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tion, and if properly attended to, we think this method will yield a fair and permanent income for the Native Pastor.

Christianity is becoming indigenous, and candidates for baptism are reported from parts of the District where no Helper is entertained.

The Christian believers, going from place to place, repeat the joyful tidings of salvation to their friends and urge them to believe and accept the truth. We are not able to station Helpers in the scores of villages where converts live, and the problem of their instruction has caused us much thought. Our present plan is to place qualified men in the larger centers of the District and have them visit at regular intervals, all the villages in their circle where converts or inquirers may be found.

For years we have had more or less trouble with the Marriage question. The converts were not entirely separated from their relatives, and the marriages of their children were made according to their olden heathen custom in too many instances. This year there has not been a single marriage among the Chistians by the heathen mode, while three marriages have been celebrated in a Christian manner, so that after years of perplexity and trouble, we begin to see a little light. Time and patience will be required for a full solution of the question, but we feel that a gain has been made.

A marked peculiarity of our work this year is the number of Hindoo girls in our boarding school, brought by their parents who come occasionally to see them and seem pleased to have them with us. Among these are Godes, Chumars, Kahars, Kisans, and one Koli. Through these girls we are able to reach the parents and gain listeners in the villages where they belong, and we trust this connecting link may be the means of bringing many to the Cross. The girls are greatly improved by the religious instruction received in the school; twelve have been received on probation for Church membership, and four have joined the Church in full communion.

This part of our work is very encouraging. The girls are receiving an excellent education in their own vernacular, and are becoming fitted for future usefulness among their own people. Friends in America support these girls by paying a scholarship, though the value of education for girls has become so apparent, that a few of the parents have shown a read

ness to pay in part for the instruction received, and we hope that in time the people will so prize a good education for their daughters as to voluntarily pay the whole cost. When advisable the girls return to their homes in the villages during the vacations, and thus the parents retain their interest in them.

It is exceedingly difficult to procure efficient female teachers. Unmarried girls cannot be trusted to carry on any work without constant supervision, and to find suitable husbands for them is another problem.

For years we have been wishing to begin a work among the Chumars, who are a very numerous, but very ignorant people. This year we have baptized a few of this class, and there seems a prospect of an extended work in this direction. Among the Rama Nandi Bairagis the work has gone steadily on; they are quite inclined to listen to the claims of Christianity, and five have been baptized.

The City Sunday-school has greatly improved during the year. The attendance increased to two hundred, then the parents were led to fear some evil, and many of the pupils were withdrawn, but after a time the most of them came back. On some Sundays we have had present fifty or sixty boys who were unconnected with the day schools. The classes are well taught, and the frequent reviews enstamp the lessons on the minds of the pupils. During the early part of the year the Sunday-school exercises were followed by a sermon, but finally it seemed best to make the subject of the day the ground-work for a full and earnest presentation of the truth.

Two classes for the religious instruction of baptized children are maintained, one for boys and one for girls. We did not fully realize the need of this means of grace until the classes were in operation. Now, it seems as if we could hardly do justice to children without it. The little ones need encouragement and guidance in their religious life, otherwise they grow careless and forget their responsibility to God.

We have held three protracted meetings in Budaon, resulting in much good to the Church; several persons who had been walking in darkness were brought into light, and some for the first time found joy and peace in believing. We have also held meetings in several villages where there are Christians residing, and in some instances the meetings were protracted

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several days. During the year, or rather the last ten months, twenty-nine adults and seventy children have been baptized.

We have prepared a Roman-Urdu edition of the Bible Concordance, which will be published at the Mission Press, Lucknow.

During the cold season we have used the Magic Lantern with Scripture views among the villages with great profit. By hanging the white sheet under some large tree, even when the moon was shining brightly, the people could see the pictures clearly, and would sit on the ground and listen for two and three hours to the Gospel story. The pictures most utilized are, The Wise men following the Star, The Wise men offering gifts to the Infant Jesus, Christ blessing little children, The Transfiguration, The raising of Lazarus, The Sower, The Samaritan woman at the Well, The Ascension. At times we have used Old Testament scenes: Adam in the Garden, Moses in the Bulrushes, Gathering the Manna, Israelites crossing the Red Sea, The Fall of Jericho, Daniel in the Lion's Den, etc.

Invitations have been received from many villages to make them a visit, and although we use the Lantern to convey Scripture truth, still the people seem anxious to be present, often coming miles from the villages around.

Two or three preachers accompany me, and we visit the neighboring villages in the morning, meet visitors at the tent in the afternoon, and after sunset we hold meetings among the Christians and inquirers, and later in the evening, about half-past seven, we begin the work of the evening.

This method of conveying truth is very attractive, and having the audience seated and quiet, we are able to easily and thoroughly impress the story on their minds.

At the Kakora Mela we have introduced some new methods. In a central place we erected a platform, high enough to raise the speakers above the heads of the crowd. A high flagstaff was erected, bearing aloft a white flag on which was worked a red Cross. Five preachers were present, and we preached from eight to eleven A. M., and from two to five P.M. Our men sing well, and large crowds gathered. The Word was preached with the power of the Holy Ghost and many were convinced and convicted. A hundred or more persons *were found* who seemed deeply interested and drawn to the

Redeemer Christ. We met scores of the Rama Nandi Bairagis who are greatly attracted to Christianity, and the work among this caste, which has been spreading during the past four years, seems about to branch out into very extensive proportions.

MORADABAD.

REV. E. W. PARKER, ... *Missionary.*

THE *Church* of the Moradabad circuit at the beginning of this year numbered, according to its register, 93 members and 53 probationers. During the year 34 of these have left with letters, one without a letter, two have been dropped, and four have died. Meantime 22 have been received by letter, 35 have joined in full connection from probation , and 66 have been received on probation, so that now the register shows 118 members and 98 probationers. Of these, 13 men are regular mission servants as preachers or teachers at Moradabad, Chandausi, Kunderki, and Byrampur, 15 are in Government and Railway services, 17 are servants of Missionaries, or in some service under them in connection with the Mission, others are shoe-makers, farmers, weavers, masons, and coolies, and 43 persons are the older girls and boys in the school. Especial attention has been paid all through the year to the meetings designed especially for the members of the Church. Nearly all attend class regularly, and all the children are arranged into classes and faithfully taught. These efforts, along with sermons especially for the young, have led the children to become more intelligent listeners to the preaching of the Word. A prayer meeting is held at each of the two places of worship on Tuesday evening, which has been well attended. The "doctrinal suggestion" of the Berean Lessons for the week forms the subject of these meetings, and proof-texts are recited at the opening by many of those present, and the prayers and remarks are suggested by the topic and the texts explaining it, so that formality and repitition are very greatly avoided. Extra meetings were also held during several weeks, especially for the Christians, with the design of leading all to be willing and determined to do exactly what Christ commands them to do. Under all circumstances religions in India are supposed to have so little to do

with a man's morality that a quick, active conscience in the native Church can only be secured by persistent, pointed teaching applied by the Spirit of God. The Church is growing spiritually, of this there can be no doubt, and the general influence of the Christians on the communities where they reside is very good.

There have been 44 adults and 58 children baptized during the year. Most of these adults are doing well, though a few have not fulfilled our expectations concerning them. The larger portion of these accessions has been from among the Chamars, a few were Mazbhi Sikhs, and a few Mohamedans. The work among the Chamars in Moradabad city is an old one though new in its visible fruits. One old man has been an enquirer for fifteen years, and another in a different part of the city nearly as long, during which time prayer and conversation meetings have often been held at their houses, though broken up at times by some inquirers advancing a little too near an open profession of Christ. One boy of one of these men was taught to read and write, and was also faithfully taught of Christ. In due time he opened a school for Chamar boys, in which all the boys were taught exactly as though they were Christian boys, with the free consent of the parents. During last year this young man and his wife were converted, forming the first-fruits of these years of teaching. This step nearly broke up the school, and seemed for a while to hinder the work in general. During this year five of the first pupils of the school, now young men, have been converted, and the two first, old inquirers, have come out decidedly for Christ. All of these are well instructed, and most of them can read their Bible readily, and understandingly. There are several others who regularly attend our meetings as inquirers, and are well instructed, and will surely join us when their hearts become more fully joined to Christ. One of the school boys baptized was so persistent in his desire, that his father yielded and came himself with the lad and asked us to baptize him. The father is still in his old caste, and his son lives with him as a Christian. In the case of another young man, the efforts of his parents and friends to turn him back have been most persistent and trying. He was pulled away from the altar when he first came forward for baptism, and at every step since he has been beset on all sides with all kinds of persecution, and the strife is still going forward. The

larger number of Chamar converts, however, are in villages near Kunderki. These are farmers, weavers, and day-laborers. Andrias, who was formerly a *faqir* of this class, is the persistent leader in this work, and is successful. Several families have been baptized this year, and a little place of worship and a good village house for a helper have been erected, at a cost of $34. At Chandausi the Church is mostly made up of persons who depend upon work in connection with the railway for their support, and about Byrampur the people are farmers and weavers, from the Mazbhi Sikh caste.

The usual *Evangelistic work* has been continued during the year. Sunday afternoon city service is always attended by many Hindu and Mahomedans, so that the audience room of our city building is usually well filled. Many listen very attentively to preaching, and some come almost as regularly as the Christians. A course of evangelistic lectures by Babu R. C. Basu and Dr. T. J. Scott continuing through ten evenings was well attended. The bazar preaching during most of the year has been conducted in the school-house yard. Our benches are placed out in the yard, and many come inside and sit down, while others stand in the gateway or lean on the fence, forming a congregation almost as quiet as though within a building. This kind of bazar preaching possesses many advantages, though larger crowds could be gathered in the "Mandi" (market.) The little open-air evening gatherings in the different "mohullas" (caste-wards) of the city form a most important department of our evangelistic work. Many of the Christians aid in this work, and it is an open field for many more. Wherever invitation or permission can be obtained, there several persons go at evening and spend from one to three hours in singing, talking, and praying. Whenever openings of this kind are followed up persistently and prudently, fruit will inevitably be the result. The city and village work among the Chamars is especially carried on in this way.

The Sunday-Schools. The central Sunday-school is made up of all the native Christians and boys of the Anglo-vernacular school. The average attendance for the year, except during the sickness, when the school girls did not go to the city, has been about 225. The other boys' Sunday-school has an average attendance of about one hundred. There is also a Sunday-

school connected with each of the twelve girls' school in the city, though for want of teachers a part of these have to be held on Saturday. An interesting Sunday-school has been opened at Chandausi this year, numbering about fifty boys.

The *day-schools* remain much as last year, except that the boys' High school has been reduced to a lower grade for want of funds. Especial attention has been paid to Bible-teaching in this school during the year, the missionary devoting two hours daily to this work. Another Anglo-vernacular school has been opened at Chandausi at little cost to the Mission, forming a good auxiliary to our work there. The girls' boarding school has about ninety girls in attendance, all children of Christians, and the larger part from villages where there are no schools. The city girls' schools are yearly improving, and in connection with the zenana teaching and medical work, are doing much to enlighten the women and girls concerning the teachings of Christ. The Chamar boys' school is again gaining ground after being for nearly a year almost broken up by the persecution caused by the conversion of the teacher and several pupils.

BIJNOUR.

REV. A. D. McHENRY, ... *Missionary.*

DURING the year, 92 have received baptism, 59 of whom were children, and 33 adults. The adults had remained inquirers for several months and manifested a sincere desire to become Christians. They have thus far run well; and by being kept under proper instruction, may prove valuable additions to our Church. One of those who received baptism, is a servant of a gentleman of the station, and had been an inquirer for more than five years. He shows his sincerity not only by a regular attendance on the means of grace, but also by a regular and voluntary contribution to the support of the Gospel. His son also was baptized, and now one of his fellow-servants wishes to become a Christian. Fourteen of those baptized were girls connected with the girls' boarding-school. These receive daily religious instruction.

We had several deaths during the year. One who died was Frances McArthur, a teacher in the girls' boarding-school, and

a most exemplary Christian and efficient worker. She wielded a most salutary influence over the girls, and, indeed, over the entire Christian community. Few teachers loved their pupils, and were loved by them more than she. Her death as well as her life has been a great blessing to our church, for she died triumphantly.

Our Sunday-schools are steadily growing in interest and usefulness. One at Najibabad, has a regular attendance of more than fifty boys, and one at Bijnour, which is attended by the entire Christian community, and also by the Hindu and Mahomedan boys of the day-school, has an attendance of 125. There are five Sunday-schools for girls, in which about 100 are instructed in the Bible and Catechism.

Of the two day-schools for boys, one has 63 on the roll, and the other 54. Owing to the famine, the average attendance falls below these figures. These schools are supported entirely by the Mission, the Government having withdrawn the grant-in-aid more than a year ago. There are a number of Christian boys on the circuit, whose education cannot be properly provided for, owing to the scarcity of money. We hope to be able to gather some of them into the schools the coming year.

The spiritual state of the Church seems in advance of last year. The native pastors have labored faithfully to impart plain and wholesome instruction to those committed to their care. Their efforts have not been entirely fruitless.

Evangelistic work has been carried on throughout the year by preaching in the bazaars, villages, and at *melas*. Several inquirers express a willingness to receive baptism.

The work of the W. F. M. Society during the year exceeds that of preceding years in interest and success. The Boarding school established for the daughters of native Christians and others that could be persuaded to enter it, has grown steadily. The number has increased from 18 to 35. One of these, the very brightest girl, we found near a village, forsaken by her mother, who had been driven from her home by the famine, and left to beg or die. This girl takes the lead of all the rest in learning to read and to work, and seems to be especially loved by them all. Others gathered in are the daughters of poor Christians, some of whom were compelled by the famine to give their *girls over to the school.*

AMROHA.

REV. H. A. CUTTING, ... *Native Minister.*

THE severe famine of the past year has very seriously hindered my work. Care for the body has made many both careless in plans and helpless in means for the spiritual support of the soul. It has been impossible to gather many people together in one place for Christian instruction, and our camp meeting which was to have been held at Rajjabpore has been postponed. The numbers assembled for worship on Sunday have been much less than usual. Baptisms, too, have been fewer. In the seven sub-circuits of this circuit, 74 adults and 70 children have been baptized. We now have members 216, probationers 195, Christian children 181. In all the towns and villages of this circuit Christian instruction has been given in the usual way to both Christians and heathen, but especial care has been given to the *spiritual* welfare and *adornment* of the Church.

In the school for heathen boys and the two schools for Christian boys and girls, secular and religious instruction has been regularly given. There is an average attendance of 120 in the Sunday-schools. The education of Christian boys, on which the progress and welfare of the Christian Church depend, is not properly attended to. The causes are these :

(1) The Christians are very poor and have not means sufficient to educate their children at their own expense.

(2) Some are in such straightened circumstances that unless their boys work with them in the fields, they cannot support them.

(3) They are so scattered that the boys of one sub-circuit cannot be gathered for a school.

(4) In the sub-circuit of each Helper there are on an average 20 villages. It is therefore impossible for them to give the children proper instruction and discipline.

5. The W. F. M. Society has an excellent plan [the Boarding school] for the instruction of girls. Even now it is difficult to find husbands to suit the will and pleasure of these educated girls. We are very much afraid either that the girls displeased with the uneducated boys, will marry others [not Christians]; or that they will suffer oppression by being married to uneducated boys, and in both there will be a lack of that union which makes home happy.

SAMBHAL.

REV. ZAHUR-UL-HAQQ, ... *Native Minister.*

THE Christians living in Hetam Sarai have during the past year been tempted and shown their weakness. They all agreed among themselves to abandon the Christian religion and again practice their old customs and the idolatrous rites of their forefathers.

They appointed a day for the formal execution of this intention, and gathered the requisites for a feast, to which they invited all their friends and relatives. When I received intelligence of this, I sued one of the Christians who owed me a sum of money, and in accordance with the order of the Magistrate, all the requisites of the feast prepared for their brethren (before they were cooked) were attached and taken into his custody until my claim should be adjusted. When they saw this turn of affairs all the members of the caste (*Chamars*) came together, and the Christians, contrite and ashamed, came to me and asked forgiveness for their sin. I replied to them in terms of mingled reproof and comfort, and had them all placed on the list of probationers again. When I went to Hetam Sarai again I found all the people who were not Christians very much displeased with me. Seizing me by the hand they put me outside their house, spoke very harshly, and in every way obstructed my work. Unable to effect anything I returned back to my house.

After a little reflection I appointed a meeting at the house of a Christian brother, where we again began to sing, pray, and preach as usual.

At first none but Christians attended, but after a few days we were surprised to see non-Christians hovering around the outskirts of the little congregation, and little by little several persons joined with us in singing and prayer.

Now all have become our friends, except one family. All who were formerly Christians are now established in Christ, and several families of inquirers are so advanced that they observe many externals of Christianity with all their hearts, and indeed are better than many (professed) Christians, but they do not break caste, nor receive baptism.

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The work in the villages has gone on well this year: many people are inclined toward Christ. Some of them have received baptism and joined the Church, others will soon receive baptism. Some who have been for a long time nominal Christians, have shown such a change of life that the heathen testify of a truth these people have been changed by becoming Christians.

There have been thirty-four baptisms.

Oudh District.

Rev. J. H. MESSMORE, Presiding Elder.

The reports of the several stations in the Oudh District have been prepared by the missionaries in charge. This plan secures variety, although the comparative value and importance of the work done cannot be graded according to the length or excellence of the reports presented. Some stations are doubtless under-estimated, and as up to this writing, all reports have not been received, it is possible that some of the stations may be entirely unrepresented. This, however, is a very small affair, and the stations concerned will not suffer much by such omissions. We would prefer waiting a quarter of a century longer before writing a report for Oudh, and this is our plea for writing nothing now.

The work of the Woman's Foreign Missionary Society has been carried on in the several stations faithfully, and as a separate report is published it needs no further notice here.

LUCKNOW.

Rev. B. H. BADLEY, ...
Rev. T. CRAVEN, ... } *Missionaries.*
Rev. J. MUDGE, ...
Rev. I. Fieldbrave, ... *Native Pastor.*

Bazaar Preaching.—This has been carried on systematically and with good results. As a rule, congregations are large, and much attention is paid to the preaching. We can refer to at least one convert thus reached—a Hindoo, who heard the Word in Rakabgunge bazar, and accompanied the preachers *home, renouncing* his old religion the same day. He was

baptized subsequently, and is doing well. We have found it a good plan to give an afternoon and evening to a certain mohulla, taking our whole preaching force; preaching at several places until dark, and then holding a night meeting in our School-house. Such services have been held several times during the year at our various appointments in the city.

The local *melas*, as well as the Mahadeo and the Bithoor *melas*, have been attended by the Native helpers and the preacher in charge.

THE NATIVE CHURCH.—The Pastor has given a great deal of time to visiting the people at their homes, and in holding neighborhood prayer meetings. The usual Sabbath and week-day services have been held. A special service at Easter, and several series of evangelistic meetings have awakened interest and have done good. We have lost several members by removal; but others have come, and with new converts, we close the year with 90 members. Including children, our Christian community numbers 200. The Church has given about Rs 12 per mensem towards the support of its Pastor, and has paid for current expenses, as well as some extras. During the year there were 27 baptisms of whom 11 were adults (five Hindoos and six Mahomedans). During the latter part of the year a good many inquirers have come to us: but these, in India, need never be counted. Some, we trust will yet be baptized.

Early in the year a Hindustani Temperance Society was organized, including among its members Christians, Hindoos and Mahomedans. Three public meetings have been held and 48 signatures to the Total Abstinence pledge secured. An "Improvement Society" (Anjuman-i-Taraqqi) has also been organized, which has held monthly meetings in which papers and essays have been read by members of the Native Church, and various practical subjects discussed.

A good degree of interest continues to be manifested at Saadat Gunge, especially among low caste people, who hear our preaching gladly and attend our services regularly. This field is under the special supervision of Rev. T. Craven, who has had the pleasure of baptizing several people from it during the year.

DAY-SCHOOLS.—There are 11 of these, with an enrolment of about 750. The hard times have interfered to a certain extent with

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the success of the schools, so far as attendance is concerned. Our highest school is not as well managed as it should be, and hence we lose (and have for years) our best scholars. During the year a greatly needed school building was erected in the centre of Sadar bazar. This serves also for Sunday-school, lectures, and preaching. A small building with ground attached was also purchased in Char Bagh. As usual, the Bible is taught in all the schools.

SUNDAY-SCHOOLS.—These have suffered somewhat on account of the paucity of teachers, but no school has been closed. The International Lessons have been regularly and successfully used. At the competitive examination at the close of the year, three boys, one from the central (English) Sunday-school, and two Hindoos, recited the lessons for the year perfectly, while 11 other boys (one Christian and 10 non-Christians) passed the second class examination. Diplomas and other prizes were given to all these. Not a few boys, we are glad to say, are present every Sunday: and the continued interest they take in the Sunday-school as an institution and in the lessons assigned them greatly encourages us in the work.

For several years past, every year some good friend (in India or at home), has kindly remembered this Lucknow Sunday-school work by making a liberal donation, and thus enabling us to carry it on. This year our thanks are due to A. McGechie Esq., of Edinburgh, formerly connected with the work.

The Christmas *fete* was held in Badshah Bagh, and was a success, as it usually is. Bishop Bowman presided on the occasion and favored us with an address.

THE CENTENNIAL SCHOOL.—This Boarding school for Christian boys has had a prosperous year. The enrolment has been 86 as compared with 26 during the preceding year: the average attendance has been about 50. A commodious, well located building has been purchased and occupied; additional teachers employed: and from present indications the school (the only one of its kind in the North-West Provinces and Oudh) will be both popular and useful. Now that dormitories are ready and other preparations made, we anticipate a large attendance, and are glad to know that the school is no longer an experiment.

Work among educated natives has been carried on by Babu Ram Chandra Bose, and with some degree of success. Mr.

Bose delivered a second course of lectures in the Mission Chapel in the early part of the year. These were well attended, especially by the students of Canning College, and called out considerable discussion. He has also delivered lectures in Urdu in several of the city school-houses, the rooms on several occasions being crowded. As last year, Mr. Bose has visited a number of the prominent cities of the North-West Provinces, spending a week or more at a place, and lecturing or preaching as opportunity offered. We believe that he has thus done a great deal of good among his educated fellow-countrymen. He reports that the outlook is hopeful for his special work. Our thanks are due to the friends who have defrayed his traveling expenses.

SITAPUR.

REV. J. E. SCOTT, ... *Missionary.*

THE work on Sitapur circuit during the year 1878, has been carried on from three centres, namely, Sitapur, Khairabad, and Misrik, of which places we shall write in order, giving a short account of each.

I. SITAPUR.—Simon Jacob, a young man who graduated from the Bareilly Theological School in 1876, and was appointed to this his first work in 1877, is pastor of the Church, which at this writing contains twenty-two members and probationers, with a total of forty native Christians who attend the services. Three Hindu young men, one of them a Brahmin, students of the Sitapur High School, attended the Sunday services with Bibles in their hands, manifesting great interest in all the exercises during the greater part of the year. Truly a great moral change is taking place among the youth of the land. The hope of India is in her young men. Five village grade schools, three for boys and two for girls, one of the latter being taught by a Christian woman, and attended by the women and children in the missionary's compound, as well as by persons outside, the whole having an attendance of one hundred and twenty-three, with an average attendance of ninety-nine, in all of which the Bible, Catechism, and Christian hymns and songs are taught, constitute the week-

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day work among the rising generation at this appointment. These boys and girls, together with the native Christians and Missionary's non-christian servants, making a total of one hundred and thirty-eight, regularly attend the Sunday-schools at their respective places, and come together in the chapel quarterly for review and distribution of prizes. The Sunday-school papers published at our Press, are found to be a great help in keeping up an interest in the schools. The Berean Lesson Leaves are used with success in the Christian schools, but are not practicable among the non-christian village boys at this place. The whole cost of these secular and religious schools has been Rs. 31 per month, or 3 annas and 6 pie per pupil.

Five days in the week there has been preaching in the Sitapur bazaar and surrounding villages, with encouraging success. In one village, Dhanaq, there are a number of earnest enquirers. The people do not oppose the Gospel, as in many places, but listen willingly and attentively. During the year meetings for educated natives have been held statedly in the chapel, which have been well attended. During the visit of Babu R. C. Bose, who gave a series of lectures to them, quite a lively and hearty interest in spiritual matters was manifested, (one Babu, the Head-master of the Government High School, even wept during the singing of "The Ninety and nine,"), and since then the homes and hearts of these people are open to our teaching. The missionary held services in English during part of the year, officiating as chaplain of the 92nd Gordon-Highlanders, in the absence of the regular chaplain. These services were held in the station church and regimental prayer-room, and were seasons of profit. There have been 10 baptisms at this appointment during the year.

II. KHAIRABAD.—Peter Gray has been stationed in this old Mahomedan city during 1878, preaching in the bazaar and villages in the evenings and mornings, and teaching religious subjects in the Mission school during the forenoon of three days of each week. Such is the fear of Christianity among these bigoted Mahomedans, that when he commenced to teach the Catechism and Lord's Prayer sixty boys left in one day. When they saw that repeating words would not change their religion, and that such religious teaching would go on, in three days they were all back but ten. There are seven native Christians resid-

ing here, five of whom are communicants. One person has been baptized. Babu George Mayal has charge of the middle grade Mission school. This school has 100 on the roll, with an average attendance of 86. It has five teachers, and seven classes. The expenses for the year have been Rs. 1,068, of which Rs. 420 have been received from the Government. The boys meet weekly for religious instruction.

III. MISRIK.—This is a Hindu town of 600 inhabitants, many of whom are Brahmins, and is 13 miles from Sitapur, surrounded at convenient distances by other large towns, thus making a good centre for evangelistic work. A public bazaar can be reached each day in the week, and here, and at the adjacent town of Nimkhar, *melas* are frequently held. During a recent camping tour, the Missionary dined with a *zemindar* of the place, and on Sunday preached twice in his house and administered Sacrament to the Christians, members of the little Church growing up in the district. The people are very friendly and there are several earnest enquirers. Munshi Pliny Nickerson has been at work here since 1876.

On the whole work there are five local preachers, 15 members, 14 probationers, and 20 children. The native Christian population is 60. There have been 11 baptisms during 1878 and 20 during the last two years. The work is hopeful. There is no cause for down-heartedness or despondency. Faith looks up and beyond, to a time of abundant harvest. During the year the Missionary has been over the whole field, and has preached in many of the towns and villages. The last two and a half months of the year, have been spent in camp. At Misrik 150 people, the half of them seated, listened quietly to the Gospel for two hours. At Bari, the people assembled in a grove, at a threshing floor after night, and sat on *daris* for an hour and a half, to hear our songs and Christian teaching. And thus the seed is being sown: and the harvest will come.

ROY BAREILLY.

REV. J. T. McMAHON, ... *Missionary.*

SCHOOLS.—THE partial famine has had a bad effect upon our schools. People who in ordinary times were able to send their children to school, were, under the pressure of want, obliged to

have their boys work to help them through the hard times. I have had to close three village schools owing to the famine; and the four remaining ones show a very poor average attendance. One school I close to-day, owing to the negligence of the teacher. On examining three of the schools I found that the amount learned was not up to other years. This is accounted for by the fact that the boys have not been so regular as other years in their attendance. Many have staid out two or three weeks from school during the sowing or reaping time, or to work for a month or so, and then have returned to their studies. Then, too, there has been some fault found, and some fears entertained by the parents, at the amount of Bible teaching done in the schools. A boy repeating texts of Scripture and singing Christian songs morning and evening at home is sure to cause some alarm in the family and a good deal of discussion among the neighbors. From the first I tell the parents that my object is to overthrow idolatry and make their children Christians. At first this plan makes them draw off, but when once a school is started under these conditions, there is but little trouble. The city schools, a main school, and two branches, have suffered somewhat from the famine, but are now doing very well.

There are now seven boys' schools, and three girls' schools.

Sunday-schools are eight, as many as we have teachers for. Two of these are girls' Sunday-schools, and about thirteen girls besides are in our Chapel Sunday-school. Major Orr, Mr. Brockman, and Mr. Roberts have helped as teachers more or less during the year, to whom we tender our thanks. Also to Mrs. Bird for teaching the little girls for the last two and a half months. There are three young men who, although done with school, still continue to attend Sunday-school.

Sunday morning English, and afternoon Hindustani, preaching has been carried on regularly during the year, except that the English was omitted three times while I was at the hills for a month, and once while in camp. The average attendance has been less than last year—about 15 or 16 only; last year 20. Two regular attendants have removed from the station, and no others have come in their places. Two or three have fallen into sin, and are not willing to obey the seventh Commandment, hence stay away. I cannot promise them to abstain from preaching on the seventh commandment. If I could, I would have more hearers.

The Hindustani Sunday service has about 11 average attendance.

Evening services are a Hindustani prayer meeting attended by five or more persons, a teachers' Sunday-school meeting attended by eighteen or more. Many of our older boys come to this of their own accord, and an English service, which of late is followed by a class-meeting attended by four or five only. Mr. Groves had it in his house before and during the rains and now Mrs. Bird—a Methodist, an old-fashioned one too—has it in her house.

Camping has been done to the extent of about 270 miles to which add 30 miles of going and coming to and from villages and bazars, and you have 300 miles travelled. The most of this was done on foot.

The sale of Scriptures and Tracts has been as good as could be expected, considering the hard times. Everywhere we are well received, and at a recent *mela* a man bought three books for his boys, saying that they might as well read both sides of the case, so as to know what to do, and to choose the right.

I was pleased in this same *mela* to see the common people take sides with us, against their own priests.

In several cases I have noticed that the common people have begun to look with doubt upon their idols, and even upon their incarnations, declaring that it was no use to pray to Debi, Mahadeo, Ram, Shri Krishna, etc., but that prayer should be offered to *Ishwar*. This loss of faith in priests and gods is not alone among the poor who have been the great sufferers from this false worship; but the rich are sharing in this unbelief. Three brother bankers having banks in Cawnpore, Calcutta, etc., living in Nagar in the Unao district, have discharged their Pandits (five or six in all) and now for several months have refused to be ruled by priests.

After the rains fever was very prevalent, and the Civil Surgeon, Dr. Mulvany, gave me quinine to distribute. This has made us still more friends, and given the people more confidence in us, and given us a chance to say a word for the Master to some whom we otherwise might not have met.

Inquirers are as scarce as needles in a hay loft. Still I have a Mahomedan boy whom I am teaching. For several

months he has been willing to be baptized. I have thought it right to continue to teach him until such time as he shall show some change of heart or at least express a desire to become a new creature in Christ Jesus. Our sweeper was formerly a hard drinker, but of late has broken this habit, and is leading an upright life. It really seems that a work of grace is going on in his heart. His wife quietly remarked that if he became a Christian she would take her three children and jump into the well. Now I do not want to drink such well water, hence I am not urging him so much as I am trying to have her taught. Salome now teaches the compound women daily. The servants are taught almost daily, so that they have a very good idea of the New Testament, and know a little of the Old. But as yet only this poor sweeper has shown any signs of the Word having done any good.

We return thanks to the friends in Roy Bareilly for their aid and sympathy during the year, and to God, the Father, and the Son, and the Holy Spirit we would ever give thanks for having been given a place in the work, and for all the mercies which have been given us from day to day.

GONDA AND BAHRAICH.

REV. H. MANSELL, ... *Missionary.*

WE have given a year of honest, earnest work to this Circuit, and God has been with us.

The Native preachers have been kept in health, and they have wrought energetically and faithfully for the Master all the year. With one exception, they have been kept from falling into sin.

The Native Christians have generally been exemplary in their lives. These are not enough in numbers to make themselves felt much, but they must make up in purity, in spirituality, what they lack in numbers.

Of the ten adult baptisms reported, four were here in Gonda, and the remaining six in Ellenpur. Of the four baptized here, one went away about five weeks afterwards and has not been heard of since.

The School-work has been carried on as honestly as usual, but three schools have now to be closed for want of funds,

so the numbers are less this year than last. They are all Mission schools, and the boys learn much of Christianity in them.

The Sunday-schools have fallen off some in numbers, but it is chiefly owing to the closing of the three day schools mentioned above. I have tried to keep up a class in English in the Gonda Sunday-school, but it is very fluctuating, sometimes numbering fifteen, sometimes only three. Our festival for the Gonda and village Sunday-schools was a very successful affair, and the competition in reciting Lesson Papers, Hymns, Catechism, etc., etc., displayed an amount of Scripture knowledge surprising and encouraging to hear from Hindu and Mahomedan boys.

Bazar Preaching has been pushed energetically and very systematically all the year at all the stations. In Gonda often it has seemed to be making most profound impressions. Several times persons have said boldly in the bazar that they believed these things concerning Jesus that "He is the only Saviour of sinners." I have all the year been urging our preachers to associate more with the people, talk with them of all their interests, make friendship with them, and from this vantage ground, preach Jesus to their hearts as the very friend they need. I have done some such visiting myself, and it encourages me to think the plan a good one.

Itinerating has been confined by want of funds to necessary visits to the out-stations, and one trip to Ajudya *mela*, "Katika nahan," and visits by our Native preachers to several other smaller *melas*. We and our brethren are always listened to with great respect, and we are sure the Word will produce its effect.

HURDUI.

REV. A. C. PAUL, ... *Native Minister.*

THE work of this district has been going on steadily during the past year.

Visitations have been made regularly to the outlying stations of Shahabad, Sandee, Roodamou, Mulava, and Shekhpore, which are under our care. Although there has been no outward professions of Christianity, still numbers gather round our preachers and listen with attentive ear to their teachings, leading us to hope that some at least of these hearers may subsequently become en-

quirers, and ultimately having become convinced of the error of their ways, turn to the one true and living God.

SCHOOLS.—There are three boys' schools in this circle at which the number of pupils aggregates 60. The children are all of Hindoo parentage, and are taught in the Hindee language. The subjects in which they principally receive instruction and on which most care and attention is devoted, are those of a religious character. The Church Catechism, the New Testament, (St. John's Gospel) and Hymns, form their chief studies. These pupils also attend the Sunday-schools and have made much improvement in every department of their studies.

COLPORTEURS.—There are two of these, who are supported by the Bible Society. In addition to their duty of selling Scriptures and Tracts, etc., these brethren are ever ready to speak a few words in season in their Master's cause. They are thus the means of doing much good in the station.

PREACHERS AND EXHORTERS.—The zeal with which these faithful brethren performed their work during the preceding year has been as strong as ever in the present year. They continue to resort to bazars and villages, addressing the natives in *mohullas* and at public gatherings on the subject of man's salvation, entering into religious discussions whenever necessary, and endeavoring to convince the multitudes that there is but one way to obtain forgiveness of sins, and that is through the blood of Christ.

The church which was in course of construction last year, has now been completed, and services are held in it regularly every Sabbath morning and evening, besides meetings during the week. The situation of the building has been found to be very desirable, for, being contiguous to the most frequented road at Hurdui, *viz.*, that leading to the bazar, people are always passing and re-passing, and being attracted by the sound of music (our hymns of praise) are tempted to enter the building, where they linger through a good portion of the service, listening attentively to all they hear, and picking up a stray seed which may perhaps by God's blessing yield fruit hereafter.

The building contains a large hall, in which the services are held, and four small side rooms, one intended for the Library, another for the accommodation of visitors, the others for the purpose of teaching the girls as zenana workers: at present these small side rooms do not answer the purposes for which they

were originally intended, being occupied by the Preacher-in-charge.

A sum of Rs. 600 has been expended for the construction of the building, of which amount Rs. 100 were granted by the Mission contingent fund, and Rs. 200 were raised by subscription. The building fund is in debt.

RESIDENCE FOR MINISTER.—Such a building was in existence before, and stood in the Mission Compound, but it fell in during the last heavy rains, and there are no funds available for the construction of another building, not even for the removal of the *debris* of the fallen house. The missionary is necessarily forced to occupy the small side rooms of the church building as noticed above, which are hardly sufficient for the accommodation of himself and his family. It would be a great boon if a grant of Rs. 300 should be obtained for the purpose of constructing a new building in the some old place, exclusively for the accommodation of the Preacher-in-charge and his family.

CAWNPORE.

REV. J. W. WAUGH, ...
REV. S. KNOWLES, ... } *Missionaries.*
REV. J. T. JANVIER, ... *Native Pastor.*

NATIVE CHURCH.

THERE is no portion of the large field within the limits of our Mission which has received so small a share of direct evangelistic labour as Cawnpore and the surrounding district. This station was first occupied by us in 1871. It is a center of far more than ordinary interest. The city is large and the district populous. With rare exceptions itinerations among the villages have been unknown; still the people of both city and village assemble readily and in large numbers to listen with seeming interest, giving good attention to the preaching of the gospel. There is, too, quite an encouraging spirit of inquiry after the truths of Christianity. Here where the passions of men, both Hindoos and Mohammedans were at white heat in 1857, many persons of these two religions are now coolly and calmly studying the words and admiring the life of the Prince of Peace. The Bithoor *mela*, 12 miles above Cawnpore city, and on the bank of the sacred (but very muddy) Ganges, is one of the best preach-

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ing places in India, for a week previous to the full-moon of November, each year. Large and attentive crowds gathered to hear the singing, conversation and preaching of Messrs. Badley, Knowles, Plomer, Basu, Janvier, Chimman Lall, and others, during the early part of last November. Some who heard us there have since come to inquire more particularly of the things heard there.

Brother J. T. Janvier, Native Pastor, and B. Luke, local preacher have had most of the work in hand during the year. Their daily bazar preaching, assisted at times by Brother Knowles, their visitations, conversations, and oversight of both day schools and Sunday-schools, the work of two colporteurs, and the regular Chapel service each Sabbath, in which we have alternated, have made up a year of earnest labor.

Our day-schools, of which we have four, are of a somewhat elementary character, a little in advance of the Government halqabandi schools, are conducted at very small expense, and are yet quite as valuable as more expensive schools for the foundations of Sabbath-schools. The same boys who attend the day-school attend the Sabbath-school, with almost the same regularity, and in the latter recite Bible lessons, learn hymns and bhajans, and receive religious instruction generally. We believe this to be the true object, the highest and best use of Mission schools. Inexpensive, numerously attended, though each boy, except the poorest, pays a small monthly fee, easy of superintendence, and taking in the youngest, most docile and least prejudiced minds, this class of school, with its accompanying Sabbath-school, is capable of introduction and almost indefinite extension throughout the Missions of India; and we can conceive of no better, more direct, or more winning method of evangelism.

A small amount has just been received from America toward the erection of a cheap building for use as a Chapel for Hindustani services. This our native congregation has greatly needed; and we are now in quest of a good site for such purpose.

ENGLISH CHURCH.

THE work in Cawnpore connected with the English Church during the past year has been very encouraging. The congregation has kept up well all through the year. The church *has generally*, especially on Sabbath evenings, been crowded.

The character of the congregation is as encouraging as its number. It is made up largely of the students in the two Memorial Schools here. These boys and girls, and young men and women, will help to make up the rising generation of Europeans and Eurasians in this country, which will greatly influence India all through the future for good or evil. The other members of the congregation are from among the civil, military, and merchant classes; and these by their dealings with the natives in their professional and business duties, become an inestimable help or an irreparable hindrance to the missionary cause in this land. This congregation has been of great *moral* help to the local work in Cawnpore. Leaving out of the question the good general influence which the preaching of the Gospel has upon a community, as well as of providing a convenient religious service for the mission families stationed here, our Church has been of incalculable benefit to the natives living within our direct influence. Many pleasing incidents have come to our knowledge of members of this congregation beginning to have prayers with their domestics, and to treat them generally as Christian masters should their heathen servants. And also of their treating Native Christians with more kindness and courtesy, and helping them with their active sympathy and prayers. Some of the boys in the Memorial School, who were converted during the year, have gone regularly on Sundays to teach in the native Sabbath-schools in the city. And to further illustrate the help this congregation gives to our native work in Cawnpore, I may mention that one influential member has procured a site from Government on which to erect a much needed native chapel, while another has given a handsome donation with which to begin building. This congregation has also been of great *financial* aid to our local work here. During the year it has subscribed or given the following sums: Rs. 1,071, for the native church in Cawnpore; Rs. 197 for the native poor of all creeds in Cawnpore, which has had a very beneficial effect upon the natives generally; Rs. 207 to keep the Mission property in repair, and pay the monthly current expenses of the church; Rs. 120 for the general Missionary Societyof the M. E. Church (Rs. 70 of this sum were for the year 1877, and Rs. 50 for 1878); over Rs. 1,000, for the enlargement of the church, which has happily been completed; and Rs. 1,500 towards the

Pastor's salary. The giving of this amount (Rs. 3,131) for local and general purposes argues well for the spiritual prosperity of this congregation.

During the year two services have been regularly conducted on the Sabbath, and one regular service on every Thursday evening. A class-meeting has also been conducted by the Pastor every Tuesday evening, and Bible-classes every Monday and Saturday evenings by Dr. J. H. Condon. Cottage prayer-meetings here and there in the station have likewise been held by members of the Church. Regular visiting at the homes of the members of the congregation has been kept up through the year by the Pastor. We cannot sum up the good all these meetings have done; but some have been converted, others quickened and revived, and many built up and made strong in their most holy faith. The average attendance on Sundays has been about 300 souls.

The membership of the Church numbers 41, and the probationers 8, making a total of 49. Some of the members are away in other stations, and visit Cawnpore only occasionally; but from what we hear of them they are trying all they can in their respective places to make known the love of Christ to others. The resident members in the station have generally given us much encouragement and moral aid with their kind sympathy and by their consistent walk and conversation. Many of the official members especially have rendered us much efficient help in time, money, and labor.

The Sabbath-school has been conducted immediately after the morning service, and is principally made up of the boys and girls and young persons attending the two Memorial Schools: though a goodly number also comes from the civil and military lines. At the close of the year there were 170 names on the books, with an average attendance through the year of 121. Incalculable good has been done in this school during the past year. It owes its success, next to the grace and blessing of God, to the very able management of its Superintendent Dr. J. H. Condon, and to the earnest prayerful labors of the 19 teachers under him. The collections during the year of Rs. 226, speak well, too, for this school.

In addition to his other labors, the Pastor has not neglected the native work. He has gone regularly to the bazaar

and ghats of the city with the native preachers, and assisted them to the best of his ability in the all-important work of preaching Christ to the heathen. In November last he went to the Bithoor *mela* with the native brethren, and in union with them and several missionaries preached to large crowds of listening natives three or four times every day as long as he remained there. He has also had charge of the Colportage work during the year. Two men have been employed, a number of outlying villages visited, and about 463 copies of God's Word sold to inquiring natives.

BARA BANKI.

ENOCH JOEL, ... *Local Preacher.*

THE work in Bara Banki has been carried on by two native helpers. They have preached regularly in the streets of the city and visited the bazaars and *melas* in the neighbouring villages.

Their preaching has been well received by the people. Many have said "These words are true; we are indeed sinners and need salvation." Many others have been found who regularly read the Bible and believe it to be God's word, although they have not joined the Christian community.

A colporteur in the pay of the North India Bible Society is at work in the district, and has sold and distributed many copies of God's word.

There are three schools in the station: two for boys and one for girls, aggregating a total of 76 pupils. The advancement of the scholars in knowledge of Scripture truth and their willingness to learn give great encouragement.

The European residents of the station have materially aided the work with their contributions, for which thanks are hereby recorded.



Minutes

OF THE

FIFTEENTH SESSION

OF THE

NORTH INDIA CONFERENCE,

FORMERLY THE INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

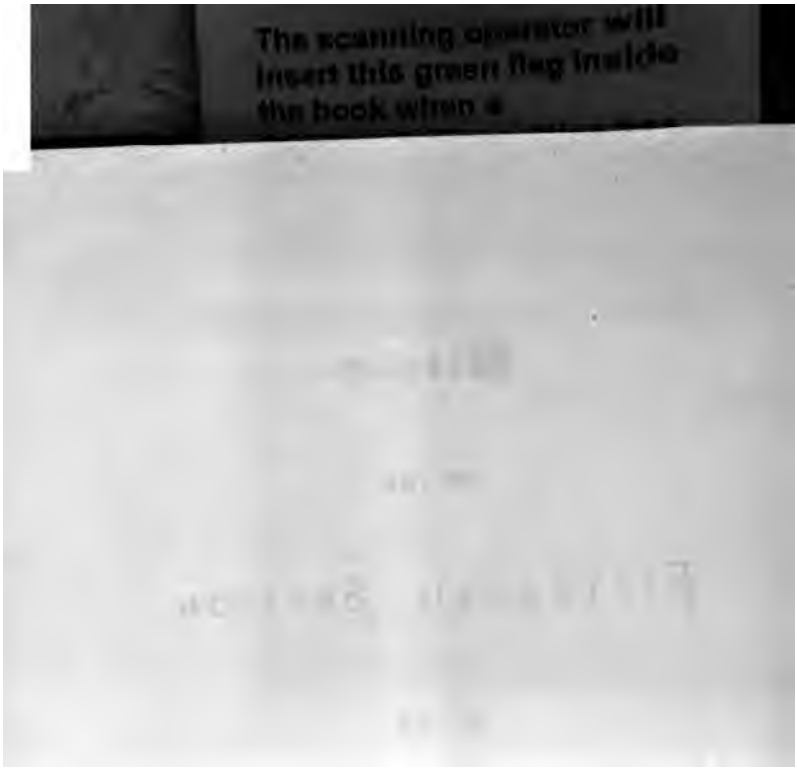
HELD AT

Lucknow, January 9-14 1879.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

1879.


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OFFICERS OF THE CONFERENCE.

President:

BISHOP THOMAS BOWMAN, D.D.

Secretary, B. H. BADLEY. *Recdg. Secy.*, G. H. MCGREW.
Cor. Secy., S. KNOWLES. *Corpdg. Secy.*, E. CUNNINGHAM.
Treasurer, D. W. THOMAS.

Publishing Committee.

	Elected.	*Term Expires.*
H. MANSELL, ...	1879, ...	1882
T. J. SCOTT, ...	1879, ...	1881.
J. FIELDBRAVE, ...	1879, ...	1880.

Board of Education.

J. W. WAUGH, ...	1877, ...	1880.
J. H. MESSMORE, ...	1878, ...	...
E. CUNNINGHAM, ...	1878, ...	...
P. M. BUCK, ...	1879, ...	...
G. H. MCGREW, ...	1879, ...	1881.

Finance Committee, and Board of Conference Trustees.

J. H. MESSMORE,	*Ex-Officio.*	H. MANSELL,
E. CUNNINGHAM,	do.	T. J. SCOTT,
P. M. BUCK,	do.	J. W. WAUGH,
D. W. THOMAS,	do.	T. S. JOHNSON,
E. W. PARKER,	do.	N. G. CHENEY.

Conference Sunday-School Union.

President, N. G. CHENEY. *Secretary and Treasurer*, E. W. PARKER.

Trustees of the Theological Seminary and Normal High School.

	From	*To*		*From*	*To*
D. W. THOMAS, *Prest.*			J. W. WAUGH,	1878,	1881.
T. S. JOHNSON,	1878,	1880.	DR. J. H. LOCH,	1878,	1881.
E. CUNNINGHAM,	1878,	1880.	E. W. PARKER,	1879,	1882.
S. E. MARSTON, ESQ.	1878,	1880.	H. MANSELL,	1879,	1882.
T. J. SCOTT,	1878,	1881.	G. V. BENSON, ESQ.	1879,	1882.

Trustees of the Memorial School, Cawnpore.

	Term Expires.		*Term Expires.*
J. W. WAUGH, *Principal.*		J. T. MCMAHON, ...	1882.
J. H. MESSMORE, ...	1880.	H. B. MCLEAVEY, ESQ., ...	1880.
B. H. BADLEY, ...	1880.	H. W. GILBERT, ESQ., ...	1880.
J. MUDGE, ...	1881.	H. PETMAN, ESQ., ...	1881.
T. CRAVEN, ...	1881.	A. BEER, ESQ., ...	1881.
S. KNOWLES, ...	1882.	DR. J. H. CONDON, ...	1882.

Committees of Examination.

First Year.—T. J. SCOTT, E. W. PARKER, J. T. JANVIER.
Second Year.—A. D. MCHENRY, R. GRAY, ZAHUR-UL-HAQQ.
Third Year.—J. T. MCMAHON, S. KNOWLES, H. A. CUTTING.
Fourth Year.—H. MANSELL, T. S. JOHNSON, B. H. BADLEY.
For Admission on Trial and Local Orders.—
R. HOSKINS, I. FIELDBRAVE, J. H. GILL.

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DISCIPLINARY QUESTIONS.

1.—Have any entered this Conference by transfer or re-admission? JOHN W. GAMBLE.

2.—Who are admitted on trial?—ENOCH JOEL, WILLIAM PETERS, ABRAHAM SOLOMON, FREDERIC W. GREENWOLD.

3.—Who remain on trial?—MAHBUB KHAN.

4.—Who are admitted into full connection?—THOMAS GOWAN.

5.—Who are the Deacons of the First Class?—THOMAS GOWAN.

6.—Who are the Deacons of the Second Class?—G. H. MCGREW.

7.—Who have been elected and ordained Elders this year?—J. W. GAMBLE.

8.—Who are the supernumerary Preachers?—C. W. JUDD, H. JACKSON, F. M. WHEELER.

9.—Who are the superannuated Preachers?—*None.*

10.—Was the character of each Preacher examined?—This was strictly attended to.

11.—Have any located?—*None.*

12.—Have any withdrawn?—JOHN THOMAS.

13.—Have any been transferred, and to what Conference?—JOHN W. GAMBLE, TO THE SOUTH INDIA CONFERENCE.

14.—Have any been expelled?—*None.*

15.—Have any died?—*None.*

16.—What is the Statistical Report?—*(See Statistics.)*

19.—Where are the Preachers stationed?—*(See Appointments.)*

20.—Where and when shall the next Conference be held?—At CAWNPORE.

21.—Have any Local Preachers been ordained?—*None.*

DAILY PROCEEDINGS.

FIRST DAY.

LUCKNOW, *Thursday, January 9th*, 1879.

THE North India Conference of the Methodist Episcopal Church convened in Lucknow, to hold its fifteenth annual session, Thursday, January 9th, 1879, at 11 o'clock A.M., Bishop Bowman presiding.

The opening religious services were conducted by the Bishop, who read the second chapter of Second Timothy, and after singing, the hymn beginning—

"Behold the Throne of Grace,"

led in prayer. Prayer was also offered by E. W. Parker, T. J. Scott, and C. W. Judd: two stanzas of the hymn,

"There is a Fountain filled with Blood,"

being sung.

Bishop Bowman briefly addressed the Conference.

The roll was called by the Secretary of the last Conference, and thirty members responded.

B. H. Badley was re-elected Secretary: G. H. McGrew Recording, and E. Cunningham, Corresponding Secretary; S. Knowles was chosen Assistant and Vernacular Secretary; D. W. Thomas was duly nominated as Conference Treasurer.

The Presiding Elders nominated and the Conference confirmed, the following standing committees:

On Statistics—

R. GRAY, H. JACKSON, A. D. MCHENRY.

Sunday-Schools—

T. J. SCOTT, N. G. CHENEY, S. KNOWLES.

State of the Church and Mission Work—

E. W. PARKER, J. T. MCMAHON, J. H. GILL, A. C. PAUL, H. A CUTTING.

Auditing—

T. CRAVEN, R. GRAY, G. H. MCGREW.

Publishing Minutes—

SECRETARIES AND SUPERINTENDENT OF PRESS.

Temperance—

H. JACKSON, J. E. SCOTT, P. M. BUCK.

Public Worship—

THE LUCKNOW MISSIONARIES.

Finance Committee—(as approved by the Home Authorities)

The PRESIDENT, the PRESIDING ELDERS, and the TREASURER of the Conference; and H. MANSELL, T. J. SCOTT, J. W. WAUGH, T. S. JOHNSON, and N. G. CHENEY: (alternates, T. CRAVEN, R. GRAY).

On motion, G. H. McGrew, J. Mudge and J. H. Messmore were appointed mmittee on memoirs.

It was voted that the daily sessions of Conference begin at 11 A.M. and se at 2 P.M.

The rules of order of last session were re-adopted.

On motion, the call for statistics was made the order of the day for the beginning of to-morrow's session.

It was voted that hereafter the Board of Education consist of the Presiding Elders and two other members. G. H. McGrew was elected as the fifth member, to serve two years.

The Revs. W. B. Osborn of Bombay, P. T. Wilson of Roorkee and D. Osborne of Allahabad—members of the South India Conference; and Mr. J. Nelson of the Anglo-Indian Christian Union, Buxar, were introduced to the Conference.

On motion, Conference proceeded to choose the place for holding the next session. Cawnpore, Bareilly, Moradabad, and Shahjehanpore were named; Cawnpore was chosen.

A resolution regarding the qualifications of native preachers for admission on trial into Conference was presented, and after considerable discussion the further consideration of the subject was postponed until to-morrow.

A resolution regarding the salaries of wives of members of Conference was presented, and on motion, was referred to the Finance Committee.

The tenth disciplinary question, Was the character of each preacher examined? was asked. C. W. Judd, Presiding Elder of Kumaon District, and N. G. Cheney of Nynee Tal, presented verbal reports of their work, and their character were passed.

The Conference adjourned by expiration of time. The doxology was sung, and P. M. Buck pronounced the benediction.

SECOND DAY.

FRIDAY, *January 10th*, 1879.

CONFERENCE assembled at the usual hour. The devotional services were conducted by Rev. W. B. Osborn.

The minutes of yesterday's session were read and approved.

The Revs. J. M. Thoburn and J. W. Gamble of the South India Conference were introduced to the Conference.

D. W. Thomas was appointed to receive and transmit to America the Missionary collections.

The order of the day was taken up and statistical reports received from all the stations.

The tenth disciplinary question was resumed. The characters of the following brethren were passed, and they presented verbal reports of their work: J. H. Gill (reported as pursuing his Sanskrit studies), H. Jackson (whose relation was changed from supernumerary to effective), E. Cunningham (who as Presiding Elder of Rohilkund District reported the condition of his District), T. S. Johnson, P. M. Buck, R. Hoskins, Zahur-ul-Haqq, D. W. Thomas, T. J. Scott, E. W. Parker, H. A. Cutting, H. J. Adams.

The character of John Thomas was passed, and at his own request he was allowed to withdraw from the ministry of the Methodist Episcopal Church: he was requested to deposit his ordination parchments with the Secretary of the Conference.

Rev. D. Osborne fraternal delegate from the South India Conference addressed the Conference. The following resolution was unanimously adopted:

"Having heard with great pleasure the address of Rev. D. Osborne, fraternal delegate from the South India Conference, we take this opportunity of expressing our joy in seeing and hearing our brother (as well as the other members of the Conference present); and we hereby extend to the members of the said Conference a cordial invitation to attend our Conference sessions

whenever possible: and we pledge ourselves with them to work and pray more and more earnestly for the evangelization of the millions of India.

B. H. BADLEY,
G. H. McGREW,
S. KNOWLES.

The following resolution was adopted:

"In view of the fact that the next session of the South India Conference is to be held in Allahabad in close proximity to Cawnpore, where our own Conference is to be convened, *resolved*, that we respectfully request our Bishop to fix the dates of the respective Conference sessions so near together that we may be able to have a united and fraternal meeting of the two Conferences, so far as may be practicable.

T. J. SCOTT,
J. H. GILL.

The resolution postponed from yesterday was taken up. It was decided that the vote be taken without further discussion. The resolution was adopted; as follows:

Resolved,—That we will receive no person on trial into this Conference until he has been tested for at least four years as a local preacher in our regular work, and has passed the entire course of study arranged for local preachers.

E. CUNNINGHAM,
E. W. PARKER,
J. H. MESSMORE.

The following resolution from the Rohilkund District Conference was presented:—

Resolved,—That we request our Annual Conference to secure an enlargement of the course of study appointed for District Conferences so as to give two additional years course of study each for exhorters and local preachers: and as the present course of study seems too crowded, we suggest that some books of the present course be distributed to the years to be added in connection with other books laid down.

The resolution was referred to a special committee with instructions to prepare such a revised course, to report at the next session of Conference: Committee, T. J. Scott, E. W. Parker, S. Knowles, I. Fieldbrave, Mahbub Khan.

Conference adjourned by expiration of time. Notices were given, the doxology sung, and the benediction pronounced by J. W. Waugh.

THIRD DAY.

SATURDAY, *January 11th*, 1879.

CONFERENCE met at the usual hour. J. T. Janvier conducted the opening devotional services.

The minutes of preceding session were read and approved.

On motion, the Presiding Elder of the Kumaon District was added to the special committee appointed yesterday for revision of course of study for District Conferences.

A communication from the Corresponding Secretaries of the Missionary Society concerning the subject of exchange in remitting monies was read by the

Conference Treasurer. The subject was referred to a special committee, consisting of E. W. Parker, C. W. Judd, G. H. McGrew, J. W. Waugh, and T. S. Johnson.

An interesting communication from Sir Henry Ramsey of Kumaon and Gurhwal, concerning the Gurhwal dispensaries, was read. The Corresponding Secretary was instructed to send a reply on behalf of the Conference.

The Presiding Elders presented the following resolution:

Resolved,—That the Presiding Elder of the Kumaon District be requested to inform Rev. P. T. Wilson, M. D., of the South India Conference, that the Province of Gurhwal is open to him for the practice of his medical and missionary profession in accordance with the proposal made by Sir Henry Ramsey in regard to medical missionary supervision of the Gurhwal dispensaries.

The following amendment was adopted:—

That the President of Conference be requested to give, if possible, such an appointment to Rev. P. T. Wilson as will enable him to engage in this work.

The resolution as amended was adopted.

The Bishop announced the transfer of John W. Gamble from the South India to the North India Conference: his character was passed, and he was elected to Elders' orders under the missionary rule.

The fourth disiplinary question, Who are admitted into full connection? was asked. Thomas Gowan, after answering the usual disciplinary questions, was duly received into full connection; Bishop Bowman giving an excellent and appropriate address.

The seventh disciplinary question, Who have been elected and ordained elders this year? was asked. The following brethren who had previously been elected to Elders' orders under the missionary rule, were passed in the course of study. R. Gray (who, on account of not being able to secure a Sanskrit teacher, and also having continued his studies in Hindee, was excused from further examination in the vernacular), A. D. McHenry (to bring up the English books to be read in the fourth year's course of study), and J. E. Scott (to bring up Arabic).

The sixth disciplinary question, Who are the deacons of the second class? was asked. G. H. McGrew was passed to the order of a Deacon of the second class (to bring up vernacular studies).

The eighth disciplinary question, Who are the supernumerary preachers? was asked. The character of F. M. Wheeler was passed, and he was continued as supernumerary.

The third disciplinary question, Who remain on trial? was asked. The character of Mahbub Khan was passed, and he was continued on trial.

On motion, Conference adjourned. Notices were given, the doxology was sung, and P. T. Wilson pronounced the benediction.

FOURTH DAY.

MONDAY, *January 13th*, 1879.

CONFERENCE assembled at the usual hour. The devotional services were conducted by E. W. Parker.

The minutes of preceding session were read, corrected, and approved.

The following certificate of ordination was read and filed: "This certifies that John W. Gamble was ordained an Elder in the Church of God, on the 12th of January, 1879, at Lucknow, according to the usage of the Methodist Episcopal Church.

THOMAS BOWMAN,
President, North India Conference."

The tenth disciplinary question was resumed. The characters of the following Elders were passed, and they reported briefly their work: J. H. Messmore, Presiding Elder of the Oudh District, B. H. Badley, I. Fieldbrave, J. E. Scott, A. C. Paul, H. Mansell, J. T. McMahon, J. W. Waugh, J. T. Janvier, S. Knowles, T. Craven, and J. Mudge.

A resolution from the Oudh District Conference, looking toward the establishment of a Fund for widows of Native Preachers, was presented and referred to the following special committee: the Presiding Elders, J. T. Janvier, H. A. Cutting, Thomas Gowan, and T. Craven.

The following resolution was adopted:—

Whereas we have learned from reliable sources that the Board of Trustees of the "Minard Home," Morristown, New Jersey, U. S. A., in view of their inability to carry out the original plan of making this institution a home for the orphan daughters of deceased Ministers of the Conference in America and the daughters of Missionaries in the foreign field, owing to financial pressure, are disposed to set it apart as a home, temporary or permanent, for the families of foreign Missionaries during their periods of furlough in the United States, thereby providing them a furnished home in a desirable locality.

Therefore *Resolved* (1) that if the proper authorities should find it practicable to make such an arrangement, we greet with favor such a step and express our gratitude for the interest thereby manifested in our comfort and welfare.

2. That we hereby pledge ourselves to do anything in our power to make this arrangement a success.

3. That we request Rev. C. W. Judd, on his return to America, to express our views to the Board of Trustees and to render any assistance he may be able to do in bringing this project to a successful issue.

P. M. BUCK,
E. W. PARKER.

On motion, the time of the Conference session was extended.

A resolution from the Rohilcund District Conference on the subject of the better education of Christian Children throughout the Conference was referred to the Educational Committee.

The special Committee on Sanitarium presented its report, which was discussed, amended and adopted. It was ordered to be placed on file.

The Auditing Committee presented its report, which was adopted. *(See Reports.)*

The second disciplinary question, Who are admitted on trial? was asked. The following named brethren were admitted on trial: Enoch Joël and William Peters (from the Oudh District), Abraham Solomon (from the Rohilcund District) and Frederic W. Greenwold (from the Kumaon District).

Conference adjourned. Notices were given, the doxology sung; and the benediction pronounced by H. Jackson.

FIFTH DAY—FIRST SESSION.

TUESDAY, *January 14th*, 1879.

CONFERENCE assembled at the usual hour. I. Fieldbrave conducted the devotional services.

The minutes of preceding session were read and approved.

A communication was read from Rev. W. J. Gladwin, Secretary of South India Conference, sending greeting to the Conference. It was placed on file.

The report of the Board of Trustees was read, received, and ordered to be recorded in the proper book.

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Resolved:—That our sincere thanks are hereby tendered to Rev. Bishop Bowman for the courteous and efficient manner in which he has presided during this session of Conference. His presence and words have been a refreshment in our midst, and we pray that God may preserve his health and strength throughout this episcopal tour, and bring him safely to his home.

T. J. SCOTT,
J. T. McMAHON,
E. W. PARKER.

2. That we put upon record a brief statement of our sorrow at the seeming necessity which now takes away from us our beloved Bro. and Sister Judd. After nearly twenty years of connection with us, it gives us pain to part with them. We appreciate their labors and sacrifices, and the trial it is now for them to leave us. And if in the good providence of God it may be so ordered that they can return to India again, we shall be most glad to see them with us once more.

J. W. WAUGH,
T. J. SCOTT,
E. W. PARKER.

3. Whereas, Rev. H. Jackson has received a Supernumerary relation at his own request, and is about to take his departure to America: Resolved, that we express our sincere affection for Brother and Sister Jackson and wish them a safe journey home and a large sphere of usefulness there.

E. W. PARKER,
B. H. BADLEY.

A vote of thanks was tendered to the Missionaries of Lucknow for the hospitality extended to the Conference during the session.

It was moved and carried that after hearing the journal and engaging in religious services the Conference should adjourn. The journal was read and approved.

T. J. Scott conducted the religious services. The hymn

"Blest be the dear uniting love"

was sung, and prayer offered.

Bishop Bowman addressed the Conference briefly and announced the appointments for 1879: the doxology was sung, and the Conference adjourned.

RELIGIOUS SERVICES.

Wednesday evening, Preaching by E. Cunningham.

Thursday evening, Preaching by W. B. Osborn.

Friday evening, the annual meeting of the Conference Literary Association, at which a lecture was delivered by J. Mudge: subject "The Search for Truth."

Saturday evening, Missionary Anniversay: addresses by J. M. Thoburn and Bishop Bowman.

Sunday, at 8 A.M. the Conference Love-feast, conducted by C. W. Judd: at 9½, preaching by Bishop Bowman (Acts XX, 35); at 12 M. preaching in Hindustani by Zahur-ul-Haqq; at 6 P.M., the annual missionary sermon by E. Cunningham, followed by an ordination service.

Monday evening, Anniversary of the Conference Sunday-school Union: addresses by Bishop Bowman and G. H. McGrew.

The usual morning prayer meetings were held from day to day.

APPOINTMENTS FOR 1879.

KUMAON DISTRICT.

P. M. BUCK, P. E. (P. O. Nynee Tal.)

NYNEE TAL, Native Church, P. M. BUCK, THOS. GOWAN.
DITTO, English Church, N. G. CHENEY.
EASTERN KUMAON, R. GRAY.
PALEE. To be supplied.
GURHWAL, J. H. GILL, F. W. GREENWOLD.
R. GRAY, Superintendent of Medical work in Kumaon and Gurhwal.

ROHILKUND DISTRICT.

E. CUNNINGHAM, P. E. (P. O. Moradabad.)

BAREILLY, G. H. MCGREW, A. SOLOMON.
KHERA BAJHERA, To be supplied.
SHAHJEHANPORE AND BOYS' ORPHANAGE, T. S. JOHNSON.
PANAHPORE, H. J. ADAMS.
BUDAON, R. HOSKINS, MAHBUB KHAN.
MORADABAD AND CHANDAUSI, E. W. PARKER.
SAMBHAL, ZAHUR-UL-HAQQ.
AMROHA, H. A. CUTTING.
BIJNOUR, A. D. MCHENRY.
BAREILLY THEOLOGICAL SEMINARY AND NORMAL HIGH SCHOOL,
D. W. THOMAS, President, T. J. SCOTT, Principal of Theological Seminary.

OUDH DISTRICT.

J. H. MESSMORE P. E. (P. O. Lucknow.)

LUCKNOW, B. H. BADLEY, T. CRAVEN.
EAST LUCKNOW, Native Church, J. MUDGE, I. FIELDBRAVE.
DITTO, English Church, to be supplied.
SEETAPORE, J. E. SCOTT.
HURDUI, A. C. PAUL.
GONDAH AND BAHRAICH, H. MANSELL, W. PETERS.
BARABANKI, ENOCH JOEL.
ROY BAREILLY, J. T. MCMAHON.
CAWNPORE, Native Church, J. W. WAUGH, J. T. JANVIER.
DITTO, English Church, S. KNOWLES.
B. H. BADLEY, Principal of Centennial School.
J. W. WAUGH, Principal Memorial School, Cawnpore.
T. CRAVEN, Superintendent of Mission Press.
J. W. GAMBLE, Transferred to South India Conference, and stationed at Agra.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

LUCKNOW, Girls' Boarding School, MISS I. THOBURN, MISS EUGENIA GIBSON.
" ZENANA WORK, MISS L. E. BLACKMAR.
BAREILLY, Girls' Orphanage and Zenana Work, MISS FANNY J. SPARKES.
CAWNPORE, Girls' School, MISS S. A. EASTON, MISS M. F. CARY.
MORADABAD, Medical Mission, MISS H. B. WOOLSTON.

REPORTS OF COMMITTEES.

I. ON AUDITING.

THE accounts of the Treasurer and of the Presiding Elders have been examined and found correct. The balance in the Treasurer's hands, on General Mission Account, is $6,477.87½. Contingent account, Rs. 68-11-3.

II. ON PUBLISHING.

THE publishing interests of our Conference are still growing in importance and influence. Several instances of conversion by reading our books have been heard by the committee, and this is the best of all.

One of the books which has brought souls to Christ is the "Dharm Churcha," written by Dr. Thoburn when in Paori. We call attention to that book, and ask if some are not called to write incisive little tracts dealing directly with the hearts of these people and designed to lead at once to clear and pungent conviction for sin in the search for salvation.

Manuscripts of Theological and Exegetical works, etc., are, as we expected and are thankful for, coming, worthy and carefully prepared, from the Theological School. Some of these have been mentioned in the report of the Superintendent of the Press. Also MSS. of Sunday School books are coming in well. One prepared by Miss Blackmar we have just passed. It is a most excellent book and, illustrated as it is, cannot fail to be attractive and we hope very useful.

We have examined and passed to the Superintendent of the Press various MSS.

The following as yet remain in our hands:

1. "Flavia" and } by Rev. B. H. Badley. Stories of
2. "Glaucia" } the early Christians: excellent.
3. *Dharm Sar Iltihas.* J. Barker.
4. *Dharm Updes.* Isa Das.
5. *Khutut,* for children. J. Barnabas.

6. *Yisu Haikal men.* Miss Jore.
7. Treatise on the Trinity. Rev. D. W. Thomas.
8. Several smaller tracts.

All our Periodicals are doing good, and we commend them to all, and especially urge our Conference members to exert themselves in securing a yet wider circulation for them, especially the *Witness* and *Kaukab-i-Hind*.

The full report read by our Press Superintendent covers all the ground usually occupied by Publishing Committee's report, and renders further report from us unnecessary. We hope as was done last year, it may be printed in our reports.

III. ON TEMPERANCE.

Whereas, we, being a company of professedly holy men engaged in a holy cause, and desiring to "cleanse ourselves from all filthiness of the flesh and spirit," we look upon the use of tobacco as a filthy, expensive, useless, and injurious habit, and the use of intoxicating liquor as a beverage, as physically and morally wrong, opposed by science, reason, and the Word of God, therefore,

Resolved.—1. That we discountenance by our example and practice, and express our opinion and cast our influence against the use of tobacco, in any of its forms.

2.—That whenever we administer the Sacrament of the Lord's Supper to our congregations we will, when possible, use *unfermented* wine, and when done in the presence of non-Christians we will explain its signification.

3.—That as we read our *General Rules* we impress upon our membership that clause in which it is written that "it is expected that all who continue with us should avoid drunkenness, buying and selling spirituous liquors, or drinking them, unless in cases of extreme necessity," and that for its violation *any member can be expelled.*

IV. ON EDUCATION.

Part First.

The Educational Committee beg leave to report the following resolutions:—

1. *Resolved,* that Preachers in charge be requested and instructed to pay particular attention to the education of poor Christian youth, and wherever possible to establish primary schools in which they shall be taught the rudiments of a vernacular education; and where this is not practicable that such children shall be sent to our schools in the Sadder stations as boarders, and that in these schools they shall receive a primary education at a cost not to exceed Rs. 2 *per mensem* for board. *Provided,* also that village boys of moderate ability shall not be kept in school away from home, so long as to unfit them to be farmers and mechanics. Parents to provide at least clothing.

2. *Resolved,* that this Conference do hereby empower and instruct the Educational Committee to prepare and enforce such sanitary regulations in the Orphanages and Boarding schools, as shall prevent these institutions from becoming overcrowded and keep them, as far as possible, free from disease and sickness.

3. We are more than ever convinced of the necessity of connecting the Native Church with the material interests of this country with a view to ultimate self-support. Therefore,

(1.) *Resolved,* that the Superintendents of the Orphanages are hereby instructed to make such arrangements as shall make it possible for every boy committed to their charge to learn a trade of some kind, and which shall necessitate every girl being familiar with and able to perform the ordinary household duties of a native woman.

(2.) *Resolved,* further, that for the benefit of the native Christian boys who are not in the Orphanage, the Rev. D. W. Thomas be requested to take into consideration the project of an industrial school, in which boys shall be taught to read, write and keep accounts in some dialect of the vernacular, and at the same time to learn some mechanical trade whereby each boy may fairly earn his own living.

4. *Resolved,* that we heartily recommend that in our Orphanages and native Boarding schools only the most promising children be allowed to study English; and we hereby instruct the managers of such schools to use great care and firmness in enforcing this recommendation.

PART SECOND.

THERE are six institutions under the supervision of the Mission, and it is the duty of the Educational Committee at some time during each year to visit these, and not only examine the school classes, but to look into the general management, and also to suggest, advise, and in every way possible, promote their best interests. There are many other excellent schools within the bounds of our Mission, and under the charge of the Missionaries, but these are more local, and more entirely under the control of those in immediate charge.

The six above-named are, the Theological Seminary and Normal High School, Bareilly; the Memorial School, Cawnpore; the Cawnpore Girls' School; the Centenary School, Lucknow; and the Boys' and Girls' Orphanages, the former at Shahjehanpore and the latter at Bareilly. All of these were visited by the Committee at the close of their annual sessions at the end of November and early in December, and the Committee are happy to report a good state of progress in them all. It is not their purpose to give in detail their observations, or the result of their examinations, as a very exhaustive report was published one year ago by the Educational Board; and as that report is in the hands of many, it is not necessary for us to traverse the same ground this year. A few notes and suggestions, however, will not be out of place. Taking these schools in the order given above, we first have—

THE THEOLOGICAL SEMINARY, AND NORMAL HIGH SCHOOL.

The Principal, Rev. D. W. Thomas, Rev. Dr. T. J. Scott, Rev. J. Thomas, Rev. M. L. Banerji, and Moulvi Shafqat Ullah, make up a strong teaching staff, and the result of the examinations was very satisfactory. There are three classes, the junior, middle, and senior, answering to the number of years the members have been in the school. The senior graduating class consisted of six young men, two of whom were adjudged worthy of a first class certificate, and the other four, second class ditto. It will be seen from the Published Report or Prospectus of the school that the course of study is quite extensive, well chosen and adapted for the training and advancement of those who are to go out and preach Christ among the Hindus and Mohamedans

of India. The examination gave evidence of excellent teaching and fair work in the various studies, particularly in view of the amount of ground gone over.

The financial condition of the school is shown in the report of the Board of Trustees, and, in view of the general depression in business both in India and America, is very encouraging. The Committee recommend the investment in India of all the available endowment funds, and the employment of a responsible man as agent or overseer of the property, who may take the burden of secular work largely off the hands of the Principal, and yet be under his direction and control.

MEMORIAL SCHOOL, CAWNPORE.

Of this institution, J. H. Messmore writes: "I visited Cawnpore frequently during the year, and at each visit saw something of the school and increased my acquaintance with it. I also attended the examinations at the close of the year, and was able to observe closely the state of the school. I found the masters and pupils enthusiastic and interested in their work, and the classes passed good examinations. The moral tone of the school is excellent. In every particular, the past year has been one of most encouraging success to the institution."

CENTENNIAL SCHOOL, LUCKNOW.

Rev. B. H. Badley, who has had charge of this school, as its Principal, though his name does not appear thus in the appointments for 1878, has had a year of great success both in the growth of the school, the work done, the moulding of the material into shapes and the receiving of buildings for the school and boarding departments. Most excellent quarters have been secured by the purchase of a building near the Roshan-ud-Dowlah kothi, between Kaiser Bagh and Aminabad. This place is well-fitted both for school purposes, and for the boarding of those sent here to remain. The school has been well attended, the number on the rolls at the close of the year being 72. The number of boarders is 7, and of day-scholars 65.

The examination of the classes, though very brief, was very satisfactory, and this school, though yet in its infancy, bids fair to meet a great demand on the part of many.

BOYS' ORPHANAGE, SHAHJEHÀNPORE.

The extraordinary influx of boys from all parts, owing to the famine which has devastated parts of the N.-W. Provinces, has thrown much heavy work and a deal of care on the Superintendent during the past year. But at it its close, the Orphanage is found to be in good condition, the examination of the school showing well for an Orphanage school, and the work accomplished by all, both by the teachers and by the Superintendent, Dr. Johnson, as well as on the part of the boys, very satisfactory. We are glad to find that a larger number of the boys are now thought more fit for farmers and mechanics than for scholars, teachers, and preachers. The move in this direction is right, and can hardly be carried too far. Good farmers and mechanics, real Christians, are more needed just now, than poor imitations of Christian teachers and preachers. Let Panahpore become a strong Christian colony of fairly intelligent farmers, and Lodipore a hive of genuine Christian mechanics, and we shall see that the world moves and moves faster to the solution of one of its great problems.

THE GIRLS' ORPHANAGE, BAREILLY.

The past has been a year of extraordinary interest in the institution; much of this interest has been of the saddest nature. We do not refer to the failure of crops, the scarcity of food, and the hardness of the times, but to the visitation of cholera, which swept away within a few months nearly one-third of the number usually reported on the rolls. The most of those who thus suddenly sickened and died, were from among the newcomers, those who had found an asylum from want and famine, there, and a pleasant home. The detailed account of this may be found in the report of Miss Cary, the Superintendent. The large influx of girls gives increased expenses, and additional care.

The examination of the classes gave very satisfactory results, and it is surprising that amid the accumulated difficulties and discouragements of the year, so much good teaching could be done, and so fair a record shown at the close of the year.

It is the clear conviction of the Committee that much less time, effort, and expense should be given to the impartation of English, and more to a good grounding in the vernaculars, and

to training the girls in exemplary domestic habits—fitting and preparing them for the duties of home-life and the care of model Christian homes.

The report of the Principal of the Memorial School, Cawnpore, is subjoined.

THE MEMORIAL SCHOOL.

The past year has been a year of success, whether we look at it financially, materially, scholastically, or spiritually.

The attendance has been far in advance of last year, though that was greatly in advance of its predecessors in numbers. We have had on the rolls 108 boarders, though not quite all of these at one time, and 28 day-scholars. The girls' school, which is represented elsewhere, had like prosperity in numbers. In fact, we have had all we could possibly accommodate; and if more than this number should seek admission, as is probable, either some must be disappointed and turned elsewhere, or we must secure additional accommodation. Another dormitory building will be a necessity.

The call for a like school, or for a branch of this, at some one of the Hill Sanitaria has been loud and long. It certainly is a most desirable thing that such a school be started in the hills. A *man* to take charge of it, and the *means* to establish it are wanting. Parents and patrons whose children are rather too delicate for a hot season at school in the plains, would gladly pay a little more to meet the additional expense necessary for a school amid the bracing climate of the mountains.

Through the kind offices of the friends of the school, who have been raised up in this country, and the Rs 6,100 received from our Missionary treasury in America, the indebtedness on the school buildings has been reduced by about Rs. 20,000. There is still a debt of less than one-half this amount, which it is very desirable to clear off before additional buildings be erected. We hope other friends may come forward and aid in this good work of placing a fair education within the reach of many young men and boys who are unable to pay the rates of private and more expensive schools. The element of Missionary work is found in giving a good education at cheap rates, and accom*panying that* secular education with earnest religious training. *This has* been our aim in the Memorial School.

As low as are the charges, and high the prices of food, there are some who ask for a reduction of rates, and refuse to send their children because such reduction cannot be made, without involving the school hopelessly in debt. It is difficult, if not impossible, to convince such persons that *all* schools are not established for the purpose of making money. The general distress and scarcity of food grains has added to our difficulties in steering clear of added indebtedness during the year.

The health of the boys has been excellent throughout the year; no serious visitation of any kind of disease, neither epidemic or contagious—though in many schools we have heard of their sad ravages.

The endowment of three scholarships by H. Petman, Esq., one of the Trustees of the school, has enabled us to place three orphan boys, of good promise, in the way of getting a good education. The three scholarships are filled for the present,—though applicants enough for double the number of vacancies, desiring to be put on the foundation, have sought aid thus. Will not some other good, kind Christian friend, with means at hand, endow a like number of scholarships? Treasure may be laid up in heaven thus.

The attendance on the part of many of the boys at the Lucknow Meetings during the Dasehra holidays, proved of great spiritual benefit to them. We number among the boys, large and small, not a few who live the life and do the work of real Christians. Some of them manifested their earnestness and desire for Christian work, by going each Sabbath day to the Hindustani Sunday-schools in the city to teach and sing, as also in other ways, by increased zeal and earnestness.

We very much need a good man from home sent out for this special work; one who may be a Missionary only so far as teaching is Missionary work—a man of culture and good abilities, one who is an enthusiastic teacher, and able to take over management of the school, and set a Missionary free for other work. We have good hope that the promise given us by Bishop Bowman may be realized at an early date, and that he may be able to send us such a man.

The almost uniform good conduct of the young men and boys attending the school, has been very gratifying. All attend *the services at Union Chapel*, twice on Sabbath, and also the

week-day service on Thursday. Besides this, they are members of the Sabbath school, as teachers or scholars, and many meet for prayer in a room by themselves, or with some one in charge.

The progress in study has been excellent on the part of most of the boys, as the examination at the end of the term in November showed. The Report of the Conference Examination Committee is found elsewhere. Prizes of good value, were given to the more successful, during the closing exercises of the school, when the citizens of the place came to hear the recitations, songs, report, etc., and to cheer both pupils and teachers by their presence.

Three boys were most successful, as may have been seen in the public prints, in passing the Examination for Entrance in the Training Institution for Mechanical Engineers at Dehree-on-Sone. Two or three passed successfully the examination for the subordinate Medical Department, but were afterwards informed that the color-line must be drawn *somewhere*, and it was drawn at them. Two went up for the Accounts Branch of the Public Works Department Examination, but the result is not yet announced. The only candidate thus left for the Calcutta University Entrance Examination,—a very hopeful one, fell ill just before the close of school, and was quite unable to go up.

J. W. WAUGH,
Principal.

V. ON STATE OF THE CHURCH.

Temporally.—During the past year the famine has been a great hindrance to our work. No rain falling, there was no demand for field laborers, and no sale for shoes, cloth, etc., made by the artisan classes; hence many of our people were thrown out of work, and the suffering among them was very great. The aid given by friends in India and America, and by work provided locally, relieved to some extent, this suffering in most cases. The famine has left a burden of debt upon many that only years of toil can remove.

Our people are generally poor but industrious, and are more and more inclined to remain in their own homes rather than

seek service, or wander away to some other locality. One thing more may well be mentioned under this head. Our Church is free from intemperance in drinking intoxicating drinks, or using intoxicating drugs, and the moral sentiment of the Christian community is at present very strongly against this evil.

Spiritually.—Notwithstanding all the apparent opposing influences of this year, it has been a prosperous one in the spiritual growth of our Church. Many of the native Christians in various places have experienced blessed seasons of refreshing, others who were only nominally Christians, have been born again while many from without have entered the Christian fold. Several new and encouraging openings have been entered, among which the work among the Bairagis of Bareilly and Budaon is worthy of special notice. Two hundred and fifty-seven adults have been baptized this year, and our increase in communicants is 261. Attention is called to the following suggestions concerning mission work:

1. All of our people should be united in some way to aid each other in keeping out of debt, and especially out of the clutches of the professional money lenders.

2. As our success in the past has been mostly among the classes least bound by caste, and in the villages, and has been secured by gaining an influence over a few inquiring persons, and following up this slight advantage persistently for years through family, caste and sect lines, we suggest the practicability of noting these facts, and of encouraging every laborer with us to watch carefully every inquirer of whatever class, and to form friendship with all who gladly receive the Word, and to labor prudently yet persistently with such until fruit appears.

3. Great care should be taken to retain and teach every person baptized by us, and in order that our permanent increase may be proportionate to the number of adult baptisms, every convert should be well instructed and carefully tested before baptism.

4. We suggest the propriety of making our next year's Missionary anniversary an experience meeting of our Mission work.

———o———

sáiyána Kánfarans meṉ pesh kare.

Kumáon Distrikṭ K

T. Gowan aur F. W. Greenwold, *Kamiṉṉ.*



MEMOIRS.

Rev. J. D. Brown.

Brother Brown died at Harrisburg, Penn., February 17th, 1878.

Although he was transferred from this Conference some time previous to his death, we take this opportunity of putting on record our high estimation of his character as a Christian minister and Missionary, and that we deeply regret his loss and do hereby convey to his family our sympathy with them in their great affliction.

Mrs. Cheney.

The beautiful life which found its earthly close in Nynee Tal, on the 30th of September last, still speaketh to us of better things, and leads us onward to yet higher attainments. In full and constantly increasing usefulness, she went in and out among us, totally unconscious of the call which she was so soon to obey. Suddenly she was not, for God had taken her. Taken her from a wide sphere of usefulness for which she seemed to have every endowment of nature and of grace. And we can think of her now only as increasingly useful in the unknown and higher work to which God translated her. Her complete consecration to Him bore early fruit. Probation ended, she was taken to a higher place in the eternal activities of the kingdom of Christ.

We pay this loving tribute to her memory, and with those on whom this bereavement falls with heaviest weight, we look up and away to the everlasting hills of peace.

———o———

RESOLUTION REGARDING REV. C. W. JUDD.

Chúṇki ham ne suná hai, ki hamáre Presiding Elder sáhib imsál apne watan ko tashríf le jáne par haiṇ, is bát ke sabab se hamáre dil meṇ niháyat hí afsos o gam hai, liházá ham sáhib i mausúf ke báre meṇ apní dilí arzíoṇ ko pesh karte haiṇ.

I. Ham arz karte haiṇ, ki hamáre Presiding Elder sáhib ham se judá na howeṇ, kyúṇki un ke judá hone se ham ko kamál ranj hai.

II. Sáhib i mausúf qaríb bis baras Hindústán meṇ rahe, aur Hindústán ke kám se niháyat hí tajribakár aur máhir ho gae haiṇ.

III. Ham ko maḷúm húá ki Khudáwand kí Rúh un ke hamráh hai, jis ke sabab kalísiyá kí rúhání taraqqí húí, aur ha*máre ímánoṇ kí muzbúti ziyádatar* barhí.

LADIES SUPPORTED BY WOMAN'S MISS'Y SOCIETY.

Name.	Native State.	Date of Arrival In India.	By which Branch Supported.
Miss Isabella Thoburn,	Ohio,	Jan. 1870.	Cincinnati.
,, Clara Swain, M.D.,*	New York,	Jan. 1870.	New England.
,, F. J. Sparkes, ..	New York,	Nov. 1870.	New York.
,, L. E. Blackmar, ..	Penn.,	Dec. 1872.	Western.
,, M. F. Cary, ..	New York,	Dec. 1876.	Philadelphia.
,, S. A. Easton, ..	New York,	Nov. 1878.	Cincinnati.
,, H. B. Woolston, M.D.,	New Jersey,	Jan. 1879.	Philadelphia.
,, E. Gibson, ..	New York,	Jan. 1879.	New York.

* On sick leave, 1876.

SESSIONS OF THE INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow, ...	Dec. 8-14, 1864,	Bishop E. Thomson,	J. T. Gracey.
2	Moradabad, ...	Feb. 1-7, 1866,	Rev. J. Baume, ...	T. J. Scott.
3	Shahjehanpore,	Jan. 10-17, 1867,	Rev. J. T. Gracey, ...	T. J. Scott.
4	Bijnour, ...	Jan. 16-21, 1868,	Rev. J. M. Thoburn,	T. J. Scott.
5	Bareuly, ...	Jan. 14-21, 1869,	Rev. C. W. Judd, ...	J. D. Brown.
6	Bareilly, ...	Jan. 20-27, 1870.	Bishop C. Kingsley,	J. D. Brown.
7	Lucknow, ...	Jan. 12-18, 1871,	Rev. J. W. Waugh ...	J. H. Messmore
8	Moradavad, ...	Jan. 18-24, 1872,	Rev. J. L. Humphrey.	S.S. Weatherby
9	Barielly, ...	Jan. 16-22, 1873,	Rev. T. S. Johnson,...	S.S. Weatherby
10	Lucknow, ...	Jan. 7-13, 1874,	Bishop W. L. Harris,	J. D. Brown.
11	Shahjehanpore.	Jan. 6-12, 1875,	Rev. T. J. Scott, ...	J. D. Brown.
12	Cawnpore. ...	Jan. 13-18, 1876,	Rev. D. W. Thomas,	B. H. Badley.
	North India.			
13	Moradabad, ...	Jan. 3-9, 1877,	Bishop E. G. Andrews,	B. H. Badley.
14	Bareilly, ...	Jan. 9-15, 1878,	Rev. J. H. Messmore,	B. H. Badley.
15	Lucknow, ...	Jan 9-14, 1879,	Bishop T. Bowman,	B. H. Badley.

FORMER MEMBERS OF CONFERENCE.

Names.	From.	To.	Present Address; or Remarks.
William Butler, ...	1857	1865	Mexico City, Mexico.
J. L. Humphrey, ..	1857	1864	Little Falls, New York.
R. Pierce, ..	1856	1864	Knoxville, Tennesee.
J. Parsons, ..	1858	1859	Mussoorie.
J. A. Cawdell, ..	1858	1868	
J. M. Thoburn,* ..	1859	1876	Calcutta,
J. Baume, ..	1859	1866	Princeton, Illinois.
J. R. Downey, ..	1859	..	Died, September 15th, 1859,
I. L. Hauser, ..	1861	1867	Milwaukee, Wisconsin.
J. T. Gracey, ..	1861	1868	Danville, New York.
W. W. Hicks, ..	1862	1863	Jacksonville, Florida.
J. D. Brown, ..	1862	1876	Died, February 17th, 1878.
P. T. Wilson,* ..	1863	1873	Roorkee.
H. M. Daniel, ..	1864	..	Died, in February, 1867.
Joseph Fieldbrave, ..	1864	..	Died, July 20, 1868.
F. A. Spencer, ..	1865	1867	Harmar, Ohio.
S. S. Weatherby, ..	1865	1873	Beverly, New Jersey.
Sunder Lal, ..	1868	1877	Hurdui, Oudh.
M. C. Elliott, ..	1869	...	Died, August 26, 1871.
W. J. Gladwin,* ..	1871	1876	Secunderabad.
F. B. Cherington, ..	1872	1876	Ottawa, Kansas.
William Taylor,* ..	1874	1876	No. 805 Broadway, New York.
George Bowen,* ..	1874	1876	Bombay.
D. O. Fox,* ..	1874	1876	Kurrachee.
A. Norton, ..	1874	1876	Ellichpoor, Bombay Presc'y.
W. E. Robbins,* ..	1874	1876	Poona.
D. Osborne,* ..	1874	1876	Allahabad.
James Shaw,* ..	1874	1876	Madras.
C. W. Christian,* ..	1874	1876	Chudderghat, Deccan.
G. K. Gilder,* ..	1874	1876	Egutpoora.
C. P. Hard,* ..	1874	1876	Walworth, New York.
F. A. Goodwin,* ..	1874	1876	Calcutta.
J. E. Robinson,* ..	1874	1876	Bangalore.
John Thomas, ..	1874	1879	Bareilly.
P. M. Mukerji, ..	1875	1876	Calcutta.
W. T. G. Curties* ..	1875	1876	Bellary.
M. H. Nichols, ..	1875	1876	Madras.
John Blackstock,* ..	1875	1876	Nagpore.
F. G. Davis,* ..	1875	1876	Madras.
W. E. Newlon,* ..	1875	1876	Bangalore.
D. H. Lee,* ..	1875	1876	Darjeeling.
T. H. Oakes,* ..	1876	1877	Madison, New Jersey.
John Rogers, ..	1875	...	Died, July 28, 1876.
John W. Gamble, ..	1879	1879	Agra.

* Members of the South India Conference.

LOCAL PREACHERS OF THE CONFERENCE.

NAMES.	RANK.	ADDRESS.
KUMAON DISTRICT.		
Isa Das, ..	Licentiate.	Bheem Tal.
John Barker, ..	do.	Lohooghat.
Herkua Wilson, ..	do.	Dawarahath.
Khiyali, ..	do.	Paori.
P. C. Banerjee, ..	do.	Nynee Tal.
ROHILCUND DISTRICT.		
W. S. Plumer, ..	Deacon.	Tilhar, Shahjehanpore Zillah
M. L. Banerjea, ..	do.	Bareilly.
Prem Das, ..	do.	Moradabad.
James Jordon, ..	Licentiate.	Pilibheet, Bareilly Zillah.
Fazl Ullah, ...	do.	Theological School, Bareilly.
G. Bailey, ..	do.	Chandausi.
C. Luke, ..	do.	Nagina, Bijnour Zillah.
Kanhai Singh, ..	do.	Theological School, Bareilly.
Benj. Cocker, ..	do.	Shahjehanpore.
Peter Merrill, ..	do.	Bijnour.
Andriyas, ..	do.	Haraura, Moradabad Zillah.
Narain Singh, ..	do.	Khunak, Budaon Zillah.
Lucius Cutler, ..	do.	Theological School, Bareilly.
J. F. Judd, ..	do.	do. do.
Benjamin McGregor,	do.	Najibabad, Bijnour Zillah.
Manphul Singh, ..	do.	Babukhera, Moradabad Zilla
W. R. Bowen, ..	do.	Theological School, Bareilly.
Kallu Singh, ..	do.	Bhashta, Bijnour Zillah.
M. Stevens, ..	do.	Lodipur, Shahjehanpore.
S. Falls, ..	do.	Theological School, Bareilly.
Yaqub, ..	do.	Mandaur, Bijnour Zillah.
Antone Datt, ..	do.	Bilsi, Budaon Zillah,
Ummed Singh, ..	do.	Sambhal.
C. Shipley, ..	do.	Bijnour.
Tori Datt, ..	do.	Mahrora, Budaon Zillah.
Dil Sukh, ..	do.	Ali Ganj, Bareilly.
Jhabbu Singh, ..	do.	Hassanpur, Moradabad Zillah
Bihari Lal, ..	do.	Sahiswan, Budaon Zillah.
Edwin Gay, ..	do.	Tilhar.
Kallu Dhar, ..	do.	Mundia, Budaon, Zillah.
M. C. Plomer, ..	do.	Moradabad.

LOCAL PREACHERS OF THE CONFERENCE.—(*Continued.*)

NAME.	RANK.	ADDRESS.
OUDH DISTRICT.		
Isa Das, ..	Deacon.	Bhojpur, Roy Bareilly.
Enoch Burge, ...	do.	Lucknow.
John Bernard, ..	Licentiate.	Bahraich.
George Mayal, ..	do.	Khairabad, Seetapore Zillah.
Dr. J. H. Condon, ..	do.	Cawnpore.
H. B. Davis, ...	do.	do.
Stephen Paul, ..	do.	Ellenpur, Gonda Zillah.
Wilbur Fisk, ..	do.	Aizan, Roy Bareilly Zillah.
Bihari Lal, ...	do.	Colonel Gunge, Gonda Zillah.
J. Barnabas, ..	do.	Roy Bareilly.
R. C. Bose, ..	do.	Lucknow.
C. H. Plomer, ..	do.	do.
Chimman Lal, ..	do.	do.
P. Gray, ..	do.	Shahabad, Hurdui Zillah.
J. Waughopp, ..	do.	Hurdui.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

NAME.	ORDAINED BISHOP.	RESIDENCE.
Levi Scott, D.D., ..	1852	Odessa, Delaware.
Matthew Simpson, D.D., L.L.D.,	1852	1020 Arch-street, Philadelphia.
Edward R. Ames, D.D., ..	1852	184 M'Cullough-street Baltimore.
Thomas Bowman, D.D., L.L.D.,	1872	3137 Lucas Avenue, St. Louis.
William L. Harris, D.D., L.L.D.,	1872	New York.
Randolph S. Foster, D.D., L.L.D.,	1872	Boston.
Isaac W. Wiley, D.D., ..	1872	Cincinnati.
Stephen M. Merrill, D.D., ..	1872	Chicago.
Edward G. Andrews, D.D., ..	1872	Des Moines.
Gilbert Haven, ..	1872	Atlanta, Ga.
Jesse T. Peck, D.D., L.L.D., ..	1872	Syracuse, N. Y.

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COLPORTAGE STATISTICS.

STATIONS.	Number of Agents specially employed in this work.	Vernacular Bibles and Testaments distributed.	Vernacular portions distributed.	English Bibles and Testaments distributed.	Number of Miscellaneous Tracts and Books distributed.	Total number of Scriptures, Books, and Tracts distributed during the year.	Total Sales of Scriptures, Books, and Tracts during the year. Rs.	A.	P.
KUMAON DISTRICT.									
Nynee Tal, Native Church,	1	8	80	6	620	720	28	6	1
Do. English do.	...	...	...	...	...	...	...	...	...
Eastern Kumaon, ...	...	...	...	...	...	...	...	...	...
Palee, ...	...	...	...	...	...	...	...	...	...
Gurhwal, ...	3	25	69	14	..	108	15	1	6
Total, ...	4	33	155	20	620	828	43	8	3
ROHILKUND DISTRICT.									
Bareilly, ...	1	...	...	...	..	...	98	1	6
Khera Bajhera, ...	...	...	..	...	...	...	...	...	...
Shahjehanpore, Boys' Orph.	3	40	196	18	453	707	53	8	0
Panahpore, ...	...	..	...	...	...	...	...	...	...
Budaon, ...	1	40	60	...	800	900	31	0	6
Moradabad, ...	1	43	436	16	300	795	78	5	9
Sambhal, ...	..		...	...	...	..	...	...	...
Amroha, ...	..	...	...	...	...	...	...	...	...
Bijnour, ...	1	7	264	3	40	314	10	0	9
Total, ...	7	130	956	37	1,593	2,716	270	15	3
OUDH DISTRICT.									
Lucknow, Native Church,	...	...	...	...	...	...	...	...	...
Do. English do.	...	..	...	...	...	...	...	...	...
Seetapore,...	1	5	25	...	357	381	36	8	0
Hurdui, ...	2	57	671	4	586	1,318	63	14	3
Gonda and Bahraich, ...	2	...	...	...	...	...	70	6	9
Barabanki, ...	1	34	972	8	34	1,014	44	6	6
Roy Bareilly, ...	1	12	97	14	689	812	107	14	3
Cawnpore, Native Church,	...	...	...	...	...	...	...	...	...
Do. English do.	2	8	217	16	222	463	57	14	6
Total, ...	9	116	1,982	42	1,888	3,988	381	0	3
Kumaon District, ...	4	33	155	20	620	828	43	8	3
Rohilkund „ ...	7	130	956	37	1,593	2,716	270	15	3
Oudh „ ...	9	116	1,982	42	1,888	3,988	381	0	3
GRAND TOTAL, ...	20	279	3,093	99	4,101	7,532	695	7	9

SUNDAY-SCHOOL STATISTICS.

STATIONS.	Number of Sunday Schools.	Number of Officers and Teachers.	Number of Scholars of all ages.	Average attendance of Teachers and Scholars.
KUMAON DISTRICT.				
Nynee Tal, Native Church, ...	5	15	200	150
Do. English do., ...	1	2	80	60
Eastern Kumaon, ...	4	5	220	152
Gurhwal, ...	3	8	123	134
Palee, ...	2	3	39	35
Total, ...	15	40	662	531
ROHILKUND DISTRICT.				
Bareilly, ...	12	43	637	445
Khera Bajhera, ...	3	5	67	55
Shahjehanpore and Boys' Orphanage,	14	18	600	543
Panahpore, ...	3	5	232	190
Budaon, ...	16	24	435	350
Moradabad, ...	18	25	875	770
Sambhal, ...	5	6	147	100
Amroha, ...	8	9	229	204
Bijnour, ...	8	8	300	275
Total, ...	87	143	3,522	2,932
OUDH DISTRICT.				
Lucknow, Native Church, ...	18	27	830	620
Do. English do., ...	1	18	175	140
Seetapore, ...	6	13	238	223
Hurdui, ...	9	11	166	147
Gonda and Bahraich, ...	11	15	682	565
Barabanki, ...	3	6	86	74
Roy Bareilly, ...	9	13	266	181
Cawnpore, Native Church, ...	4	8	160	145
Do., English do., ...	1	19	170	121
Total, ...	62	130	2,723	2,216
RECAPITULATION.				
Kumaon District, ...	15	40	662	531
Rohilkund do., ...	87	143	3,522	2,932
Oudh do., ...	62	130	2,723	2,216
Grand Total, ...	164	313	6,907	5,679
Last Year, ...	137	320	6,049	5,140
Increase, ...	27	...	858	539
Decrease, ...	...	7	...	...

STATIONS.	When occupied.	Membership.					Ba
		Probationers.	Full Members.	Total.	Local Preachers.	Deaths.	Children.
KUMAON DISTRICT.							
Nynee Tal, Native Church,...	1858	41	34	75	2	2	
Do. English do., ...	...	5	19	24	...	1	...
Eastern Kumaon, ...	1874	...	8	8	1	...	
Palee, ...	1874	1	6	7	1	...	...
Gurhwal, ...	1865	54	24	78	2	2	2
Total,	...	101	91	192	6	5	3
ROHILKUND DISTRICT.							
Bareilly, ...	1857	60	186	246	9	5	10
Khera Bajhera, ...	1865	13	8	21	1	...	
Shahjehanpore, & Boys' Orge.,	1859	62	62	124	3	1	10
Panahpore, ...	1871	78	101	179	1	10	2
Budaon, ...	1860	211	201	412	4	4	3
Moradabad, ...	1859	98	118	216	4	4	6
Sambhal,...	1866	64	33	97	2	3	2
Amroha, ...	1860	200	193	393	2	13	2
Bijnour, ...	1859	70	230	300	7	9	5
Total, ...	...	856	1,132	1,988	33	49	444
OUDH DISTRICT.							
Lucknow, Native Church, ...	1858	40	50	90	4	...	11
Do. English do., ...	...	2	34	36	...	1	2
Seetapore, ...	1861	14	15	29	5	1	7
Hurdui, ...	1871	8	44	52	1	1	7
Gonda and Bahraich, ...	1864	10	27	37	5	...	10
Barabanki, ...	1866	...	5	5	1	...	..
Roy Bareilly, ...	1864	1	10	11	3	1	5
Cawnpore, Native Church, ...	1871	18	19	37	1	...	3
Do. English do., ...	...	8	41	49	2	...	7
Total, ...	...	101	245	346	22	4	52
RECAPITULATION.							
Kumaon District, ...	...	101	91	192	6	5	36
Rohilkund do., ...	...	856	1,132	1,988	33	49	444
Oudh do,.	...	101	245	346	22	4	52
Grand Total, ...	...	1,058	1,468	2,526	61	58	532
Last year, ...	...	970	1,298	2,268	60	34	365
Increase, ...	...	88	170	258	1	24	167
Decrease, ...	...	...	...	...	...	...	...

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—o—

Nynee Tal Circuit.

Maj.-Genl. The Hon. Sir H. Ramsay, C. B. ...	300	0	0
J. C. Macdonald, Esq....	120	0	0
Dr. Moffatt	150	0	0
R. M. Dalzell, Esq. ...	50	0	0
Wm. Craw, Esq.	30	0	0
J. A. Richards	20	0	0
Govt. Grant-in-aid ...	738	0	0
Municipal Grant	200	0	0
Fees and Fines	255	0	0
Books sold in schools ...	77	4	0
Collected for Native work by Mr. Wells ...	56	8	0
Collected from Natives..	17	0	0
Total Rs. ...	2,013	12	0

Eastern Kumaon.

General.

	Rs.	As.	P.
Maj-Genl. the Hon. Sir H. Ramsay, C.B., K. C. S. I.	600	0	0
Govt. Grant-in-aid ...	480	0	0
Total Rs. ..	1080	0	0

Chapel.

J. M. Richmond	11	0	0
J. W. Barns, Esq.... ...	50	0	0
J. Barker	12	0	0
J. Thomas	5	0	0
Pithoragarh Working Party...	37	12	0
Pithoragarh Church ...	197	15	6
	313	11	6

Dispensary.

Col. J. Dansey	120	0	0
Small sums	12	0	0
J. W. Barns, Esq. ...	50	0	0
Total Rs. ...	182	0	0

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Gurhwal Circuit.

Genl. Sir H. Ramsay C. B., K. C. S. I. ...	600	0	0
Col. Fisher, School prizes	21	0	0
Rev. C. W. Judd for Famine relief	200	0	0
S. H. Marston, Esq. do.	50	0	0
Do. Two handsome lamps for chapel.			
From Govt. for Famine relief	130	0	0
Total Rs. ...	1001	0	0

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Bareilly.

J. H. Loch, Esq. M.D. ...	150	0	0
J. Simson, Esq. C. S. ...	100	0	0
Major Monk, 18 B. C. ...	68	0	0
G. V. Benson, Esq. ...	60	0	0
H. C. Pamutt, Esq. ...	10	0	0
Lt.-Col. C. Wilcox ...	10	0	0
J. H. Graves, Esq. C. S.	10	0	0
Capt. Craig, 2nd Queen's	10	0	0
Sundry Subscriptions ...	35	14	0
Collections from English Congregation	416	3	0

	Rs.	As.	P.
Collections from Hindustani Congregation ...	128	0	0
Govt. Grant-in-Aid for Fatah Ganj	48	0	0
Total Rs. ...	1,046	1	0

Khera Bajhera.

Grant-in-aid of Schools,	132	0	0
Famine Relief Donations,	60	0	0
Dr. Loch for famine relief, ...	50	0	0
Total Rs., ...	242	0	0

Shahjehanpore.

J. Power, Esq., ...	4	0	0
W. Dulhoit, Esq., ...	24	0	0
J. Kennedy, Esq., ...	70	0	0
Dr. Gardner,...	24	0	0
Col. Brown, ...	5	0	0
Major Thackeray, ...	5	0	0
Major Malcolm, ...	20	0	0
T. Lee, Esq., ...	65	0	0
Sergeant Craig, ...	50	0	0
Dr. Loch, ...	75	0	0
Geo. Smith, Esq.,... ...	15	0	0
R. Brown, Esq., ...	12	0	0
Mrs. George Johnston,	20	0	0
James Heam, Esq., ...	15	0	0
George Ryan, Esq, ...	10	0	0
R. Wilkinson, Esq., ..	10	0	0
J. W. Bendall, Esq., ...	10	0	0
Captain Oldham, ...	50	0	0
Dr. Condon, ...	50	0	0
W. Blakely, ...	10	0	0
T. S. Johnson, ...	100	0	0
Chapel Collections, ...	55	0	0
J. Roberts, Esq., ...	5	0	0
G. Smith, Esq, ...	50	0	0
W. R. Rodgers, ...	20	0	0
Total Rs., ...	774	0	0
Govt. grant-in-aid, ...	3,456	0	0
Municipal grant, ...	840	0	0
School Fees, ...	148	0	0
Pastor's Fund, ...	130	0	0
Missionary Collection,	45	0	0
Christmas dinner for Orphan Boys, ...	37	0	0
Govt. Support of Orphan Boys, ...	1,602	0	0
Total Rs, ...	6,258	0	0

Budaon.

	Rs.	As.	P.
M. Sandys Esq., ...	45	0	0
Captain Scott, ...	10	0	0
Mrs. Sandys, ...	20	0	0
Thakur Narain Sing, ...	10	0	0
Court Inspector, ...	10	0	0
Medical Fee, ...	5	0	0
Mrs. McGrew, ...	30	0	0
Fees, ...	69	0	0
Chungi, ...	300	0	0
Native Pastor's Fund,...	25	0	0
Mrs. Barrow, ...	10	0	0
Educational Fund, ...	100	0	0
Total Rs. ...	634	0	0

Moradabad.

Mrs. Loch, ...	60	0	0
W. J. Coen, ...	50	0	0
Donations in small sums	21	8	0
Grant-in-Aid, ...	2,220	0	0
Fees from Boys, ...	230	14	3
Incidental local rects,...	156	1	6
Sacramental Collections,	39	12	3
Native Pastor's Fund,...	152	0	0
Total Rs., ...	2,930	4	0

Lucknow.

Pastor's Fund, English Church.

	Rs.	As.	P.
P. Barrie	126	0	0
W. H. Orman	120	0	0
A. H. Pirie	120	0	0
Rev. T. Craven	60	0	0
Rev. J. Mudge	50	0	0
F. A. Newman	25	0	0
H. W. G.	90	0	0
Miss Thoburn	60	0	0
Miss Blackmar	60	0	0
Miss Heming	60	0	0
Miss Duncan	36	0	0
Miss Rowe	36	0	0
Mrs. Forrest...	36	0	0
Mrs. Hannah	40	0	0
A. Mclay	14	0	0
A. Alone	24	0	0
W. Alexander	24	0	0
G. Wilkinson	24	0	0
A. C. Johnson	12	0	0
U. C. Bose	1	0	0
L. B. Bose	6	0	0

	Rs.	As.	P.
W. Yerbury...	10	0	0
Miss Yerbury	5	0	0
Mrs. Plomer...	16	0	0
C. H. Plomer	8	0	0
B. H. B.	7	0	0
C. Olliver	21	0	0
E. Derisz	14	0	0
Mrs. Kingsley	3	0	0
Total Rs., ...	1,108	0	0
Monthly collections...	422	14	0
Collected on Church Building Fund... ...	1916	10	0

Pastor's Fund, Native Church.

Miss P. Rowe	18	0	0
Mrs. C. Richards	2	10	0
Mrs. M. Alexander ...	9	0	0
„ Friend	2	4	0
Mr. W. Gurney	12	0	0
„ B. Mayal	6	0	0
„ C. E. Savaille ...	10	0	0
„ P. Andrew	5	8	0
„ S. Fieldbrave ...	1	4	0
„ J. Barrow	2	8	0
„ C. H. Plomer ...	7	13	0
Babu R. C. Bose	22	12	0
„ B. C. Roy	5	0	0
„ I. C. Dey	7	12	0
Munshi Chimmun Lal ...	3	8	0
„ Masih Charan ...	1	4	0
„ Kashee Benjamin	9	0	0
„ Sahib Deen	1	0	0
„ Abdul Haqq... ...	2	8	0
„ Philip Isa Das... ...	7	0	0
Munshee Ajodhya... ...	1	2	0
Sums under 1 Re.	8	9	9
Total, *Rs.*, ...	146	14	9

For Centennial School.

J. E. Downey Esq, Indianapolis, U. S. A., ...	2000	0	0
A Friend, ...	125	0	0
T. Bailey, Esq, Agra, ...	20	0	0
J. J. F. Lumsden, Comr., Roy Bareilly, ...	16	0	0
W. D. Brockman, Esq. „	5	0	0
A. P. Orr, Esq, „ „	3	0	0
Mrs. Bird, „ „	2	0	0
M. J. White, Esq, Lucknow, ...	10	0	0
W. B. Boyle, Esq, „	10	0	0
Col. J. H. Jenkins, „	10	0	0
Maj. W. C. Frend, „	10	0	0
Dr. Hinde, „	5	0	0
Capt. Ditmas, R. A., „	5	0	0
Lieut.-Col. Stubbs, „	3	0	0
Capt. B. C. Graves, Cawnpore, ...	10	0	0
S. Oppenheim, Esq, „	5	0	0
Col. C. F. Sharpe, Gonda,	5	0	0
K. M. Nicholson, Esq, „	3	0	0
Capt. Hutchins, Cannanore	10	0	0

Scholarships.

A. Beer, Esq. Cawnpore	100	0	0
H. O. Budden, Esq., ...	50	0	0
Maj. H. S. Clarke,... ...	50	0	0
R. E. Hamblin, Esq., ...	30	0	0
A. H. Pirie Esq., ...	30	0	0
Dr. J. H. Condon	24	0	0
Maj. W. E. Forbes, ...	16	0	0
H. H. Butts, Esq., ...	16	0	0
Total, Rs., ...	2,583	0	0

Local Fund.

Col. Reid, Comr.	55	0	0
Maj. H. S. Clarke.... ...	50	0	0
C. Robertson, Esq., Secy. to Govt.	20	0	0
Rev. T. Craven, ...	20	0	0
T. Henry Kavanagh, Esq.	5	0	0
Maj. W. C. Frend, ...	5	0	0
Total Rs. ...	155	0	0
Govt. Grant in Aid...	4656	0	0

For Improvements to old Chapel.

B. H. B.	17	0	0
Mrs. J. W. Craven... ...	5	0	0
Rev. J. H. Messmore ...	3	0	0
Miss Thoburn	3	0	0
Rev. J. Mudge	3	0	0
Miss Blackmar	2	0	0
W. H. Orman Esq. ...	2	0	0
Mrs. H. W. Gilbert ...	2	0	0
Mrs. R. Hannah	2	0	0
Miss Duncan...	1	0	0
Miss Rowe	1	0	0
Miss Heming...	1	0	0
C. H. Plomer, Esq. ...	1	0	0
J. J. Thorpe, Esq.	1	0	0
Mrs. Alexander, ...	1	0	0
Mrs. Forrest	1	0	0

	Rs.	As.	P.
Babu R. C. Bose	1	0	0
From Hindustani Church	10	0	0
Total Rs., ...	57	0	0
For Sadr Bazar School-house.			
Maj. W. C. Frend... ...	10	0	0
Dr. G. L. Hinde	10	0	0
W. H. Gibson	10	0	0
J. F. Garwood Ex. En....	10	0	0
Lachman and Co.	10	0	0
Maj. W. Galorath	5	0	0
Surg. J. Leader	5	0	0
Manik Chund H'd M'r...	8	0	0
Hurri Chand Second do.	5	0	0
Capt. W. F. Hill	3	0	0
H. V. Browning	3	0	0
Maj. Minto, ...	2	0	0
Gobind, ...	2	0	0
T. F. Lisby, ...	2	0	0
Dr. Dinnigan,...	1	0	0
Mohun Lal	1	0	0
Ram Lal	1	0	0
Total Rs., ...	88	0	0
For Christmas (Sunday-School) Fete.			
Rev. T. Craven	25	0	0
Rev. J. Mudge	20	0	0
Lady Couper	10	0	0
Gen. Chamberlain.... ...	10	0	0
Col. Reid, Comr.	10	0	0
Col. J. H. Jenkins... ...	10	0	0
G. O. Smith Esq.	10	0	0
Rev. J. H. Messmore ...	10	0	0
Messrs. Hormusjee & Co.	10	0	0
Major F. M. Newberry...	10	0	0
Major W. C. Frend ...	10	0	0
J. F. Garwood Esq. ...	10	0	0
B. H. B.	10	0	0
H. W. Gilbert, Esq. ...	10	0	0
Mr Harnam Singh ...	10	0	0
Mrs. R. Robertson... ...	10	0	0
Mrs. Gray, ...	7	0	0
Mrs. Deriaz	5	0	0
Col. F. E. A. Chamier ...	5	0	0
Col. H. S. Clarke	5	0	0
W. C. Benett, Esq.... ...	5	0	0
Mrs. D. Hay	5	0	0
Miss Blackmar, ...	5	0	0
Miss Thoburn, ...	5	0	0
Miss Heming...	5	0	0
Mr. Wilkinson	5	0	0
Mrs. Mullaly	5	0	0
P. Barrie Esq.	5	0	0
Depy. Mirza Abas Begh	5	0	0
Mr. Cassidy	3	0	0

	Rs.	As.	P.
Mr. Forrest	3	0	0
Mrs. Fraser, ...	3	0	0
Mr. Fitzgerald...	2	0	0
A. N. L.	2	0	0
Capt. Hill	2	0	0
Mrs. B.	2	0	0
A Friend	2	0	0
Major Minto	2	0	0
Mrs. Young	2	0	0
D. Hanhart Esq	2	0	0
J. C. Lewsey Esq	2	0	0
Geo. Banyard Esq... ...	2	0	0
J. Waller...	2	0	0
C. H. Plomer Esq	2	0	0
Mr. Antrim	2	0	0
Mr. Hurley	2	0	0
R. Hannah Esq	2	0	0
Messrs. Bosu & Co.... ...	1	0	0
I. C. Roy, ...	1	0	0
From Faithful and True Lodge (I. O. G. T.) ...	8	9	0
From the Hindustani Church...	6	0	0
From City Sunday-schools, etc	3	0	0
Total Rs. ...	310	0	0
For Sunday-school work.			
A. McGechie Esq, Edinburgh	87	9	0
Rev. R. G. Wilder, Princeton, U. S. A.	10	0	0
Maj. W. C. Frend	4	0	0
Total, Rs., ...	101	0	0
For Babu Bose's Traveling Fund.			
I. C. Sircar Esq.	20	0	0
M. L. Mitter Esq.	5	0	0
Rev. T. S. Johnson ...	10	0	0
„ G. H. McGrew ...	14	0	0
„ E. W. Parker	12	0	0
„ J. H. Budden	20	0	0
Denaki	8	0	0
Rev. C. W. Judd	10	0	0
„ A. C. Paul	1	0	0
„ S. Knowles	7	8	0
„ D. Osborne	6	0	0
Total, ...	113	8	0
GRAND TOTAL, *Rs.*	11,556	14	9

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Rai Bareli.

Sunday-School.

	Rs.	As.	P.
Mr. T. Bird, ...	8	12	0
One-Tenth, ...	13	0	0

	Rs.	As.	P.
Church Collection, ...	10	0	0
A Friend, ...	10	9	0
Major A. P. Orr, ...	15	0	0
Captain E. E. Grigg, ...	5	0	0
Mrs. Groves, ...	2	0	0
W. Lane, Esq., ...	10	0	0
Mrs. Spenger, ...	5	0	0
W. F. P., ...	2	0	0
J. Mulvany, Esq., M. D.	4	0	0
Mrs. Mumford, ...	2	0	0
The Thakurain Uchal Koonr, ...	5	0	0
Sirdár Narain Sing, ...	2	0	0
W. Blennerhassett, Esq.,	2	0	0
N. A. Garstin, Esq., ...	2	0	0
M. D. S., ...	5	0	0
S. S. Total Rs.,...	103	5	0

Church Expenses.

Rev. J. T. McMahon,...	24	0	0
Mrs. McMahon, ...	12	0	0
Mr. J. Barnabas, ...	5	3	0
" W. Fisk, ...	5	1	0
" Isá Dass, ...	5	10	0
" H. Blake, ...	1	8	0
" H. E. Richards,...	4	0	0
Mrs. T. Bird, ...	16	0	0
Sums under one Rupee,	1	4	9
Total Rs., ...	74	10	9

Missionary's Support.

Major A. P. Orr, ...	261	0	0
W. D. Brockman, Esq.,	69	0	0
Cawnpore, ...	55	0	0
Mrs. Lumsden, ...	50	0	0
Rev. F. M. Wheeler, ...	50	0	0
P. Carnegy, Esq., ...	50	0	0
Mrs. T. Bird, ...	49	12	0
Pundit Isá Dás, ...	37	0	0
Mrs. Noble, ...	30	0	0
Mrs. C. A. Plomer, ...	25	0	0
Mrs. Grigg, ...	20	0	0
Miss Cary, ...	20	0	0
James Abbott, Esq., ...	20	0	0
Mr. and Mrs. Bird, ...	15	0	0
Munshi W. Fisk, ...	12	0	0
Amaithee, ...	10	0	0
Mrs. McHenry, ...	10	0	0
Bands, ...	10	0	0
Miss Johnson, ...	10	0	0
Mrs. Groves, ...	10	0	0
Mr. Stainforth, ...	10	0	0
Samuel Alexander, ...	1	0	0
Presents valued at, ...	285	1	0
Total Rs., ...	1,109	13	0
Grand Total Rs. ...	1,287	12	0

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Sitapore.

Col. McAndrews, Comr.,	60	0	0
J. G. Anderson, Esq.,...	60	0	0
C. Steinbelt, Esq., Asst. Comr., ...	12	0	0
Capt. M. Court, S.S.O.,	48	0	0
S. B. Simeon, Esq., ...	38	0	0
Total Rs., ...	216	0	0
Grant-in-aid, ...	730	0	0
Pastor's fund, ...	30	0	0
Total Rs., ...	976	0	0

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Hurdui.

J. Quinn, Depy. Comr.	60	0	0
J. Linn, Supdt. Police,	12	0	0
J. H. Cotmio, ...	6	0	0
R. Hannah, Supdt. Police, ...	3	0	0
R. D. Logg, Civil Surgeon, ...	24	0	0
David Toosy, ...	6	0	0
Prem Masih, ...	5	0	0
Mohun Lall, ...	6	0	0
Bindrabun Dass, ...	2	0	0
Ishan Ch. Banarjee, ...	2	0	0
Rev. J. H. Messmore,...	5	0	0
J. T. McMahon,	1	0	0
, J. T. Janvier, ...	1	0	0
„ J. E. Scott, ...	5	0	0
„ I. Fieldbrave, ...	1	0	0
„ H. Mansell, ...	2	0	0
George Mayal, ...	1	0	0
Rev. B. H. Badley ...	5	0	0
C. E. Savaille, ...	1	0	0
R. C. Bose, ...	1	0	0
Miss P. Rowe, ...	3	0	0
C. H. Plomer, Esq., ...	2	0	0
Rev. T. Craven, ...	10	0	0
A. Forbes, ...	1	0	0
Rev. T. J. Scott, ...	10	0	0
„ R. Hoskins, ...	2	0	0
„ H. J. Adams, ...	1	0	0
Rev. J. H. Gill, ...	1	0	0

The scanning operator will insert this green flag inside the book when a

	Rs.	As.	P.
Rev. P. M. Buck, ...	5	0	0
„ T. S. Johnson, ...	5	0	0
„ E. Cunningham,...	5	0	0
Hurdui R. Station, ...	1	8	0
Smaller sums, ...	5	15	6
J. R. Macgregor, ...	10	0	0
Miss A. E. Macgregor...	5	0	0
Total Rs., ...	215	15	6

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Gonda.

Majr. W. E. Forbes, Dy. Comr.	60	0	0
Col. C. F. Sharpe, Dist. Supdt., ...	60	0	0
Maharaja Sir Drij Bije Singh, K. C. S. I., of Bulrampore, ...	60	0	0
Rajah Kishan Dat, Panday, ...	36	0	0
F. W. Higginson Esq., Civil Surgeon, ...	36	0	0
J. Hooper, Esq., B.A., C.S.	36	0	0
K. M. Richardson, Esq,	24	0	0
H. H. Butts, Esq., ...	6	0	0
G. D. McReddie, Esq., M. D., ...	12	0	0
Total Rs. ...	330	0	0

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Bahraich.

Major R. H. DeMontmorency, Dy. Com.,...	24	0	0
C. Cameron. Esq., M. D.	24	0	0
G. A. Compbell. Esq.....	6	0	0
Kuar Hurnani Singh of Kapurthala, ...	7	0	0
Total Rs., ...	61	0	0
Grants-in-Aid, ...	668	0	0
Fees, ...	80	0	0
Total Rs., ...	748	0	0

Christmas Fête for Sunday-School.

Mrs. Major Forbes, ...	3	0	0
Mrs. Col. Sharpe, ...	2	0	0
Miss Skinner, ...	2	0	0
Mrs. Nicholson, ...	2	0	0

	Rs.	As.	P.
Mrs. Monelle-Mansell, M. D., ...	4	0	0
Total Rs., ...	13	0	0

Pastor's Support.

J. Bernard, ...	12	0	0
J. R. Downey, ...	2	12	0
Bihári Lal, ...	2	0	0
Wm. Peters, ...	2	0	0
H. Ali, ...	2	0	0
H. C. Sigler, ...	1	3	0
Samuel, ...	1	8	0
Mark Jacob, ...	1	8	0
Chatar Singh, ...	0	6	0
Total Rs. ...	26	6	0

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Cawnpore.

Dr. J. H. Condon, ...	432	0	0
Rev. J. W. Waugh, ...	60	0	0
W. Wilson, Esq., ...	240	0	0
T. Finleyson,...	240	0	0
A. Beer,...	240	0	0
C. H. Frend, ...	36	0	0
H. Petman, ...	120	0	0
H. B. McLeavy, ...	150	0	0
H. Taylor, ...	24	0	0
G. Oppenhein, ...	24	0	0
H. Crawford, ...	24	0	0
D. Richie, ...	24	0	0
Capt. B. C. Graves, ...	40	0	0
A. Foy, Esq., ...	12	0	0
G. Shircore, ...	24	0	0
Total Rs., ...	1,690	0	0

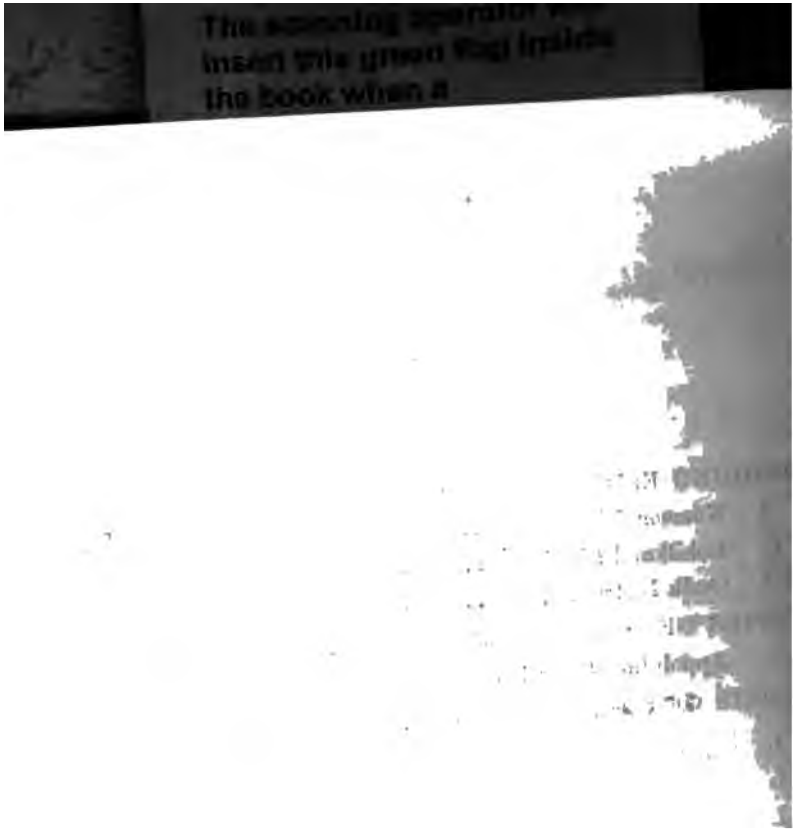
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Barabanki.

Col. Chamier, ...	29	0	0
P. H. MacAdam,... ...	22	0	0
T. S. Barrow, ...	1	0	0
J. E. Cearns, ...	3	0	0
J. R. Manson, ...	1	0	
Total Rs., ...	56	0	0

CONTENTS.

PRESIDING ELDERS' REPORTS,—		3—49
I. Kumaon District,		3—11
II. Rohilkund District,		11—34
III. Oudh District,		34—49
MINUTES OF CONFERENCE,—		51—62
Appointments for 1879,		63
REPORTS OF COMMITTEES,—		64—76
I. Report of the Auditing Committee,		64
II. Report of Publishing Committee,		64
III. On Temperance,		65
IV. Report of the Board of Education,		65
V. On State of the Church and Mission Work,	...	72
VI. On Sunday-Schools,		74
Memoirs,		75
Conference Roll,		77
Sessions of Conference,		78
Former Members,		79
Local Preachers,		80
Bishops of the Church,		81
APPENDICES,—		82—94
I. Colportage Statistics,		82
II. Sunday-School Statistics,		83
III. General Statistics		84—85
IV. School Statistics		86—87
Donations and Subscriptions,		88—94



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FIFTEENTH

ANNUAL REPORT

ON THE

MISSION STATIONS,

AND

Minutes of the Sixteenth Annual Session

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church, U. S. A.,

HELD AT

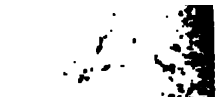
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1880.



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PRESIDING ELDERS' REPORTS.

ROHILKHUND DISTRICT.

REV. E. CUNNINGHAM, PRESIDING ELDER.

WITH grateful hearts we record God's goodness in preserving us and our work in the midst of a sickness that has swept away thousands in this province.

There are now in this District 8 Missionaries, 5 Native Ministers, 3 Local Deacons, 35 Local Preachers, and 35 Exhorters. Of the Local Preachers, two are farmers, one is a Government Clerk, and two are students in the Theological Seminary; of the Exhorters one is a farmer, 10 are students and two are Colporteurs. We thus have 8 Missionaries and 60 Natives of all grades who give themselves wholly to preaching and teaching the Gospel. The above mentioned 86 men form a District Conference, practically Native, whose recent examinations in studies and character, sermons and essays, discussions of live topics in the Native Church, and spirituality in devotion were exceedingly profitable and interesting. One of our Local Preachers, we regret to say, has recently been suspended.

We have a comparatively large number of uneducated men, who, though very useful in their spheres, do not furnish us with a sufficient number of recruits for the higher ranks of the Ministry. The advanced requirements for admission to the Theological Seminary will, I am convinced, give us men better fitted for our work intellectually, and though the standard is now high enough for the intelligence of the Native Christian community, I confidently expect to see it again advanced in a few years. There can be nothing more repressive to the intellectual growth

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of the Native Ministry than the idea that young men can be ministers with less intelligence and labor than doctors, barristers, or teachers. A good education will not raise young men above "their own people" and turn them from the Ministry into Government offices and schools or lucrative secular professions *if* spirituality go with it *pari passu*. It is sacrifice springing from the deep spirituality demanded in the first promise of the Baptismal Covenant that will push the educated young man with a small salary and hard labor into the Master's service. In some parts of the District owing to former competition with Government Schools higher salaries are paid to teachers than to preachers of equal culture, intelligence and industry. The preachers naturally feel this very keenly, as, among natives, salary indicates ability and honor. Missionaries in trying to keep the salaries of preachers within the ability of the Native Church have tacitly admitted that Pastor and Church *only* are to sacrifice. But in the present condition of Christianity, education is a most important aid to evangelism and a powerful baptism of the spirit upon the Native Church would probably cause teachers to see that they too must sacrifice.

There ought to be no disparity between the two classes of men. Uniformity must come from sacrifice. Sacrifice is founded on deep spirituality. The Holy Ghost and the good example of Missionaries can alone remove this difficulty.

The Statistics show an increase in the number of Christian boys attending school. There ought to be much larger appropriations for this work even at the sacrifice of some schools for non-christians. We must at best educate as many boys as there are girls in the Boarding Schools; to do this will require a much larger outlay as the education of boys is more expensive than that of girls. Government grants are much more easily obtained for girls' than boys' schools.

Less English is taught than formerly. The quality of Vernacular education is slightly improved. Still in both English and Vernacular we need better teachers. Either all our Anglo-Vernacular schools in sadr stations should have a third class or one should be added to the Normal High School. The prevalent fever has most seriously impaired the efficiency of all our schools.

The contributions of the Native Church are about the same as last year.

There has been more care in instructing enquirers before baptism. There have been revivals at different points in the District, indicating growth in the Native Church, and more spontaneous work than ever before. Bazar preaching has, in some parts of the District, taken that form called "Mohulla work," with great success.

The castes open to us, *viz.*, Mazhabi Sikhs, Chamars, Bairagis and Mehtars are yielding more and more to the Gospel. The outlook for the future is very hopeful. A good Industrial School is a pressing want in the Christian community.

The Medical, Orphanage, School and Zenana work of the W. F. M. Society, forming a most powerful aid to the work hereinmentioned, has been carried on with great ability, zeal and success during the year. A separate Report of this work is given elsewhere.

The Reports of the several Missionaries in charge of stations appear below.

BAREILLY.

REV. G. H. McGREW, ... *Missionary.*

FORTY-ONE fewer full members are reported from this circuit than were reported last year. This decline is due partly to removals and deaths, but chiefly to a rectification of the Church records.

There are seventy-two probationers, twelve more than were reported last year. Of these nearly twenty are only awaiting a favourable opportunity to be admitted into full membership. During the year I have baptized twelve adults and fifty-nine children. In the out-stations others are reported as ready for baptism. Our recent converts have all stood firm. The young Mahommedan mentioned in last year's report has done remarkably well. His elder brother is now a candidate for baptism.

Work has been opened among two new classes of persons during the year, *viz.*, the *Bairagis* of the district and the military cooks of the station. Of the former, two men have been baptized, both of whom live in the village of Pardauli and itinerate among their former disciples.

The opening among the cooks attached to the military messes is very promising. Nine men of this class have been baptized, and two or three more are ready for baptism. Although they occupy a position full of temptation, they have thus far done very well, and promise to be very valuable accessions to the church.

Early in the year the native helper who had been stationed at Ali Ganj was transferred to Mir Ganj on the Moradabad turnpike, where there were several families of recently baptized Christians. Some Mahommedans tried to prevent him from settling in the place and drove him out of the house which had been rented for him. But when they were arrested and bound over to keep the peace their zeal quickly abated. Since then there has been no trouble in the village. The Church there in spite of sickness among its members and of discouragements occasioned by the immoral conduct of one of our irregular helpers has progressed in every way.

At Pilibheet Brother James Jordan has been doing a quiet but highly satisfactory work. This field has been faithfully cultivated for several years, with but little apparent result. The city is strongly Mahommedan, and the inhabitants are very bigoted. This year, as usual, when we began to get people interested, the devil stirred up opposition. Several families of sweepers who were ready to receive baptism were turned back by one of their own caste in Government employ. Nevertheless, three or four families are said to be waiting to be baptized.

In the territory more immediately under the supervision of Abraham Solomon good work has been done.

The interest this year has centered in the village of Pardauli, where two families of *Bairagis* have been baptized. Three Christian families now live in the place, and the prejudice against them is fast wearing away. During the year we opened an inexpensive vernacular school there. It has been well attended from the first, and the fees collected have amounted to 35 per cent. of the entire cost of the school. In another village

in this territory a Brahmin and his family are waiting to be baptized, and there are other enquirers more or less earnest and enlightened, scattered here and there in different villages.

At Fatah Ganj where Brother Solomon lives the chief interest centers in the school. Although the attendance has increased during the year, the grant-in-aid, without previous notice and without any cause assigned, was reduced in October to Rs. 3 *per mensem; the reduction to begin with the preceding April!*

Work has been opened at Aonla. As usual the first baptisms have been among the sweepers. The field promises well; and we hope to be able to record large results.

In Bareilly station, the work has assumed no new or striking phase. Since the close of the rains the health of the Christian community has been considerably disturbed by the prevailing fever; but the deaths have been comparatively few. In the Orphanage although the community has been in an unsettled and somewhat crowded state owing to extensive repairs, there has been but little severe illness and comparatively few deaths.

During the year much of my own time and thought has been given to effecting the repairs just mentioned.

The schools have all been somewhat interrupted. The teacher of the sweeper school died in June, and since then no suitable person has been found to take his place. This work is important and should be revived as soon as possible.

During the rains the Sadr bazar school-house, which was built ten years ago of unburned bricks, came down. Since then the school has been occupying temporary thatched sheds. The work of re-building has been begun.

The attendance on the main school in the city has increased 30 per cent. this year, and there has been an increase of more than 40 per cent. in the amount of fees collected. It is plain that a better class of boys are coming into the school. Although two of the new teachers have passed the Entrance Examination, the late examinations have disclosed the fact that the instruction is still very far from what it should be. The Bible and the Catechism have been taught steadily throughout the year with good success. I have been able to devote an hour a day to this work. The demand for a Third Class in this school is imperative. We are sending four or five boys every year to the Government High School because we can take them no fur-

ther. A Third Class would supply the missing link and enable us to prepare boys for the Normal High School. I believe that there would be not only a larger attendance, but also a better class of boys, if we could pass students out of the city school into the High School, and so on up to the Entrance Class.

The *Sunday-Schools* have been conducted as formerly. The Berean Lesson leaves are used in them all. The attendance on the school which meets in the new Church in the bazaar is larger than it was last year.

The mode of *Evangelistic work* has not been varied. Dr. Scott, Bros. Thomas and Banerjea have alternated with me in the two preaching services on Sunday.

The congregation which meets in the new Church in the city is growing in numbers and interest. It is composed in great part of non-Christian hearers. Some of these attend with remarkable regularity.

Early in the year a couple of friends in America sent us a fine bell which rang out for the first time on Easter morning. Recently a large turret-clock was received which is now being fitted to its place. This clock is chiefly-the gift of Col. J. G. Fair of the Big Bonanzo Silver Mine. It is a very fine machine, and no doubt, before a year has elapsed many of the people in the city will be eating their food, regulating their business and even worshipping their idols, in accordance with the index fingers on its four dials.

There has been noticeable progress in the Christian community during the year. The class and prayer-meetings have been well attended; and there is a deepening seriousness and intensity in many of the native brethren.

I wish to record my appreciation of the cordial and invaluable help which the class-leaders and stewards have given me in the pastoral work. I do not think that they have neglected a single point in the disciplinary plan. The money collected for the poor has been administered by them with great discrimination and judgment. Early in the year I put upon the class-leaders the responsibility of preparing and recommending candidates for baptism. This plan has worked admirably. Realizing that they are a sort of god-fathers to the new converts, the class-leaders are more zealous in teaching them both before and after baptism.

I could record many striking facts showing how an interest in Christianity is growing among the people; but lack of space forbids. One of the most curious cases is that of an old man living in Bisalpur. Although he had never heard about Christ, eight or ten years ago he began to be troubled about his soul. Two of his sons were servants in Bareilly, and from time to time he came to visit them. In going from the city to cantonments where his sons were employed he had to pass our station Church. He knew no more concerning the building than that it was used for some sort of worship; and he was too timid to make enquiries. But following a sort of blind instinct he was accustomed to ascend the steps before the closed doors, and bowing down upon them to put his face close to the hot bricks. In this posture he would remain for hours at a time. He did not pray in words; for like Moses at Horeb, he knew not the excellent name of Him who was worshipped within. But in his heart was a long-drawn aspiration after light. This singular conduct was repeated at intervals for several years. At last the Light of the world dawned upon his soul and he found peace with God through our Lord Jesus Christ.

THEOLOGICAL SEMINARY AND NORMAL HIGH SCHOOL.

REV. D. W. THOMAS, M. A. *President.*

THE number of students in this institution has been 42, of whom seven have graduated this year. The numbers on our roll would have been much larger had our Theological candidates not failed in their Entrance Examination.

Our Conference Educational Committee had during the previous year fixed the following Test Examination for Entrance, *viz.* "That candidates for admission into the Theological Seminary should be required to either produce certificates showing that they have passed the Entrance Examination of the Calcutta University or of the Panjab University; or that they have received an equivalent education and passed in some Institution of learning in the country. Exceptions to be made only in the case

of persons who give special promise of usefulness in the ministry, and they must pass an examination in the Urdu, or Hindi, equivalent to the Middle Class Departmental Examination."

This entrance Test to which some members of the Committee had objected, proved to be "*ahead of our age*" or too high and severe for the young men of our infant Mission, they having had but very few educational opportunities. Hence, notwithstanding the great demand for even moderately educated native preachers, the young brethren who came up for admission could not pass the test and were obliged to return home, disappointed and in a measure discouraged.

We, however, entertain a hope that some of the brethren who failed this year will have prepared themselves for the examination next year, and that we shall have a much larger class of much better prepared students.

The students now in the Institution have worked hard, and with but few exceptions have made good progress, and give promise of much usefulness.

Dr. Scott, Principal of the Theological Seminary, has continued to hold religious services once a week especially for the students, and he is leading them both by precept and example to a higher and purer life, and to an earnest desire and effort for the salvation of souls.

Brother Banerjea, besides his other teaching in both Departments, continues his daily Bible Lessons in the High School, from which we anticipate grand religious results.

The financial condition of this Institution is about as it was last year. Though some of our scholarship patrons have failed, thus far, to send us the interest on the scholarships which they had pledged, yet by rigid economy and careful personal attention to our small scholarship investment here, we hope to close the year nearly, if not quite, free from debt.

We are still praying that the Good Spirit may move some of the Lord's "good and faithful" to send us donations, especially for the endowment of Professorships.

THEOLOGICAL SEMINARY.

Rev. T. J. SCOTT, D. D., ... *Principal.*

This school was opened in April, 1872. Since then 43 graduates have been sent out. Besides these, 27 preachers have taken a partial course. Two or three of those who carried away the diploma of the Institution have turned out badly. One supports himself by teaching but continues to preach. During the past year there were two classes in the school, a class of 14 who have finished their second year and a class of 7 who have just graduated and have been appointed to fields of work, some of them in the most distant parts of our Mission. Several men of the class who have finished their second year came to the school from active work in preaching and are men of sterling worth. Most of the graduating class promise well. Eight years ago one of them was a robust boy swinging a blacksmith's hammer in our Industrial School. The thought of becoming a preacher possessed him then and he clung to his purpose till he found an opportunity to enter this school. I expect to hear a good account of Patras. Benschoff is a little mountaineer from far up in the Himalayas, and he has gone back to his mountain tribes. He will do good work. Daniel P. Kidder has become a steady, earnest worker and seems now to have the root of the matter in him. The two best students of the class are low caste men, showing how little caste has to do with mind. Nand Ram is a converted bunya (merchant) who promises very well as an evangelist. He clings to his people and often visits the villages in which his large circle of relatives and acquaintances live. Soon after his baptism they tried to kill him. Now many of them seem drawn toward him.

As to their studies I may say that most of the men have made encouraging progress. A few of them read the type of some of our text books with difficulty and do not get on so well in some studies. I have never seen students anywhere go about their studies with more avidity than most of these men manifest. An intelligent interest is shown by an almost endless number of questions. It surprises me how they discover and drag up the real difficulties, and partial or superficial answers

do not satisfy them. Great freedom is given in the class-room for conversation and days are taken up sometimes in the discussion of difficult points. This is necessary too from our want of vernacular text books. We are thus reduced to Socratic and Peripatetic methods which after all suit the genius and habits of our pupils best. In view of what they begin with, the result of instruction is not altogether unsatisfactory. We hope that the fundamental points of Bible Theology are grasped by them. We aim at this rather than to spend much time in speculative or theoretic theology. Our instruction is made to rest immediately on the Bible rather than on human authority and speculation. We aim at imparting habits of study and exegetical investigation. We seek to break up the traditional habits of dependence and imitation in this people. Several of our students are pursuing Greek with a good deal of promise. Our classes were much hindered by sickness during the last months of the year.

We aim at uniting evangelistic work with study. Every student is supposed to preach at least once a week in the city bazar or among the villages. Bareilly city is laid off in districts which are assigned to bands of students. By this scheme all parts of the city hear the Gospel regularly during the hot weather. In the cool weather the surrounding villages are reached some of them by rail. This arrangement for preaching is not only a constant practical drilling for the men, but is the means also of systematically spreading the Gospel and has borne fruit in the conversion of souls. With a number of the students, I spent several days at Rajghat (ne of the bathing places on the Ganges. Crowds of people listened with an intelligent interest.

I am glad to believe that the religious spirit of our pupils has improved. Many of the first pupils were taken up without careful discrimination and some had to be turned away. We are now getting a more promising class of men. One pupil was sent away during the year for quarrelling and bad temper. All see more clearly that men of blameless and devoted lives are required for the ministry, and we are learning to "lay hands suddenly on no man." Our most interesting questions in the class-room are those that start up on the subjects of conversion, holiness, and his moral life generally. In an eminent and special sense this Seminary can be made a "School of Christ."

is what the men learn to feel and be that will make this school a power in India.

The outlook for future classes is, in some respects, not very flattering. First, the class of young men that we had hoped would turn to the ministry, seem more inclined to go into secular employment. Young men of Christian parentage who have received a better education do not seem inclined to the ministry. Again, we are training men, but their future support in view of the limited appropriations from the Home Society becomes a problem. We are ready to instruct men who may afterwards look for their support in secular employment while employing as much of their time as they can in preaching.

KHERA BAJERA.

Rev. T. J. SCOTT, D.D., ... *Missionary.*

The native Christian community at this little "out station," including all ages, now numbers 37. Of these 13 are full members and 9 are on probation. The general condition of the little Church has improved during the year. Last year one disorderly member, emboldened in sin, quite overrode the native preacher. Fazl Ulla who has taken the place of that preacher, is a man of more patience as well as more nerve, and the disorderly member has been cut off and put in check.

Preaching has been kept up more effectually than last year. A number of inquirers could be baptized, but we see that it would likely render them dependent on the mission for temporal support and we are not prepared for this. Among these is a thakur family and also a brahmin family. It is sometimes very perplexing to know just what is best in such cases. The thakur insists that we take his little boy of six years old, and support and train him. Besides these families there are three or four other inquirers. I would much prefer the native preacher at this station to have full authority to settle such cases of baptism for himself and assume all responsibility in the matter.

Our school work has been reduced for want of funds. One girls' school was closed, leaving now a school for boys and one for girls. In the coming year we hope to revive the girls' school that was closed. Each of these schools is also a Sunday-school, and this with the scriptural instruction imparted during the week makes these schools a constant means of religious training for this community. A manifest leaven is at work, and this rural district being removed 30 miles from the antagonizing influence of any large city, is a more promising field in some respects than our central stations. I indulge a strong hope, that many of these children will yet be baptized; their ideas of religion now are more Christian than pagan.

Since the rains this region of country, in common with a large part of North India, has been scourged with malarial fever. Some 600 have died out of that community. Three times we distributed a large quantity of medicine. Nearly all the Christians have been sick but none of them have died. Pestilence has followed famine, and sin the darkest and deadliest blight of all still reigns. We thank God for increasing signs that the morning cometh.

BUDAON.

REV. R. HOSKINS, ... *Missionary.*
REV. MAHBUB KHAN, ... *Native Minister.*

THE past year has been a fruitful one: the workers have followed out openings in new directions and won many to Christ.

At the beginning of the year a series of meetings was held in Manota with very encouraging results. A church of eight persons was organized and a Sunday-school was started. In this village live the descendants of S. W. Gardner, Esq., who came out from England forty-five years ago and became connected by marriage with the Royal Family of Dehli. Of his own immediate descendants there are some fifty persons living in the village of Manota. James Jordan, a Local Preacher, has been appointed as Pastor and we hope to utilize the influence of the family among the surrounding villages. They own three villages

and are connected by various ties to many other villages. This year Cheda Lall has been preaching in Datagunge, which is a promising place in a portion of the district where I have not sought to do much heretofore. The people are very friendly and three persons are ready for baptism, one brahmin, one bairagi and one thakur. In another section of the field we have gained considerable influence among the kolis, who are weavers. Three girls of this caste were placed in our boarding school and now their friends seem much inclined to become Christians also.

Near Bilsi there is a small village in which several chumars have been baptized and many more seem inclined to Christianity. The bairagis have frequently visited the Mission House and as a body they seem inclined to join us, but being a priestly class of people they find it exceedingly difficult to earn a livelihood after becoming Christians. Before baptism they get their support by performing religious ceremonies for the chumars and maraos. Among the sweepers Christianity has taken firm root: they come forward for baptism without thought of any financial gain and many of them reckon it to be their duty to support the Gospel. I have seen more of spontaneous giving this year than ever before. I find also that the Christians are separating from their blood relatives who have not become Christians. The name Christian gives them social position and respect in the Courts and they now seek to avoid contact with their unwashed relatives.

In one place the Christians who were derived from the sweepers have become a totally distinct and separate people; they have divided the old mohulla and opened up a new entrance. Men who ten years ago were baptized and who at that time dared not enter the chaupal of the zemindar are to-day invited to come in and take a seat. I find that a very few of the baptized apostatize, many commit serious faults, but they cling to the Christian name and the great leading principles of Christianity, so that although they themselves may not reap so very much profit from Christ still their children acknowledge the obligations of Christianity and are soon brought under its spiritual influences.

Some of our converts are gathering up property very fast: four are zemindars whose united property may amount to forty thousand rupees.

Several of the non-caste converts give promise of becoming wealthy men: every year they add to their property and now as Christians, can buy and hold land in their own names; as non-christians their fellow townsmen would never have allowed them to possess land.

In our preaching tours this year we have made it our rule to visit the leading zemindar and preach at his place, having first requested him to gather the whole village together; after preaching we sought out the sick and administered such simple remedies as we could conveniently carry with us. After this preaching and healing service we went to the mohulla of the non-caste people if any of them were inclined to listen to the Truth. Then in the evening we used the Magic Lantern and Scripture Views in the chaupal of the leading man of the place. We visit each place within three miles of our camp and preach in all the weekly fairs. The Magic Lantern is a capital thing to open up the way for presenting the Gospel; it never becomes wearisome to the people and it will always attract and keep an audience at a time when no other work can well be done.

Our Sunday-schools are doing an excellent work. Every Sabbath three hundred women and girls and as many men and boys gather to listen to the Bible instruction and join in the singing. Our hymns are sung by every class of people; they are becoming as popular as Sankey's Hymns and Songs in America.

Much more is being done in Budaon City for the women by the Bible Women than we can do for the men. Five trained women go daily to tell the message of Jesus' love; they get nearer the people than the Preachers, and their message is sending its sweet odour of redeeming love into every section of the city.

We have been favored with three seasons of revival: the Church has been strengthened and sinners converted to God.

Thirty adults and thirty-seven children have been baptized.

MORADABAD.

REV. E. W. PARKER, ... *Missionary.*

THE *Native Church* has grown but little in numbers during the past year. Twelve adults have been baptized, but several have also left with letters, so that our increase has been small. Spiritual growth however is manifest, from the constant attendance on the means of grace, the increasing intelligence of the religious experiences, and the efforts of many for the salvation of others. The entire Church is divided into classes, the meetings of which are well attended. Some of these classes are small, as our people are scattered in different parts of the city; but the attendance of inquirers often makes the meetings quite full. In different parts of the city, and also in some of the villages there are some well instructed inquirers who will ere long receive baptism. Most of these are of the artizan class and are independent; a few however from the Mohammedans are kept back by the lack of any means of support, as a change of religion will deprive them of their present income.

Evangelistic work is carried on through a variety of means.

(1.) *The City Sabbath service* held in the school-house hall, is attended, especially during the summer months, by many non-christians who are attentive listeners. Every Sabbath brings many of these Hindus and Mahommedans. A few often attend quite regularly for months together, others attend for a few Sundays and then disappear, while many come only for a single service. Through this service the people are receiving a more correct view of what our Saviour really taught. A week's course of Evangelistic lectures delivered by Babu R. C. Bose was very well attended both by Hindus and Mahommedans.

(2.) Our *Sunday-schools* also serve as very efficient auxiliaries in Evangelistic work.

There are 19 of these schools in the city of Moradabad with over 800 pupils, and in the entire circuit there are 25 schools with over one thousand scholars. Of these about seven hundred are non-christian children who are being faithfully taught the truth, and are almost imperceptibly receiving it. Our largest Sunday-school numbers about 300, and along with the Christian adults and children many intelligent non-christian

boys and young men are being thoroughly drilled in lessons full of Christ and His truth. The other Sunday-schools are small but are no less important as agencies for the spread of the Gospel, as through these many of the parents and friends of the children are reached. In some of these small schools the children sing with us, kneel in prayer, and repeat the Lord's prayer. Our hearts praise God daily for these children, and our earnest prayers and anxious labours are given for their salvation.

(3.) Our *day-schools*, are also means of spreading the truth, as in these also the Scriptures are taught, and through these many friends are gained. There are in the circuit 51 Christian, and 326 non-christian boys, and 90 Christian and 314 non-christian girls, making a total of 781 children in our day schools, receiving religious instruction.

(4.) Our *Mohulla work* forms another very important means of spreading the Gospel; it consists in visiting certain places in the city where there are inquirers or friends, and holding open-air meetings in front of some house or shop. There are some ten friendly wards in this city where weekly meetings are held. Many of the laymen of our Church aid in this work. Two or three go together and sitting near the house of some friend, they sing a few hymns and when the people gather around they talk, exhort, sing or pray as seems best. This work has proved very successful in two ways. It has given members of our Church work, which interests them and increases their zeal and strength, and it has brought around us many friends and inquirers who will soon be added to the workers. If all those who are now Christians can be enlisted in this work, and if those whom they teach can be led to active efforts also, we must see very encouraging success during the next ten years. For this we are organizing and working. The Christian women are also engaged in similar teaching in the day-time when the men are away from home. On the first of each month a "Leaders Meeting" is held in which all the men report what they have done and plan for another month. At the same time the women hold a similar meeting to report and consult concerning their labours. We are thus trying to train up a working Church to reach, educate, and save the heathen around us: we have perfect confidence of success in the future, while we praise God for what He has already done.

AMROHA.

Rev. H. A. CUTTING, ... *Native Minister.*

The rainfall has been plentiful and therefore the difficulties we experienced from the famine last year do not appear, but another has come in their place, *viz.*, malarial fever, which has been so virulent and wide spread through this district as to cause the death of thousands of people. It is very sad to think that so many souls have died in their sins without a knowledge of their Saviour. Still we thank God that His power and glory are rising like the sun upon this whole people.

In many places the people hoping to obtain deliverance from the sickness offered gifts and sacrifices to their deities, but the fever still raged. When they saw that among Christians there was little sickness and no worship of the old-time deities they wondered. One of our Local Preachers thus describes a conversation which he heard: "A Hindoo asked the headman of a village, why it was that, although the Hindus spent a great deal of money in offerings and worship the fever did not in the least abate, while the Christians did nothing of the kind and were scarcely sick at all or if they were ill soon recovered. The headman with great earnestness gave this most admirable reply, 'The anger of God rests on you because of idolatry and do you think to please Him again by worshiping images? Never. The Christians always serve the true and Living God and in sickness and trouble putting their confidence in Him use proper remedies and so His hand of healing rests upon them.' From that time the people began to have more confidence in the medicine given by the Local Preacher and to cherish greater affection for him."

It is so throughout the circuit. The people, convinced of the sympathy and love of Christians, are more and more becoming their friends. Last year during the famine all our helpers showed great sympathy for the people, and during this sickness, with the New Testament in one hand and medicine in the other, they have gone from village to village, giving at the same time medicine for body and soul.

The words of the Apostle Paul are exactly fulfilled in our case, "All things work together for good to them who love God." An ancient poet likens Christians to birds, saying, Christians are like birds who though confined in cages sing cheerily. I have visited the nine sub-circuits in this circuit and found the preachers and exhorters regularly performing their work. On the money received for the education of Christian boys 14 are supported and taught. For the sake of economy they are entrusted to the care of Munshi Jhabbu Singh. They are educated at Hassanpore, where as we already have a school for non-christians, nothing additional is needed for rent or teachers. Two of the fourteen are preparing for the Middle Class Examination and expect to enter the Theological Seminary. The remaining 12 range from 9 to 12 years of age. Their clothing and bedding are furnished by their parents; education and food being given by us. The Government Inspector has declared himself much pleased with the school. These boys will be a great help to our work.

A Camp-meeting was held for this circuit at a central village commencing December 22nd and closing December 25th. Notwithstanding the cold the meetings were all much better attended than the most sanguine had hoped. During the last two days about three hundred Christians were present. All the arrangements of the meeting were made by the native brethren themselves, except that tents were sent from Moradabad, and all brought their own food, placing no burden upon any one. Nothing has transpired to show more clearly that the village native Christians in this circuit are beginning to realize that they are an independent community than has this meeting. In the experience meeting many referred to their trials in sickness during the fever season, and the persecution they received because they would not perform the usual idolatrous ceremonies. It was encouraging indeed to see how well these poor, unlearned men and women had stood through all this severe trial, for scattered as they are, the visits of their preacher to encourage them were not frequent. The desire is to have another meeting after the wheat is gathered, in May, as all will then have food and will not suffer from cold. One native preacher has been suspended on this circuit so that our working force is weakened. He was a man in whom we placed great confidence, a graduate

of the Theological School and a faithful worker, but while his family was sick and in great distress he permitted and shared in degrading, idolatrous ceremonies for the recovery of his wife. He confessed his sin and seems very penitent and much ashamed of his foolish and sinful conduct and will doubtless rise up again a wiser and stronger man.

SAMBHAL.

Rev. ZAHUR-UL-HAQQ, ... *Native Minister.*

The Church numbers 51 members and 51 probationers. There has been a gradual improvement during the year except among the Christians at Hatam Sarae. They have again denied their Lord and Master and though in conversation they often acknowledge their fault and ask forgiveness they are not truly repentant and firmly established in Him. At Sharikpore and Rasulpore the Christians have all done well except *one*. At the former place as also at Surthipore a whole family have become Christians. At Gungeshri about 20 miles from Sambhal, there are two families of Christians. I visited them in October and they received me with great kindness. Here also one family received baptism and many others said they wished to become Christians. I have no doubt that this whole neighborhood of about 200 persons will soon accept Christ. I have since visited them on my return from the *great mela* and instructed and baptised two more families. A young man from the Theological School will be sent to them in January. I have no doubt that with proper instruction a living Church will be planted here.

The education of Christian boys has received more attention than usual this year. Two small schools have been kept up for them. That at Rasulpore has done very well all the year, but the one at Sharikpore seemed to decline after about six months.

The school for non-christians at Sambhal has improved during the year. It is better classified, the teaching is better and more religious instruction is given. There is still need of

a much better staff of teachers which cannot be secured without more money. I think the teaching is now better than the pay.

There are four girls' schools among Musalmanis in Sambhal and Sirsi. All these schools save one have Sunday-schools attached and the regular secular course of study contains religious books also. We need very much some educated Christian women to teach the women in the villages both Christian and non-christian.

Bazar, village, and mela preaching, for which there are splendid opportunities here, have been constantly kept up, and with increasing interest to us and profit, as we think, to the people. The signs are not few even in this stronghold of Hinduism that the Tenth True Incarnation so long expected has come and is establishing His own Kingdom here and destroying the kingdom of Satan and sin. May His beneficent and glorious kingdom *fully come* not only here but in all Hindustan.

BIJNOUR.

REV. A. D. McHENRY, ... *Missionary.*

DURING the year 36 have received baptism, 7 adults and 29 children. The usual evangelistic work has been kept up, such as bazar preaching, itinerating, and visiting melas. We have just returned from a trip to Kiratpore, Najibabad and Mandaur. At the first named place an interesting work is opening among the *chumars*. Yaqub has visited the place regularly during this year, and taught a small school of half a dozen boys to read Urdu and recite the Catechism. Their parents are anxious to have their children learn to read, and to receive Christian instruction themselves. A teacher has just been sent to them.

During the year greater effort than ever before has been devoted to the building up of the Native Church, and in this we have had evidence of God's blessing. The schools in Bijnour and Najibabad have each about 50 boys—the same as last year. It is impossible to raise the numbers or increase their efficiency on the small amount at present allowed for them. Some better

arrangement for the education of our Christian boys was felt to be a pressing need at the beginning of the year. Over 30 boys at Bashta were growing up in entire ignorance and as many more at other points in the circuit. A small allowance was secured for their special use, and the expenses at Najibabad, where the pupils are all Hindus and Mohamedans, were reduced, and with this a small Boarding School was organized at Bashta, consisting of 13 boys. Two more were soon admitted, making 15, who remained regularly in the school, until the fever broke out when they were obliged to go home for a few weeks. They have made good progress in reading and writing and in learning Christian truth. Their parents have supplied their clothes. The boys have been kept in closer communication with their friends who reside in adjoining villages than would have been possible if they had been gathered into the Bijnour school; and they do not seem to have become estranged from their simple village life.

At Mandaur and Mohamadpore small schools were established for the Christian boys of those villages. No board was given to these boys, but a small amount, varying from 2 to 8 annas a month, was allowed the parents of each boy as a remuneration for the loss of his work. We have just returned from a visit to those villages, and have been greatly delighted at the progress the boys have made. Some have read through the First, Second and Third Urdu Books and read well, and have committed to memory the Catechism, prepared by Rev. J. Mudge. Fifteen boys are reading in these two schools; and one of our helpers is about to begin a school among the *chumars* who live near him, and who are inquirers. There have been 14 Christian boys in our school at Bijnour and 3 at Najibabad, making in all 46, who have been under instruction during the year. The average expense of these boys, aside from the tuitional, has fallen below one rupee a month.

The educational interests of the girls have been well attended to by the W. F. M. S. Forty girls are at present in the Boarding School, 36 of whom are boarders. The school has won for itself a place in the hearts of the villagers, and the prejudice against female education is giving way. Every effort is made to keep the habits of the girls simple, and the long vacation spent at home keeps them in sympathy with the lives they must lead hereafter.

The native preachers have labored diligently during the year, and there are a number of inquirers at different points of the circuit. One new place has been occupied, Dhampore, where there are a number desirous of receiving Christian instruction. At another place where there are inquirers, (Kiratpore) a preacher is greatly needed. We have formed more new acquaintances, and met with more encouragement in our work this year than any previous one.

SHAHJEHANPORE AND BOYS' ORPHANAGE

REV. T. S. JOHNSON, M. D., ... *Missionary.*

THE interesting inquirer mentioned in last year's report has continued steadfast and made remarkable progress in religious knowledge and experience. He asked in the early part of the year to be baptized and he and his eldest son, also a married man, have recently been admitted into the Church by baptism, and there is good reason to hope that their families will soon follow them, while there are others in their neighbourhood, who promise to soon become Christians. Two Mohamedan families in another locality, four adults and two children who have for some time been inquirers, have also been baptized. One of the men who was sick at the time has since died giving good evidence to the last of his faith in Christ: the others continue steadfast. In the sub-station of Tilhar two adults have been baptized within the year. Jane the wife of Edwin W. Gay, Local Preacher, died on the 18th of October. She formerly labored as Bible-woman and in her last hours declared that Jesus whom she had recommended to others fully sustained her. She died well. The work here and in Pawayan continues much as in the past.

BOYS' ORPHANAGE.

PRESENT number, 276. The greatly increased number in the Institution renders it a much heavier charge than formerly. Daily prayer meetings were held during the month of October resulting in great benefit to many of the boys as well as to other parties. The school has made fair progress. The teachers, most of whom have been educated in this school, are hard-working and successful. The higher classes are amalgamated with classes of the same grade in the city school, which works advantageously to both schools. All of the boys who are large enough go to school and are taught in the vernaculars, either Urdu or Hindi, they generally choosing the study; 91 are reading Urdu and 142 Hindi, and of these 131 are studying English.

All boys who give any promise of being able to acquire English are allowed to undertake it, but those who do not get on are dropped from the English Department after a reasonable time for trial has been given. The large number sent out of the Institution last year left very few fit to be sent out this year. One was sent to the Normal High School, three have been sent out as servants, and five have run away. The fever which has recently prevailed so generally in the country, found its way into the Orphanage and a large number of the children have suffered more or less, but all have recovered or are convalescing. A number of little boys admitted during the late famine were dirt-eaters and their emaciated systems so deranged that numbers of them have died from diarrhœa and dysentery: the great need of some place for the sick has been felt as never before, and the erection of a hospital has been commenced.

Two wells have been sunk in the Orphanage land and the work of cultivation by the boys has been greatly increased. A colony of nine of the larger boys who were not promising in study has been sent to Panahpur, the Christian village ten miles distant. They have built a house and dug up and are cultivating several acres of land. They appear interested in their work and have so far done well. Their wet-weather crop was all destroyed by the floods, but the present crop is promising, and the boys appear proud of their success. This branch of the Orphanage

will be increased by sending out more boys as it trains them for practical life. Indeed, the Orphanage should, as is already being arranged, own and control the village, as all the remaining land and much more will be needed by the boys as they become large enough to do for themselves, and meantime they should bring the land under cultivation as rapidly as possible, the produce helping to support the Orphanage, until taken up by the boys when they arrive at a proper age to settle upon it, when the rent which they will pay will be so much endowment for the Institution. The Orphanage work-shop has been somewhat increased. There are 29 boys learning tailoring, 15 shoe-making, 29 carpentry, 16 weaving and 8 smithing; while 102 work in the garden and fields. The tailoring and weaving are all for the Institution; in other departments Rs. 2,214 worth of work has been done during the year. The shops are expensive because the mechanical teachers must be largely occupied in instructing the boys who, in this as in books, are not generally apt learners, and spoil a lot of material; still they can and must learn, otherwise the existence of the Institution, if not of the boys, would be a calamity. With so large a number of such boys great attention must be paid to manual labor as the great majority of them should become good mechanics or practical agriculturists, in order to earn their livelihood and become useful.

A Chapel for English service has been erected in the station during the year without any expense to the Missionary Society. It is substantially built, is 44 feet long by 22 wide, with a small room in the rear. The Chapel cost Rs. 1,700. Hindustani service is also regularly conducted in it. With thanks to God for His sustaining grace and to kind firends for their contributions, I close this report of another year's work.

PANAHPORE.

REV. HORACE ADAMS, ... *Native Minister.*

FIVE adults and eight children have received baptism during the year. Twelve persons have been received into full mem-

bership and twelve on probation. The Church now numbers 115 members, 79 probationers, and 137 baptized children.

All the people in the village are Christians, and religious services are held daily, the Minister's wife meeting women for that purpose at noon and the Minister himself conducting devotions among the men in the evening.

Every Sunday the true God is worshiped as in no other village in this province. At eight o'clock there is a meeting of the men of the village for prayer, singing and religious conversation and at two o'clock a similar meeting of the women. At eleven A. M. a Sunday-school is held in which all, young and old, are taught God's Word. This is immediately followed by a sermon by the Native Minister.

Under these influences the Church is slowly growing in knowledge and becoming a true member of the body of Christ. There are several enquirers who have not yet received baptism, but are being fitted for it by regular instruction in the truths of our holy religion. One of these, a Musalman, has been an inquirer for about five months. His wife received baptism last year and became a true disciple of Christ. This stirred up in her husband hatred towards her and bitter hostility to Christ and Christianity. Divine grace has so wrought upon his heart that now he loves Christians and believes in Christ as his Prophet and Saviour. There is no doubt that in a little time his whole family will accept the Lord Jesus. There are many villages of non-christians near, in which the Gospel is preached as also in *melas*. The people are renouncing idolatry and becoming more and more acquainted with the truth.

Two schools, one for boys and the other for girls, have been maintained during the year, in both of which both secular and religious instruction are given. The girls' school has done well, but the boys' has not prospered. The teacher has been discharged and a better arrangement will be made for the coming year. The temporal condition of the people is not encouraging. This year also the grain crop has failed. Loans have been given to cultivators for seed, and work has been provided for those depending upon their daily labor for support, but with all that has been done the people remain like most cultivators, in extreme poverty.

Oudh District.

Rev. J. H. MESSMORE, Presiding Elder.

We write our report under protest and in the hope that the day will soon come when Missionaries will have the courage to break through the custom which now demands this annual exhibition of one's doings. It is doubtless a proper thing that the Church which sends out Missionaries should receive some assurance that they are doing the work given them; and if results have been reached it is right to tell it, provided no harm follows. Unfortunately this regular calling for reports becomes a call for results. Our Native preachers complain loudly of the constant pressure brought to bear upon them in regard to producing some tangible result of their work. In the Oudh District Conference they charged home upon the Missionaries the injustice of constantly expecting "fruit" and the disapproval expressed when fruit is not forthcoming. The Missionaries were somewhat surprised over this charge, but subsequent reflection shows that if the superior officer tells his subordinate that fruit is expected the latter will feel very much as the Oudh Native preachers do.

In the American Civil war the reports from the front, during periods inconsequential of apparent results, were crystalized into the famous expression, "All quiet along the Potomac." If our readers would not misinterpret the words we would simply send out this message and stop. But while the words are true in regard to perceptible progress they mislead in regard to labor performed. So we will, under protest still, keep open the book a few pages while the Oudh Missionaries tell what they have been doing in the year 1879. And yet whoever knows the real life and work of a Missionary will feel that it would be wiser and juster to publish no report, since these *records so* inadequately represent the actual work done.

LUCKNOW.

Rev. B. H. BADLEY, ... } *Missionaries.*
Rev. T. CRAVEN, ... } *Missionaries.*
Rev. J. MUDGE, ... } *Missionaries.*
Rev. I. FIELDBRAVE, ... *Native Pastor.*

Native Church.—The Native Pastor has had a busy year, preaching, visiting, holding prayer meetings, and translating. That his services have been appreciated is seen by the fact that the Church pays Rs. 20 monthly towards his salary. At least Rs. 17 are given by the Hindustani members. This amount has been more easily raised this year than ever before, and we think the day is not far distant when this Church will be self-supporting. There has been an increase of eleven in the membership, chiefly from other stations. Three adults (Hindoos) and several children have been baptized.

This year for the first time the Hindustani Church has had its own Sunday-school, an arrangement very acceptable to its members. The school has been interesting; the highest attendance being 105, the average, 84.

The "Improvement Society" mentioned in our last report, has been more thoroughly organized, and its monthly meetings have been interesting and profitable.

This year the members of the Church have been divided into several classes, meeting at various houses; this plan bids fair to create a deeper interest in our class meetings.

The Church shared in the blessings resulting from the Dasehra meetings in October. Other special meetings have also resulted in good. At one of these meetings, just before the beginning of the services, the following note was handed to the missionary: "Dear Sir,—Nearly twenty boys out of 109 have been caught by the prevailing fever, therefore I hope that you will be pleased to pray for them, and oblige me." This note was from the head-master of one of our schools, a Hindoo; and the incident although unimportant goes to show that even Hindoos are beginning to understand the power of prayer.

Bazar Preaching.—This has been kept up throughout the

year. The number of hearers has never been larger. In one bazar (Rakab Gunge) we can count on from 100 to 200 hearers. Opposition is gradually diminishing, and we look hopefully upon this branch of the work.

The local *melas*, as well as those at Ajudhiya, Mahadeo, and Dalmao, have been attended by the native helpers or the Preacher in charge. A visit has been paid to Kotwa, the head-quarters of the followers of Jag Jiwan Das, a Hindoo reformer, who died at this place in 1761. Two interviews were held with the *mahant* and prominent men of the sect, who heard us preach and asked us to come again.

MOHULLA WORK.—Considerable time has been given to this. With our staff of preachers and other brethren we have made several tours to various parts of the city, preaching in the streets and at night in the school-houses. Hundreds of people have thus been addressed. In one *mohulla* we have held a number of night meetings attended by men and boys. In one of these a well known *moulvi*, Naman Khan, interrupted the Native Pastor with eighteen written questions concerning Christianity which he wished answered. After a few weeks an evening was appointed for hearing the answers; word was sent to the *moulvi*, but he failed to appear: on another evening he was present. The Native Pastor took up and answered each objection and did it so cleverly that at the close the *moulvi* did not say a word, one of the best proofs that he had met his match. The Hindoos present were of the opinion that the questions had been well answered.

CITY SCHOOLS.—Two have been closed for want of funds. There are now nine, with 600 boys enrolled. The schools have improved in several respects: the Bible teaching has been more thoroughly done than heretofore. Canning College, with its special advantages and low fees, continues to draw away our best boys, but this can not well be helped.

SUNDAY-SCHOOLS.—Of these there are eleven, attended by 650 boys. One of the schools has no connection with a day-school. In another school 25 or more boys are found every Sunday, who, during the week attend a private school. This shows the attracting power of the Sunday-school. Our teaching staff has consisted of three missionaries, two European gentlemen and *17 members* of the Hindustani Church. The International Les-

sons have been regularly used. In the competitive examination at the close of the year three boys, *all Hindoos*, from as many different schools, recited the Lessons of the year perfectly (having thus memorized at least 300 verses of scripture) : one of these boys, Nanhai Lal of Saadat Gunge, had been present every Sunday during the year. Eleven other boys (also non-christians) passed the second-class examination.

The Christmas *mela* was held at Wingfield Park and was an enjoyable occasion. Our regiment of children with bands and banners presented a delightful appearance as they marched into the Park. Prizes and sweetmeats were distributed, swings provided, and the day passed very pleasantly.

This work loses none of its interest as time passes. We believe that these weekly lessons, well prepared and well taught, are bringing the children nearer Christ. The entrance of God's word *does* give light; and we expect great results.

Any of the missionaries at Lucknow will be happy to receive contributions from friends in behalf of this Sunday-school work. A considerable sum is required to meet the current expenses and to provide for the Christmas treat.

The Centennial School.—This Boarding School for Christian boys has had another prosperous year. The enrollment has been 109 as compared with 86 last year. The school is evidently growing in favor. The students have made progress. The weekly prayer-meeting held in the school has been very interesting and several of the older boys have been admitted as Probationers in the Church. Additional dormitories have been built, and we hope to receive a large number of boarders. The monthly charge for boarding (Rs. 5) is very small. The Principal will be glad to give further particulars on application. A "Wide-Awake Band" (girls) in the Sunday-school at Winona, Minn., (U. S. A.) supports a boy in the School, as does the Sunday-school at Ellenville, N. Y. (U. S. A.) Any one sending Rs. 5 per month can be the means of educating a boy here.

Work among Educated Natives.—Concerning this, Babu Ram Chandra Bose writes: "I have had this year to extend my sphere of work, and visit several cities in the North-West Provinces and the Punjab, in addition to those where I am expected annually to preach. Evangelistic services, on the whole successful, have been held at Allahabad, Benares, Dehra Doon,

Delhi, Simla, Amritsar, Lahore and other smaller cities, as well as in our own Mission centres and at Almorah, where I have the privilege of working annually under the guidance of a veteran Missionary. I have been received cordially in all these places, and the encouragement extended to me by the Missionaries, as well as by my own Christian countrymen, lays me under weighty and lasting obligations. My experience, extending over years, satisfies me that, though not unwilling to listen *occasionally* to missionary preaching, direct or indirect, our educated countrymen are by no means favorably disposed towards Christianity. They bow to the prevailing fashion of speaking of our religion with apparent respect, and the praises they bestow on Christ and His moral teaching have a dash of sincerity about them. But they are bitterly opposed to the peculiar doctrines of Christianity, such as the Divinity of Christ, the Atonement, Mediation, &c.; and they never let slip an opportunity of ridiculing the very idea of a revelation from God with a special provision for the eradication of sin and its consequences. Their religious position indicates perfect restlessness—they oscillate in theory between pantheism and materialism, and in practice between asceticism, abstinence and almost unrestricted self-indulgence. But the most unpromising feature of their intellectual and moral life is their lack of earnestness, their unwillingness to take the trouble of examining the evidences of Christianity, or of looking into the intensity of the darkness within them. They allow themselves to be driven to and fro by every wind of doctrine, ranging themselves now under the banner of Brahmoism and then under that of Aryanism, and almost invariably sinking, through these dreary systems, in absolute nihilism. They are in the words of a gentleman, who knows them well, 'a tough set;' and if the success of our work amongst them depended on ourselves, we would abandon it in despair. But we have the Great Master on our side, and our belief is that if we had been thoroughly faithful workers, full of power and the Holy Spirit, we might have had some success to report more tangible than what we nevertheless are thankful for.

My acknowledgments are due, not only to the Missionaries and native brethren who have cordially helped me, but to Mrs. Kennedy, of Scotland, for a splendid present of books, such as will be of great use to me in my work."

PRESS REPORT.

REV. T. CRAVEN, ... *Superintendent.*

ON account of the scarcity of funds last year, and the consequent dismissal of a number of workmen it was difficult to adjust the office at once to the replenished state of the treasury mentioned in our last report. The necessary reduction, when funds fail, occasions many inconveniences and seriously affects the efficiency of the work. Could the Press, while it must depend on outside help, enjoy continuous assistance from year to year fewer disappointments and greater efficiency would certainly result. Debt, while the present Superintendent retains his place, is out of the question, and so there must be this recurrence of reductions and additions, pulling to pieces and putting together, while a steady source of income is wanting.

The number of books published during the year has been about as usual; the value of the same is greater than usual. The Concordance of the Holy Scriptures will be a valuable work of 850 pages. Dr. Wise's "Illustrated Life of our King and Saviour" put into Roman-Urdu, with binding worthy of the original MS. and the beautiful illustrations, will be the nicest reading book our Native Christians have had access to as yet. Thousands of Sunday-school scholars are glad over the easy and interesting catechism of Rev. Z. A. Mudge, while Urdu-readers will shortly be able to learn that the "Bible is not of man" as these books, with many others, are drawing near to completion.

The Superintendent in addition to the management of the Press, has conducted the vernacular newspaper *Kaukab-i-Hind* and, with the assistance of others, Sunday-school Papers.

Literature for the Sunday-school as well as for the Church and non-christians has had attention. The "Children's Friend" Series has gone on rejoicing, increasing in circulation. They have received kind words from old missionaries as well as young and more especially from missionaries of other churches—thus their influence has widened during the year. Sunday-

school Lesson Leaves—*The Berean Family of India*—have likewise increased in the four characters of English, for the English-speaking, Roman-Urdu for the Native Christian, and Hindee and Litho-Urdu for the non-christians in our Sunday-schools. New orders are in for 1880, promising a still more prosperous year in point of circulation. The English work here is self-supporting, the other is not. We look upon our Sunday-school Monthlies as our special work. We are the only Press in India that systematically takes up the great work. This is a matter of regret. For Sunday-school scholars the "Heart's Delight" and several other illustrated books were undertaken during the year, only the former was completed. It is proposed to bring out more books of this class during the year 1880. With the Sunday-school and its wants in view, thousands of pictures, scripture subjects, large size and small—have had suitable letter-print in Hindee and Urdu printed upon them; a large number have been sold. Our faith in this method of preaching is growing. While the masses of the people remain ignorant and even wanting in the desire to be informed; while only here and there, very wide apart, is there the individual non-christian prepared to lay aside his prejudices, or with sufficient taste for books ready to take up a book and read it, it seems the business of the Press as that of Preacher, to arouse the slumberer and beget in him the spirit of enquiry. This we believe is very effectually done by a striking picture such as have been sent out by the thousand the past months. Remarks upon this class of work have been made heretofore and need not be repeated here. All that has been said fails to describe the importance of the work as it seems to the Superintendent of the Press. Yesterday we stepped into the book-room in connection with our Press and found several Hindoo boys buying the pictures of "Christ and Nicodemus," "Christ blessing Little Children," &c., *at two annas each*, the highest price charged, allowing of a selection. I asked myself how long those boys would have looked at a Christian book for two annas before they would have bought it. We have only to follow the picture home with those boys. On the wall of their rooms they are placed—day by day "Christ and Nicodemus" comes to their minds. On the other hand take the book. We all know what haggling there would be about the price; then if *sold at two pice*, how probably there would be an occasional look

into it, then a laying of it aside. Books and pictures, any means at all, only if by them we may win some to Jesus. But for arousing the attention and making the non-christian community more familiar with and less prejudiced towards, books of Christian sentiment and teaching, we may profitably consider the influence of art in the bold and striking picture.

We hope during the year to come to see our Press move on still more efficiently. Additions in machinery are being effected, connections with purchasers of such books as we can print are being formed, and plans are being matured for securing to our vernacular work of the Press a more regular supply of funds.

SITAPUR.

REV. J. E. SCOTT, ... *Missionary.*

The year 1879 has been a good year on Sitapur circuit. It has been crowded with earnest work and crowned with some success. The Gospel of the Son of God has been preached in at least an hundred villages, and the common people have heard it gladly, and a few at least have believed unto salvation. In Harganw, a town fifteen miles north-east of Sitapur, a *pujari* is willing to leave all and follow Jesus. In Misrikh, Shio Gulam, a zemindar, declares that he is a Christian in heart and is only prevented from joining us by his family. Mannu, who was for years a teacher in the Khairabad school, is an enquirer. A woman and her daughter, the former of whom is a servant in Moonshi Peter Gray's family, are quite ready for baptism. Some of the enquirers have been very interesting. Sarain Das, has been attending our Chapel services and has been recently baptized. He was a *guru* among the *mehtars*, a venerable old priest, who now in his daily itineration preaches Christ instead of Ram and prays to Him who came into the world to save sinners and not to him who came to destroy them. He is a veritable traveling preacher, a backwoodsman without the woods, an itinerant whose saddle bags are his gourd and whose library his Hindee

New Testament. The case of Alexander is also interesting. He is a lad of about twelve years of age who, during the famine of 1877, was picked up by soldiers of H. M's. 73rd foot in a village beyond Moradabad. His parents had starved to death and he was almost dead. Those kind men took him and cared for him: carried him with them on the march to Lucknow and afterward when a detachment was sent to Sitapur, his benefactors brought him with them, and when removed and under orders for home they put him in the Missionary's care. While with the soldiers he forgot his Hindustani and as he failed to learn English correctly he can speak no language properly. He has oofrotten his parents' names: he can not remember their religing, and can only say in his broken language, "My father he have cows, then he get hungry, then he sell cows, then he sel[1] goats, then get very hungry, then he die; then my mother she very good to me, she give me her dinner, then she die and I go away." He is a good boy and will no doubt become a good and useful man.

The schools have done well during the year, especially the Sunday or Bible schools. Nearly all the boys have committed to memory and understand the meaning of Rev. Mr. Mudge's "*Sawalat-i-Ilm-i-Ilahi*," a most excellent little book. Through the teaching of this little book the majority of the pupils have learned the leading facts of the Bible and the prominent truths of our religion. In the Khairabad Middle Grade school there are three Christian teachers and in the Branch schools the helpers teach several days in the week.

In his itinerations the Missionary with his Catechists and helpers has visited the out-stations of Misrikh, Khairabad, and Lakampur, remaining a week or two in each place, preaching in the bazars and villages, singing our hymns and *bhajans* and talking with the people. It is with much thankfulness and gratification that a good helper and colporteur have been secured for the station of Lakampur and district of Khiri. It is a fine field for itinerating work, there being a large bazar twice a week at each of the large towns of Khiri, Lakampur, and Mahewa Gange. The people are very friendly and the prospect for a good work most encouraging.

A most profitable and interesting season of bazar preach-

ing has just closed in the Sitapur bazar, illustrating the benefit of having a settled place for such work. A tent was pitched opening upon the main street of Thompson Gunge, and in the evening large crowds gathered to hear the word preached, and at eleven o'clock in the day a meeting was held for any who desired to enquire further concerning the matter.

During the year a course of lectures has been given to the English-speaking non-christians of Sitapur during which Babu Ram Chandra Bose delivered some of his excellent lectures which were listened to by good audiences. Babu Bose of Lucknow has won for himself a high opinion among the Bengalis and other native gentlemen of Sitapur.

Some good has been done in the district during the recent fearful scourge of fever by the distribution of fever powders. Through this means many persons have not only been saved from physical suffering and perhaps from death, but they have become our friends and have learned something of "the Great Physician, the sympathizing Jesus."

Upon the whole there is great cause for thankfulness to God for the blessings of the past year. We do not boast of great things in Sitapur. God forbid that we "should glory save in the cross of Christ." Mention might be made of difficulties, discouragements and mistakes—difficulties, such as the opposition of caste, the indifference of the people to spiritual things, the fewness of our members and the feebleness of our efforts; discouragements, such as the weakness of Christians, the sordidness of their motives, the universal *ma bap* system of *parwarish*, the inefficiency of helpers, and the general lack of manly independence; mistakes, such as arise from ignorance and inexperience and lack of care and prayer; but in spite of all these things there has been general advancement and improvement in the schools, in the Church, in the helpers, in district work, in bazar preaching, in the conduct and life of the new converts and enquirers; hence with new hope and stronger faith, the workers at Sitapur, believing in the success of Missions and the triumphs of the Redeemer, that He must reign till He hath put all enemies under his feet, leave the things which are behind and press forth to those things which are before.

ROY BAREILY.

REV. J. T. McMAHON, ... *Missionary.*

THE Sunday-schools among the non-christians are the most encouraging part of our work. Indications of progress in this department are: 1: Boys do not now as formerly leave the schools on becoming sixteen or seventeen years of age. 2: A Hindu or Mohamedan fair following on Sunday does not keep the children from school as formerly. At the beginning of this work a *mela* occurring on Sunday would almost empty the school; now from one-half to two-thirds the usual attendance may be counted upon in spite of the mela. 3: The children are not ashamed to be known as members of the Sunday-school and their parents are often quite friendly. We have seen fathers who came to bring their small children safely home from the night Sunday-school, remain until the school was closed before calling for them. 4: The children repeat the Lord's Prayer and in some cases it is known that they pray in secret. 5: They understand the Scriptures and in many cases try to carry out their precepts in their lives. We regard all these as encouraging indications of progress although no conversions are reported.

During the hot weather and rainy season we have preached in the bazar regularly, from three to four times weekly. Bibles and tracts have been exposed for sale during the busy hour of the day, from six P. M. to sunset. Nearly all the office hands pass our book-stand and very often examine and purchase. In the colder season about two hundred miles of camping were done. In company with our native preachers Isa Das and Wilbur Fisk we visited villages, bazars, melas; sold books and tracts and put up a number of large posters such as the Lord's Prayer, the "Ten Commandments," the "Way of Salvation" &c., &c.

When not out in camp we have held one Hindusani Church service on Sunday and two during the week. When camping one weekly service was omitted. There have been two baptisms of adults. The financial exhibit will show the colporteur returns and also the amounts contributed by the Native Church.

Our English work comprises one Sunday service and two on week nights. Resulting from this service are one or two conversions, marked increase in vital godliness on the part of others, and new and valuable experience realized by the Missionary. Several of the English congregation have done good service in the English and vernacular Sunday-schools. The financial exhibit shows the amounts given by the English Congregation.

Thanks are due to all our friends for help and good will through the year. We would sing the doxology as expressing the thoughts with which we close one of our best years in India.

GONDA AND BAHRAICH.

REV. H. MANSELL, ... *Missionary,*
REV. W. PETERS, ... *Native Minister.*

THIS has been one of the busiest years of my life, but the results have not come up to my expectations. Three months spent at the Cawnpore Memorial School, left but nine for this circuit. Brother William Peters was faithful during my absence, and the work did not seem to suffer. Our preacher at Nawabgunge has proved inefficient and somewhat hurtful to the cause, and his license was not renewed at the last District Conference. All the other preachers have done well, and some of them have improved wonderfully during the year. There has been a great deal of sickness in the district. Small pox afflicted two of our helpers' families severely, but the lives of all were spared. One bright little boy lost an eye by it.

Brother Steven Paul of Ellenpur, has done well. There is a marked change in the moral tone of the Christian Community since last year. Some have given up *opium eating*, and others have reduced the quantity by half, and intend by God's grace to leave it off entirely.

Considering their means, they have given liberally, and the preacher has very wisely directed their contributions to the building of the church which was begun some time ago, and left unfinished. We have had to expend considerable money there

to repair the preacher's house, the roof and the furniture of which were burned up.

The schools have held their own this year, although at Colonelgunge and Bahraich it has been hard work to keep them up in consequence of so much sickness. The Central School in Bahraich was nearly deserted at one time but is flourishing at present. The new school-house in that city is now going up after numerous delays, about the ground, &c. A native gentleman there wishes it to be entirely *pakka*, with nothing but first class brick and other materials, and has offered to supply the "needful" if there be any lack. The Sunday-school work has been pushed by Brother John Bernard and is altogether worthy of especial notice. Last week I saw 239 boys present in one, and 53 girls present in another, Sunday-school in Bahraich.

The boys' school in Ellenpur has been started again under a good Christian Master.

In Gonda, our Sunday-school fete was a very pleasant affair. The ladies and gentlemen of the station gave Rs. 27 towards it, and the boys were well pleased with the books, pictures, &c., which they received. We listened for hours to the recitation of Scripture, Golden Texts and Topics, Hymns, Catechism, &c. One boy recited intelligently 63 Christian hymns. Thus an immense amount of Scripture truth has been sown in the most promising soil during the year. I shall never tire of Sunday-school work.

Bazar preaching has been unusually interesting, and has inspired us all with greater zeal than ever. Christianity and its claims are well understood by thousands. We have also preached at Devi Patan and Ajudhia, and at the Sayad Salar *melas*, and at other lesser ones in the district. I preached daily at the opium house for several weeks, thus reaching hundreds who came to bring opium to market. I have visited daily the shops and the houses of the people. Statistics will be seen in their appropriate place.

"God giveth the increase."

HURDUI

REV. A. C. PAUL, ... *Native Minister.*

THERE are thirty Christians besides children in the Hurdui circuit. The schools have improved much during the year, and the opportunity they afford for continued religious instruction has been gladly improved. Sunday-school lessons, catechism and Christian hymns have been taught, and the boys and girls are getting a correct knowledge of Christianity. The bazar preaching has been very encouraging. Large numbers have gathered to hear the Word of God and always listen very attentively. In the villages and *melas* especially the work of preaching has been very encouraging, but want of funds for necessary expenses in itinerating has prevented our visiting all parts of our circuit. The native preachers have suffered much from the prevailing fever; their families have also been sick a great deal and this has made it impossible to do much village work.

Sunday is market day in Hurdui, and our church, standing on the street, attracts the attention of the villagers as they pass and often the door is blocked up with men looking on and listening to our service. Five persons were baptized, three of whom were Hindus. Hard times and want of labor has dispersed most of these converts. There are a number of enquirers in the circuit, but they do not come out for baptism as this would apparently compel them to become wanderers. We are helpless in the matter and can only hope the way may open. The church building has been completed but is not all paid for.

CAWNPORE.

REV. J. W. WAUGH, ... *Missionary.*
REV. J. T. JANVIER, ... *Native Minister.*

WITH the same staff and facilities for work as last year, the success attained has been far in advance, and indeed very encouraging; not indeed in the *number* of baptisms, upon which

many lay so great stress, but in the character of the candidates and the wide-spread influence for good noticeable throughout the community. The Word has been faithfully and earnestly preached during the entire year by the Rev. Joel T. Janvier, and by Benj. Luke, in the bazars and at the bathing ghats. Brother "Joel," is the well-known first Native Assistant of our Indian Mission, who came to Dr. Butler from our Presbyterian brethren a few weeks before the sudden outbreak of the Sepoy Rebellion in 1857, and passed, with his little family, through its terrible scenes unscathed, though sorely pressed, amid danger on every hand. With his young wife, by his side and carrying his infant girl in his arms he walked mostly by night, through fields and forests along by-paths, and through jungles, over 300 miles, from Bareilly to Allahabad, much of the time in the very thick of the enemy, thirsting for Christian blood. But the Lord brought him safely through, for He had a work for Him to do; and nobly is he doing it. He lives now here in Cawnpore within a very short distance of the same caravanserai in which he concealed his loved ones for a day, while the wretched Nana Sahib was shooting down the poor women and children, within sight, in Sir Hugh Wheeler's entrenchments. That little baby-girl is now the wife of a most excellent Christian Native Police officer, and herself the head of a beautiful family of little children. So much from the mention of Brother Joel's name, and its former connection with Cawnpore!

Our Native Christian congregation has kept up well during the year until toward the close, when nearly every member of it was laid low with an epidemic fever, and this attendance has been in spite of the lowly and cramped quarters in which for want of better, we have been compelled to worship. When able to be present, I have usually conducted the Services in Hindustani, and have enjoyed them much.

Besides the interesting cases of baptism which occurred during my absence for a time from the Station, there were two of much more than ordinary interest. Early in the year, a young Mahomedan, Ghulam Ali, son of a Government Contractor in the Punjab,—whose father had gone over from Hinduism to the faith of the Prophet, had made the pilgrimage to Mecca, but only returned to die, unsatisfied, as before, with his new faith,—came to *us, and earnestly* sought to know more of the Christian religion.

Having abundant means of his own with Rs. 12,000 or 14,000 in bank, and drawing interest sufficient to yield him some Rs. 50 per mensem, being well educated, in Persian as well as Hindustani and Panjabi, and desiring but one thing, *viz.*, to know "What is truth," he was, after a fair trial, baptized, and was very attentive to his Christian duties. He desired to study theology, and had thoughts of entering our Theological Seminary at Bareilly, but the thought of giving up his chances of money making, and even expending a little of his ample income, was too much for him, and he left us, partly through shame, as he acknowledged, of his *love of money*. We afterwards found him to be, though a good young man, correct in his life and conduct, and anxious to do right,—a confirmed miser, and as such, we have little hope of him. We can only pray that his love of money may not result in the loss of his soul.

Jog Singh and his wife came to Cawnpore from Dehra Dun. He had received a good education, had read in English up to the Calcutta University Entrance Examination. Having translated a book on Cookery for some gentleman, he concluded to practice on the many recipes therein given, and became a cook, working and receiving a very good salary. He and his wife, both being earnest inquirers, were baptized in February. As he was very anxious to teach others of his new faith and its power to save, arrangements were made for his entering the Theological School as soon as a new class should be admitted. Meantime, he undertook the teaching of a class of boys in Urdu and gave every satisfaction. A few months afterward, while bathing with some of the boys of his class in a tank, he sank and was drowned. Thus one of the most hopeful of our converts was suddenly translated.

As stated in a previous Report, no place, perhaps within the bounds of our Mission offers better facilities for evangelizing agencies, than Cawnpore and its outlying district, filled with populous towns and villages. It is almost virgin soil, but little in the way of evangelism having ever been carried on in the city or district.

THE MEMORIAL SCHOOL.

REV. J. W. WAUGH, D. D., ... *Principal.*

IN this Institution the great success of the year 1878, as reported at its close, has again been equaled in the present year 1879. We have had thus far 105 young men and boys as Boarders, though not quite all of these at the same time, and 37 Day-scholars in attendance. In fact, our accommodation has been pressed to its utmost capacity, and this without even the ordinary notice in the leading newspapers of the time of opening of the annual term, much less the attractive power of an advertisement with its attendant puffing. We have no time to spend in writing parents and guardians explaining that we can not receive their children although we get a good share of this to do no matter how quiet we try to keep. This year we have pupils from Kurrachee, in Sinde, the extreme west or north-west corner of India, and also quite a delegation—9 boys, from Assam, the very south-east corner of the peninsula. These places are more than 2,000 miles apart by the ordinary routes of travel. But the preponderance of our students come from Cawnpore and its more immediate neighborhood, as Lucknow, Allahabad, Agra, &c.

The boys have made good progress in their studies, when we consider the obstacles to be overcome, as the very long, hot season, followed by a very trying term of three months rain, with its moist, muggy, moldy atmosphere; and this again followed by an unparalleled visitation of fever, over all the country, and which has not yet entirely cleared away. Thanks to our kind, attentive and skilful Civil Surgeon, we have had the best medical care and advice, and nearly all our boys have been saved from the worse forms of this epedemic, only comparatively a few having been seriously affected by it. Earlier in the year the girls' school lost two pupils by typhoid fever.

One of the most noteworthy and hopeful things connected with this school, is the freedom from vice among the pupils. There are boys from all grades of society, from all parts of the land, and coming from homes where God is not honored, and from other schools where beer-drinking, swearing, fighting and filthy *habits are* common; and yet none of these deformities of Indian

life are discoverable in this school. Many of the boys are earnestly pious, and those who are not thus outspoken Christians, still so far respect themselves, their fellow-pupils and the School as to merit the meed of "good" or "excellent" *conduct,* in the monthly reports sent to their parents. Thus the Memorial School is doing a work which no other school of its influence and character in this part of India, is accomplishing, and this is its legitimate work. A goodly number of young men have already gone out from its classes to enter the active field of duty, in various departments of labor, as members of the subordinate Medical Department, Practical Engineering, Police, Postal, Telegraph, and other services. So far as we have heard in every case their influence in their respective communities is for good. They have not forgotten the lessons they learned here.

The fever above-mentioned, despoiled us of our best scholars and only candidates for the Calcutta University Entrance Examination, who were so enervated as to be unable to go up, even after the entrance fee had been paid.

BARA BANKI.

REV. ENOCH JOEL, ... *Native Minister.*

BROTHER Joel has been alone on this circuit most of the year and calls loudly for a colleague. Rev. B. H. Badley and P. Andrew have made a few visits from Lucknow, on market days, preaching to the people. There are two small schools for boys in Nawab Gunge in which the scriptures are taught, but the work here is mainly preaching in the large Nawab Gunge bazar and in the surrounding villages. There are many large towns in this District and reinforcements are much needed. The apostles were sent out two by two and it is rather a forlorn business for a lone native preacher to visit large towns and villages where not a Christian is found. The people of Nawab Gunge are becoming acquainted with the minister and are quite friendly. Some of the Hindus and Mahommedans contributed liberally to his Sunday-school festival and the European residents also aid him in his work. There are some enquirers but they are not yet sufficiently in earnest to lose all for *Christ.*

KUMAON DISTRICT.

REV. P. M. BUCK, ... PRESIDING ELDER.

THE protracted and wide-spread siege of cholera in the two mountain provinces of Kumaon and Gurhwal during the earlier months of the warm season proved quite a serious obstacle in the prosecution of our work. It began with the Hurdwar *Mela* and it is estimated that fully one-third of all the thousands who went thither from these hills were swept away by this disease. Then by the surviving pilgrims it was carried into all parts of the mountains and did not cease its ravages until the rainy season began. The mortality from this visitation as officially reported was 12,256. As a consequence our schools were generally broken up, and our work hindered in various ways. It was a matter of gratitude to us, however, that our Christian community almost entirely escaped this visitation. Only two were attacked and both recovered. The almost unprecedented rain-fall which characterized this season in turn rendered a vigorous prosecution of our work during these months impossible. Then again a wide-spread prevalence of a malignant type of malarial fever which followed the heavy rains, has proved a hindrance scarcely second to the visitation of the earlier months of the year.

Still the various kinds of Mission work have been kept up and prosecuted as circumstances would permit in all parts of the District, and in a number of places with very encouraging results. As might be expected there has been more or less of a falling off as regards the attendance in our schools. But there is no apparent reason why this should be more than temporary. It will be seen by reference to the statistics that the native Christian community has increased from 315 to 355. The growth would have appeared still more encouraging but for the fact that numbers have gone out from us to other stations, while very few from without have come to us.

It is manifest also to those who are acquainted with the *lives of* these Christians that there is quite generally a marked

improvement from year to year, and an evident advance in spiritual life and experience.

The progress, encouragement and difficulties will appear, however, from the reports of the various stations.

NAINI TAL.

NATIVE WORK.

REV. P. M. BUCK, ... *Missionary.*
REV. T. GOWAN, ... *Native Minister.*

THIS circuit embraces a portion of the belt of land skirting the lower Himalayas, known as the Bhabar, some forty miles in length, and quite an extensive area of mountain-country around Naini Tal. Thousands of the hill people have their winter home and raise a winter crop in the milder climate of this tract of land at the mountains' base. While here they are very much more accessible than when in their villages above. An important part of the work of this field therefore is done here during the winter season. Nine Primary schools at present are kept up this region, with an attendance of about 250, and the Missionary and all the native Assistants give several months to this part of the field. The year opened with a series of tent services at the more prominent places, which were attended by very good congregations of attentive listeners. Much good seed was in this way sown, and this mode of labor seems much more satisfactory than the ordinary one of bazar preaching. In connection with these meetings special services were held with and for the Native Christians wherever found, and with excellent results. There were seasons of refreshing in nearly every place thus visited, and nearly all our Christian people seemed to receive marked benefit. We deem it of great importance to bestow much earnest labour on our converts, and our experience is that such labour is attended generally with very encouraging returns. This portion of our field has yielded most of the fruit gathered during the year on the charge. Centrally located in this region is a small Christian village which has been in existence for a few years. At the beginning of the present year it contained six or seven families. This number has increased to a dozen or more. The place promises to exert considerable influence as an evangelizing

agency. During the year about 20 persons have been baptized in the region, and there are a few more who are enquirers.

With the opening of the warm season the usual work in the hills was taken up. In Naini Tal the anglo-vernacular school has been carried on with about the usual number of pupils in attendance. In this school during most of the season regular weekly preaching has been kept up by the missionary. This has been found preferable to the former custom of gathering as many of the boys as could be induced to come into the regular Sunday service, from the fact than an ordinary sermon, to the Christian congregation was scarcely likely to be interesting or adapted to a company of Hindoo boys, and especially to the smaller ones, and then only a portion of the school could be reached in this way. A good proportion of these boys, however, have been regularly instructed in the Sunday-school. Two Sabbath services have been held most of the year for the Christian congregation in addition to the Sunday-school. Daily prayers, prayer, and fellowship meetings, have been kept up as a rule. One man, a servant employed in the station, sought and obtained baptism about the close of the year. He is the head of a large family, and it is hoped they will follow his example ere long. The usual amount of itinerating work in the mountain villages could not be done owing to the prevalence of sickness and the heavy rains.

ENGLISH WORK.

Rev. N. G. CHENEY, ... *Pastor.*

"The work among the English-speaking people has been unusually encouraging during the past year. There has been a quiet, but steady and reliable spiritual influence in the services that has resulted in the enlightenment and conversion, it is hoped, of many souls. In this work it is constantly kept in mind that the English-speaking people have peculiar opportunities for assisting in the spread of the Gospel in India. We aim to secure their sympathy and co-operation with the work of God among the heathen. A holy life and a clear testimony, and consecration of money,—duties of every Christian in India, are swift instruments in winning the natives to the Truth."

GARHWAL.

REV. J. H. GILL, ... *Missionary.*
REV. F. W. GREENWOLD, ... *Native Minister.*

THE present condition of the work in this circuit is good. The Church is growing numerically, temporally and spiritually. It never was better nor had it ever a more hopeful outlook.

This year we have had 30 baptisms, which, as an addition, has not equaled either of the two preceeding years. It is however encouraging to know that the Christian community during the last three years has increased from seventy to two hundred. We are gaining the confidence and good will of many outsiders. The circle of our friends and acquaintances among the natives of Garhwal is constantly on the increase. Among these a very salutary Christian influence is being exerted by our people.

A few years ago we made a list of persons who we might reasonably suppose would become Christians. It contained about a hundred names and represented at that time our most sanguine expectations. Since then we have worked especially for these people and gained many of them, but while every individual we thought of has not joined us, the total number has far exceeded the hundred. In looking over these facts we feel reproved and very deeply impressed with the exhortation, "Expect great things from God."

The past year had its times of sorrow. Some of our people fell into sin. They have been labored and reasoned with however, and in some cases hopefully restored. Others long absent from us on account of unwillingness to submit to the restraints of the Gospel have returned and brought their children for baptism and given up the evil practices that caused their separation.

They profess to have found that the Christian way of life is the more excellent way. These facts cheer our hearts. Our people are increasing in intelligence. Many who were perfectly illiterate when baptized, have learned to read and write. More than half of our adults can read and write, including twenty-nine of the women of the Church. The remainder know a good

deal about the catechism and simple Bible truth. Our youth, too, are learning scripture. During the year twenty of them have committed to memory and recited by heart an aggregate of 155 chapters of the Bible and 642 Hymns.

Concerning the temporal affairs of the people I may state that thirteen families either own outright or have permanent posession of land on which they live. These families have a membership of fifty-nine souls, all told. Passing over the brass and copper vessels in nearly every house, which are also a sign of the thrift of the people, they have an aggregate of 41 head of cattle of their own. Ten of our adult Christians are domestic servants, nine are tradesmen, seven are petty farmers, two are shopkeepers, eight are helpers in Mission work, and one a native doctor. It is not necessary to go through the routine of reviewing each branch of our work. The schools, notwithstanding the great sickness of this year during which time several had to be closed, are on the whole better than last year. One or two new ones have been opened. The Dispensary continues to do good work and will be spoken of by the superintending doctor in a separate report.

The Paori Sunday-school is of special interest. It is composed of both Hindoos and Christians. The large room in which we meet is often filled to its utmost capacity. The juvenile missionary society with its energetic staff of officers has done a great work this year in awakening interest in missions. Nearly every Christian, old and young, is learning to give according to his ability for God's work. Our receipts for the Missionary Society total Rs. 60, for the year. Besides, we raised Rs. 12, assessed on us for support of native pastor. The spirit with which these contributions were given augurs well for the future of our work.

The Girls' Boarding School and Orphanage has had a successful year. Mrs. Gill has the pleasure of seeing good results from the several hours daily spent by her among the girls and their teachers. One little girl nine years of age died, during the year. Her last words were about Jesus and heaven. This work is spoken of in a separate report.

The Orphanage for boys in the village of Dikhwali, contains *the little waifs* that drifted to our doors during the famine of last *year. We intend* to train them to habits of independence. They

have the privilege of attending school two hours daily. The rest of their time is spent in work. A few months ago two very young boys died, both of them of inherited disease. A new station has been started in a valley called Cupolegoon. A young man long absent in Kumaon, has returned to his home and promises to do a good work among his people here.

In the little space allotted us it is impossible to speak particularly of the labours of the past twelve months, the Sabbath preaching, the weekly prayer and class meetings, the quarterly meeting occasions, the itinerating tours, the bazar preaching, the village schools, etc. It is enough to say, we feel the importance of the work in hand. Not professing to be free from moments of discouragement we yet can confess to hours of living joy as we contemplate the progress of the Church. It has been blessed to preach Christ to a very simple, but very teachable and attentive people, sometimes amid the tears and prayers of the whole congregation. The Divine presence has been sensibly felt. The glory is His. In a word, we are labouring for the regeneration of our baptized Christians, and for the evangelization of the heathen of Gurhwal, and God gives us success in this work and blessed proof that our labors are not in vain.

EASTERN KUMAON CIRCUIT.

Rev. R. Gray, M. D. *Missionary.*

The work in the circuit has this year been encouraging, not so much in the number of conversions, (though indications of success have not been wanting here) as in the changed behaviour of many. There are persons who, so far as we can judge, are earnestly and honestly inquiring after the truth as it is in Christ Jesus. Many have been apparent seekers only, and that there have been such is no discouraging circumstance. We must expect some bad fish with the good in hauling the Gospel net, and our part is to be heartily thankful that some from the many are really in earnest. Such there have been, and, while the gathered harvest has been small, the indications of a coming abundant harvest have increased. The baptism of adults numbers four, and one nominal Christian has been born again. The growth of the Christians in grace has been very gratifying. The

most interesting part of the work has been that which, as in every place, unfortunately for reports, cannot be well expressed. Those who have had experience can understand what is meant.

SCHOOLS.—The day-schools remain the same in number as last year. The attendance at the different schools has been variable, but on the whole satisfactory. The only exception has been at Pithoragarh where the failure has been due to special causes.

The same causes have also been at work in reducing the Sunday-school during the latter part of the year. However this is only temporary.

MEDICAL.—The medical work in the circuit comprises as formerly, two Dispensaries, and the present indications are that about 12,000 new cases will have been treated by the end of the year. As the report of this medical work together with that in other parts of the province, is printed more fully in a separate form, there is no need of further remark here.

CHAPEL.—A chapel has been built during the year, size 20 × 30, and two small class-rooms each 8 × 10. The total cost is about Rs. 1800. The work is all *pakka*. Rs. 150 are still required to meet the cost. The money has all been raised in this country except some given by friends in England. The opening services in October were well attended, and with one single exception, every service since then has been well attended.

For all which we are very thankful.

PALEE CIRCUIT.

THIS circuit includes some of the most densely populated portions of Kumaon and when properly manned and worked ought to be a fruitful field. At present there are two native agents employed here. One is a native Doctor and Local Preacher in Dwárahát, whose time is mostly absorbed in medical work. Another helper with him is very much needed. The other one employed in this field is stationed at Máshí, on the Ram Gunga, in a very rich and populous region. He gives his time to preaching, but as yet the time of fruit has not come. Two small schools have been kept up most of the year, but owing to various obstacles they have not been very prosperous.

MINUTES

OF THE

SIXTEENTH SESSION

OF THE

NORTH INDIA CONFERENCE,

FORMERLY THE INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

Cawnpore, January, 7-12,1880.

LUCKNOW:
PRINTED AT THE AMERICAN METHODIST MISSION PRESS.
1880.



OFFICERS OF THE CONFERENCE.

President:

E. W. PARKER.

Secretary, B. H. BADLEY. *Recdg. Secy.*, C. L. BARE.
Ver. Secy., I. FIELDBRAVE. *Corpdg. Secy.*, E. W. PARKER.

Treasurer, D. W. THOMAS.

Publishing Committee.

	Elected.	*Term Expires.*
T. J. SCOTT,	1879,	1881.
H. MANSELL,	1879,	1882.
I. FIELDBRAVE,	1880,	1883.

Board of Education.

J. W. WAUGH,		
E. W. PARKER,		
P. M. BUCK,		
G. H. MCGREW,	1879,	1881.
B. H. BADLEY,	1880,	1883.

Finance Committee, and Board of Conference Trustees.

E. W. PARKER,	*Ex-Officio.*	H. MANSELL,
J. W. WAUGH,	do.	T. J. SCOTT,
P. M. BUCK,	do.	T. S. JOHNSON,
D. W. THOMAS,	do.	N. G. CHENEY.
		T. CRAVEN.

Conference Sunday-School Union.

President, H. MANSELL. *Secretary*, T. CRAVEN. *Treasurer*, J. H. GILL.

Trustees of the Theological Seminary and Normal High School.

	Term Expires.		*Term Expires.*
D. W. THOMAS, *President.*		H. MANSELL,	1882.
T. J. SCOTT,	1881.	H. PETMAN, ESQ.,	1882.
J. W. WAUGH,	1881.	T. S. JOHNSON,	1883.
DR. J. H. LOCH,	1881.	R. HOSKINS,	1883.
E. W. PARKER,	1882.	J. R. REID, ESQ.,	1883.

Trustees of the Memorial School, Cawnpore.

W. BOWSER, *Principal.*

North India Conference:		*South India Conference:*	
T. CRAVEN,	1881.	D. OSBORNE,	1881.
A. BEER, ESQ.,	1881.	W. J. COEN, ESQ.,	1881.
J. W. WAUGH,	1882.	J. LYON,	1882.
H. PETMAN, ESQ.,	1882.	F. J. DEATKER, ESQ.,	1882.

Committees of Examination.

First Year.—T. S. JOHNSON, R. HOSKINS, H. A. CUTTING.
Second Year.—H. MANSELL, G. H. MCGREW, I. FIELDBRAVE.
Third Year.—S. KNOWLES, J. H. GILL, ZAHUR UL HAQQ.
Fourth Year.—T. J. SCOTT, A. D. MCHENRY, J. T. JANVIER.
For Admission on Trial and Local Orders.—
J. T. MCMAHON, B. H. BADLEY, H. J. ADAMS.

DISCIPLINARY QUESTIONS.

1.—Have any entered this Conference by transfer or re-admission?—P. T. Wilson, C. L. Bare.

2.—Who are admitted on trial?—Antone Dutt.

3.—Who remain on trial?—Enoch Joel, William Peters, Abraham Solomon, Frederic W. Greenwold.

4.—Who are admitted into full connection?—Mahbub Khan.

5.—Who are the Deacons of the First Class?—Mahbub Khan.

6.—Who are the Deacons of the Second Class?—Thomas Gowan.

7.—Who have been elected and ordained Elders this year?—*None.*

8.—Who are the supernumerary Preachers?—C. W. Judd.

9.—Who are the superannuated Preachers?—*None.*

10.—Was the character of each Preacher examined?—This was strictly attended to.

11.—Have any located?—*None.*

12.—Have any withdrawn?—*None.*

13.—Have any been transferred, and to what Conference?—H. Jackson, to the New York Conference, F. M. Wheeler, to the Central New York Conference.

14.—Have any been expelled?—*None.*

15.—Have any died?—*None.*

16.—What is the Statistical Report?—*(See Statistics.)*

19.—Where are the Preachers stationed?—*(See Appointments.)*

20.—Where and when shall the next Conference be held?—At Bareilly.

21.—Have any Local Preachers been ordained?—*None.*

DAILY PROCEEDINGS.

FIRST DAY.

CAWNPORE, *Wednesday, January 7th*, 1880.

THE North India Conference of the Methodist Episcopal Church convened in Cawnpore, to hold its sixteenth annual session, Wednesday, January 7th, 1880, at 12 o'clock M.

The opening religious services were conducted by N. G. Cheney. The 103rd Psalm and the sixth chapter of the Second Epistle to the Corinthians were read, the hymn commencing,

"From all that dwell below the skies,"

was sung, after which prayer was offered in English by N. G. Cheney and in Hindustani by J. T. Janvier: the hymn,

"Jesus, the name high over all,"

was sung, and prayer offered by Rev. J. M. Thoburn.

The roll was called by the Secretary of the last Conference, and 31 members responded.

In the absence of a Bishop, E. W. Parker was elected President.

B. H. Badley was re-elected Secretary: I Fieldbrave was chosen Vernacular, and C. L. Bare, Recording, Secretary.

The Presiding Elders nominated, and the Conference confirmed, the following standing committees:

On Statistics—
R. GRAY, J. E. SCOTT, A. D. MCHENRY.

On Sunday-Schools—
H. MANSELL, N. G. CHENEY, T. CRAVEN.

State of the Church and Mission Work—
T. J. SCOTT, E. W. PARKER, T. CRAVEN.

Auditing—
G. H. MCGREW, J. H. GILL, J. T. MCMAHON.

Publishing Minutes—
SECRETARIES AND SUPERINTENDENT OF PRESS.

On Temperance—
T. S. JOHNSON, D. W. THOMAS, I. FIELDBRAVE.

Public Worship—
THE CAWNPORE MISSIONARIES.

Finance Committee—(as approved by the Home Authorities)—
The PRESIDENT, the PRESIDING ELDERS, and the TREASURER of the Conference; and T. J. SCOTT, N. G. CHENEY, T. S. JOHNSON, H. MANSELL, and J. W. WAUGH.

The first disciplinary question, Have any entered this Conference by transfer or re-admission? was asked. The Secretary read the transfers of P. T. Wilson, M. D. (from the South India Conference) and of C. L. Bare (a Probationer of the first year) from the Des Moines Conference; and the brethren named were introduced to the Conference.

The Rev. S. L. Baldwin, D. D. of Foochow, China; the Rev. J. M. Thoburn, D. D. and the Rev. D. O. Fox of the South India Conference, and Mrs. Amanda Smith of Philadelphia (U. S. A.) were introduced to the Conference.

It was voted that the daily sessions of Conference begin at 11 A. M. and close at 3 P. M.

The rules of order of last session were re-adopted.

On motion the call for statistics was made the order of the day for 12 M. to-morrow.

A communication from Bishop Harris in regard to annexing Cawnpore to the South India Conference was read. The subject was freely discussed. The following resolution was introduced:—

That the Memorial School, Cawnpore and the Cawnpore Girls' School be under the administration of a Joint Board of Trustees, one-half ministers and one-half laymen; one-half of this Board to be from the North India, and one-half from the South India, Conference: the Board to nominate the Principals, who may be of either the North India or the South India, Conference.

After discussion, further action was postponed until 1 P. M. to-morrow.

The following resolution, "That the English work of Cawnpore be included in the South India Conference," was introduced but not adopted.

A communication from the Oudh District Conference proposing a Union Camp-meeting for the entire Conference was read, and referred to a special committee consisting of B. H. Badley, T. S. Johnson, H. A. Cutting, P. M. Buck and I. Fieldbrave.

Voted to adjourn. The doxology was sung, and the benediction pronounced by H. Mansell.

SECOND DAY.

THURSDAY, *January 8th*, 1880.

CONFERENCE assembled at the appointed hour. The opening religious services were conducted by J. T. McMahon.

The roll was called and 35 members responded.

The minutes of preceding session were read and approved.

The second disciplinary question, Who are admitted on trial? was asked. Antone Dutt (from the Rohilcund District) was admitted on trial.

The third disciplinary question, Who are continued on trial? was asked. E. Joel, W. Peters, A. Solomon and F. W. Greenwold were continued on trial (to pass an examination next year in Binney's Theological Compend): C. L. Bare was also continued on trial.

The fifth disciplinary question, Who are the Deacons of the First class? was asked. T. Gowan was reported as having passed the examination; and he was advanced to the Second class.

The eighth disciplinary question, Who are the Supernumerary preachers? was asked. F. M. Wheeler was announced as transferred to the Central New York Conference and H. Jackson, to the New York Conference; the relation of C. W. Judd was continued. An interesting communication from Mr. Judd was read and the Corresponding Secretary was instructed to reply on behalf of the Conference.

A very interesting letter from Bishop Bowman was read, and the Corresponding Secretary was instructed to send a reply.

The Corresponding Secretary submitted the correspondence for the year. The Conference proceeded to elect a Corresponding Secretary, and E. W. Parker was elected.

The order of the day was taken up and statistics received from all the stations. The Missionary collections amounted to Rs. 506. D. W. Thomas was appointed to receive and transmit to America the amounts collected.

It was voted that the Finance Committee be instructed to distribute among the various charges the missionary apportionment for the present year.

The tenth disciplinary question, Was the character of each preacher examined? was asked. The characters of the following brethren were passed, the Presiding Elders making verbal reports of their respective Districts: E. Cunningham (Presiding Elder of the Rohilcund District), G. H. McGrew, (reported as continuing his vernacular studies), T. S. Johnson, H. J. Adams, R. Hoskins, Zahur-ul-Haqq, H A. Cutting, A D. McHenry, D. W. Thomas, and T. J. Scott; P. M. Buck (Presiding Elder of the Kumaon District,) N. G. Cheney, R. Gray, J. H. Gill (finished vernacular course of study,) J. H. Messmore (Presiding Elder of the Oudh District), B H. Badley, T. Craven, J. Mudge, I Fieldbrave, J. E Scott (reported as continuing his vernacular studies), A. C. Paul, H. Mansell, J. T. McMahon, J. W. Waugh, J. T. Janvier and S. Knowles: and P. T. Wilson.

The Publishing Committee presented a partial report, as follows: Whereas, the *Lucknow Witness* Association at its last session by a unanimous vote asked the North India Conference to adopt the *Lucknow Witness* and assume the responsibility of its publication, therefore, *resolved* that this Conference deeming the *Lucknow Witness* an efficient Missionary agency, and a great help to us in our work, do assume the publication of the *Witness* and place it upon our list of Conference papers.

H. MANSELL,
I. FIELDBRAVE.

After some discussion the hour for the special order of the day having arrived, the question was postponed, and the special order of the day taken up.

The resolution was taken up, and after amendment, was adopted as follows

Resolved,—That the Memorial School, Cawnpore, and the Cawnpore Girls' School be under the administration of a Joint Board of Trustees, one-half ministers and one-half laymen; one-half of this Board to be from the North India Conference and one-half from the South, the Board to nominate the Principal of the Memorial School and the Superintendent of the Girls' School, who may be connected with either the North India or the South India Conference; this Joint Board to be required to assume the responsibilities of the present Board of Trustees with the Missionary Society of the Methodist Episcopal Church: the proposed Joint Board of Trustees to be composed of eight members, four laymen and four ministers; two laymen and two ministers from the North India and two ministers and two laymen from the South India, Conference.

It was voted that the Presiding Elder of the Oudh District be *ex-officio* member of the proposed Joint Board of Trustees.

The Principal of the Memorial School, Cawnpore and the Superintendent of the Cawnpore Girls' School to be *ex-officio* members of the Joint Board of Trustees with equal powers with other members except that they shall have no voice in nomination of Principal or Superintendent.

The following resolution was adopted: That a copy of the foregoing resolution be at once forwarded to the South India Conference now in session at Allahabad requesting it to take action on the same and report to this Conference before the close of the present session. J. H. Messmore was appointed to communicate with the South India Conference.

The subject of the *Lucknow Witness* was resumed. The following substitute was adopted; That the proposition regarding the taking over the publication of the *Lucknow Witness* be referred to a Committee to confer with the South India Conference, with the view of both Conferences undertaking it publication.

D. W. THOMAS,
T. J. SCOTT.

The following committee was appointed: J. Mudge, T. J. Scott, G. H McGrew.

A resolution from the Rohilcund District Conference relating to increasing the usefulness of the *Kaukab i Hind* was read and referred to the Publishing Committee.

A second resolution from the same District Conference looking toward the imparting medical instruction to the students in the Theological Seminary was read and referred to the Board of Education.

The Secretary announced that the Rev. John Thomas as requested last year had returned his ordination parchments, which were placed on file.

On motion Conference adjourned. The doxology was sung, and J. E. Scott pronounced the benediction.

THIRD DAY.

FRIDAY, *January 9th*, 1880.

CONFERENCE assembled at the usual hour. Devotional services were conducted by T. Gowan.

Minutes of yesterday's session were read and approved.

The following resolution concerning an inter-conference organization for the M. E. Church in India was adopted:

Whereas, the internal development and wide extension of our work in India renders it highly desirable that there be a properly constituted ecclesiastical body representing the general interests of the M. E. Church throughout the empire, and

Whereas, the approaching reunion of the two Annual Conferences at Allahabad will afford peculiarly favorable facilities for the organization of such a body, therefore:—

Resolved, I.—That this Conference agree, provided the South India Conference concur—to empower the united body of the two Conferences to organize a representative assembly and provide for its perpetuation, by the election of delegates at stated times from each Conference in India, provided that no action shall be taken which will in any way interfere with the rights or operations of the General Missionary Society, or contravene the organic law of the M. E. Church.

Resolved, II.—That we appoint a committee, consisting of the President of this Conference and four others, to co-operate with any committee the South India Conference may appoint, in preparing a form of organization for acceptance by the two Conferences.

The following Committee was appointed: (E. W. Parker, President), T. J. Scott, N. G. Cheney, T. S. Johnson, G. H. McGrew.

On motion Conference proceeded to elect the four members of the Joint Board of Trustees of the Memorial School, Cawnpore and the Cawnpore Girls' School. The Presiding Elder of the Oudh District, Rev. T. Craven, H. Petman Esq., and A. Beer, Esq. were elected.

The Committee appointed last year on Revised Course of study for Local Preachers and Exhorters presented its report which was adopted *(See Reports.)*

The Committee on state of the Church and Mission work presented a carefully prepared and very interesting report which was adopted and a vote of thanks given to the Committee. It was voted that several hundred copies of the report be printed in pamphlet form separate from the Conference Minutes. *(See Appendix.)*

The fourth disciplinary question, Who are admitted into full connection was asked. Mahbub Khan, after answering the usual disciplinary questions was duly received into full connection.

The Conference proceeded to select the place for holding its next session. Bareilly, Shahjehanpore, Moradabad and Nynee Tal were proposed: Bareilly was chosen.

The Lay Electoral Conference through its Secretary, H. L. Mukerji, presented a report of its proceedings; Babu R. C. Bose was announced as having been elected Lay Delegate to the approaching General Conference.

On motion the Conference proceeded to elect (by ballot) a Delegate and a Reserve Delegate to the General Conference. E. Cunningham was elected Delegate and C. W. Judd, Reserve.

I. Fieldbrave was re-elected a Member of the Publishing Committee, to serve three years.

B. H. Badley was elected a member of the Board of Education to serve three years.

The following brethren were nominated as members of the Finance Committee for 1881; T. J. Scott, T. S Johnson, H. Mansell, T. Craven, R. Gray; alternates, J. W. Waugh, G. H. McGrew.

D. W. Thomas was duly re-nominated Conference Treasurer.

The Conference proceeded to elect four Trustees of the Theological Seminary and Normal High School, with the following result: Rev. T. S. Johnson, and R. Hoskins and J. R. Reid Esq, to serve three years, and H. Petman, Esq, to serve two years.

The special Committee appointed at last session on publishing a volume of sermons in Hindustani reported that but a few sermons had been received. The Committee was continued with the understanding that the volume be published this year.

The following resolution was adopted:

Resolved, that we request the President of Conference to appoint J. W. Waugh to Nynee Tal for the purpose of opening a Boys' Boarding School; and that the Corresponding Secretary be ordered to represent the subject to the Home Authorities, asking them to sanction the payment of Mr. Waugh's salary for the current year.

J. H. MESSMORE,
B. H. BADLEY.

The following Committee was appointed to make necessary arrangements for opening the said School: the Presiding Elder of Kumaon District, N. G. Cheney, J. W. Waugh, D. W. Thomas and H. Petman, Esq.

On motion Conference adjourned. The doxology was sung, and A. D. McHenry pronounced the benediction.

———o———

FOURTH DAY.

SATURDAY, *January 10th*, 1880.

CONFERENCE assembled at the usual hour. Devotional Services were conducted by I. Fieldbrave.

Minutes of preceding session were read and approved. The Rev. W. J. Gladwin of the South India Conference was introduced and briefly addressed the Conference.

The Rev. S. L. Baldwin D. D. spoke a few words bearing fraternal greetings from the members of the Foochow Conference. The following resolution was unanimously adopted:

Whereas, we have heard with joy and thankfulness from Rev. S. L. Baldwin, D. D. of the labors and successes of our brethren in China, *therefore*,

Resolved, that we thank them (the Rev. Sia Sek Ong and others) for their greetings to and prayers for us, and return tenfold their Christian salutations.

2. That Dr. Baldwin on his return to China assure his co-laborers there that our prayers are with and for them.

H. MANSELL,
B. H. BADLEY.

The following Committees presented their reports which were adopted: on Temperance, on Sunday-Schools, on Publishing and on Statistics. *(See Reports and Statistics.)*

The Auditing Committee reported. The report was returned for further consideration.

The Committee on Statistics was instructed to prepare and circulate rules for guidance in preparation of statistical returns. It was given as the opinion of the Conference that Government grants-in-aid as well as all like amounts should be included in the returns as "amounts received for local work."

Mr. Hægert, a lay Missionary among the Santals, was introduced to the Conference.

The following resolutions were adopted:

1. *Resolved*, That a vote of thanks be tendered to T. Craven Superintendent of the Press for his kind services in procuring from England and in preparing for use in India Sunday-school requisites, especially pictures and English books.

B. H. BADLEY,
H. MANSELL.

2. That the Superintendent of the Press be required to keep on hand a complete stock of all the books required for examinations of members of the District Conference.

J. H. GILL,
I. FIELDBRAVE.

3. That the Secretary be directed to print, in the Minutes, the Conference "Rules of Order."

J. H. GILL,
T. J. SCOTT.

T. Craven on behalf of the Special Committee appointed last session on the establishment of a fund for the widows of Local Preachers reported progress. The subject was referred to a new Committee consisting of T. Craven, I. Fieldbrave and H. A. Cutting.

The Special Committee on Union Camp Meeting reported as follows: The Committee are of opinion that such a meeting is highly desirable, especially if it be made a Christian *mela*, meeting annually at the same time and in the same place. The Committee recommend that the subject be left in the hands of the Presiding Elders, who shall have power to make the necessary arrangements.

The report was adopted.

A resolution proposing a change in the name of the Mission Press was introduced and referred to the Publishing Committee.

The minutes of the Rohilcund District Conference were laid upon the Secretary's table in accordance with the disciplinary plan.

The following resolution was unanimously adopted:

Resolved, That inasmuch as the Rev. E. Cunningham's medical advisers declare it imperatively necessary that he leave the country at once, we do grant him furlough to America and direct the Conference Treasurer to pay the passage of Mr. Cunningham and family to America.

J. H. MESSMORE,
T. J. SCOTT.

On motion Conference adjourned to meet at 8 A. M. on Monday. The doxology was sung, and Mahbub Khan pronounced the benediction.

FIFTH DAY.

MONDAY, *January 12th*, 1880.

CONFERENCE assembled at 8 A. M., pursuant to adjournment. Devotional services were conducted by T. Craven.

The minutes of preceding session were read and approved.

The Minutes of the Kumaon District Conference were laid upon the Secretary's table.

The Auditing Committee presented its report which was adopted. *(See Reports.)*

The Board of Education presented its report. The report was adopted and permission given the Committee to complete it. *(See Reports.)*

A special Committee was appointed to revise the course of study for Hindustani members of the Conference: Committee, T. J. Scott, J. W. Waugh, R. Gray, J. T. Janvier, Mahbub Khan.

The members of Conference were invited to attend the special services held annually at Lucknow (Dasehra).

The following resolutions were adopted:

1. *Whereas*, we have heard with great pleasure that our dear brethren, Revs. J. S. Inskip, W. McDonald, J. Wood, with others, are proposing to visit India some time this year in their evangelistic tour round the world,

Resolved, that we will heartily welcome them to these shores, and will co-operate with them to the best of our abilities, hoping that they will arrange to hold as many meetings as possible within our bounds, and will make a special endeavor to be present at our next session in Bareilly.

JAMES MUDGE,
H. MANSELL.

2. *Resolved*, that this Conference has enjoyed with pleasure and profit the visit of Rev. Dr. Baldwin of China. His ministrations and visits at our homes have been enjoyed and have much strengthened us in the Lord. His addresses concerning the Mission work, and his accounts of the holy, earnest men God has raised up to work and suffer for His name, and to plant the Gospel in China, have bound our hearts to that glorious work. Our trials for the Master and our successes are one. Our prayers go up to God for Dr. Baldwin and the other workers and the work in China and Japan.

H. MANSELL,
A. D. McHENRY.

3. *Resolved*, that we have listened with great pleasure and profit to the spiritual addresses of Mrs. Amanda Smith and desire to assure her of our hearty sympathies in her work, and we desire her to give as much of her time as possible to assisting the work in our bounds.

J. MUDGE,
T. CRAVEN.

4. *Whereas*, the Rev. J. H. Messmore is compelled by ill health to return for a season to America to recuperate,

Resolved, that we hereby grant him furlough, and will follow him in his journey and during his absence from us with our prayers and best wishes.

J. MUDGE,
B. H. BADLEY.

5. *Resolved*, that we tender our hearty thanks to the friends in Cawnpore who have so kindly and successfully entertained this Conference.

T. J. SCOTT,
G. H. McGREW.

6. Ham Pádrí E. Cunningham sáhib ki kárguzárí o ḳhidmat ke wáste jo unhoṇ ne hamáre mulk meṇ ki, dil se un ká shukriya adá karte haiṇ, aur agarchi un ki judái se afsos maḷúm hotá hai liháza hamárí darḳhwást yih hai ki sáhib change hokar phir hamáre mulk ko wápas áweṇ.

A. SOLOMON,
ZAHU'R-UL-HAQQ,
H. A. CUTTING.

7. Chúṇki Pádrí J. H. Messmore sáhib ba-wajah kamzorí aur ná-tandurustí ke waláyat ko tashrif liye játe haiṇ ham ko un kí judái aur widái ká az hadd ranj hai. Un ki mihnateṇ hamáre bích meṇ yádgár i zamána raheṇgí. Hamárí dúṇ yih hai ki Ḳhudá unheṇ jald sihhat baḳhshe aur ki wuh phir jald hamáre bích meṇ tashrif láweṇ.

I. FIELDBRAVE,
J. T. JANVIER.

The President announced the following Committees of examination: First year, T. S. Johnson, R. Hoskins, H. A. Cutting; Second year, H. Mansell, G. H. McGrew, I. Fieldbrave; Third year, S. Knowles, J. H. Gill, Zahur-ul-Haqq; Fourth year, T. J. Scott, A. D. McHenry, J. T. Janvier: For admission on trial J. T. McMahon, B. H. Badley, H. J. Adams.

To preach the annual Missionary sermon, R. Gray, alternate A. D. McHenry.

It was voted that after hearing the appointments the Conference adjourn. The minutes were read and approved. J. H. Messmore conducted the closing religious services: the 60th Chapter of Isaiah was read, the hymn beginning,

"Watchman tell me does the morning"

was sung, and prayer was offered by T. S. Johnson, I. Fieldbrave and J. H. Messmore. The Conference was briefly addressed by J. H. Messmore, the President announced the appointments for the coming year, the doxology was sung, the benediction pronounced, andthe Conference adjourned.

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APPOINTMENTS.

KUMAON DISTRICT.

P. M. BUCK, Presiding Elder. (P. O. Naini Tal.)
NAINI TAL, Native Church, P. M. BUCK, THOMAS GOWAN.
Do. English Church, N. G. CHENEY.
EASTERN KUMAON, R. GRAY. (P. O. Pithoragarh.)
PALEE, To be supplied.
GURHWAL, J. H. GILL, F. W. GREENWOLD. (P. O. Paori, Gurhwal *via* Almora.
R. GRAY, Superintendent Medical work in Kumaon.
P. T. WILSON, Superintendent Medical work in Gurhwal, (P. O. Srinagar.)

ROHILKHUND DISTRICT.

E. W. PARKER, Presiding Elder, (P. O. Moradabad.)
BAREILLY, T. J. SCOTT, J. T. JANVIER.
Do. Schools, D. W. THOMAS.
FATAHGUNGE, A. SOLOMON.
KHERA BAJHERA, To be supplied.
SHAHJAHANPORE, and Boys' Orphanage, T. S. JOHNSON, C. L. BARE.
PANAHPORE, H. J. ADAMS.
BUDAON, R. HOSKINS, MAHBUB KHAN, ANTONE DUTT.
MORADABAD AND CHANDAUSI, H. MANSELL.
SAMBHAL, ZUHUR-UL-HAQQ.
AMROHA, H. A. CUTTING, E. CUNNINGHAM.
BIJNOUR, A. D. McHENRY.
BAREILLY THEOLOGICAL SEMINARY AND HIGH SCHOOL, D. W. THOMAS, President, T. J. SCOTT, Principal of Theological Seminary.

OUDH DISTRICT.

J. W. WAUGH, Presiding Elder, (P. O. Cawnpore.)
LUCKNOW, B. H. BADLEY, T. CRAVEN, I. FIELDBRAVE.
EAST LUCKNOW, J. MUDGE.
SEETAPORE, J. E SCOTT.
HARDUI, A. C. PAUL.
GONDA AND BAHRAICH, S. KNOWLES, W. PETERS.
BARABANKI, ENOCH JOEL, J. H. MESSMORE.
ROY BAREILLY, J. T. McMAHON.
CAWNPORE, G. H. McGREW.
Memorial School, Cawnpore, To be supplied.*
T. CRAVEN, Superintendent Mission Press.
B. H. BADLEY, Principal Centennial School, Lucknow.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

LUCKNOW, Girls' Boarding School, MISS EUGENIA GIBSON.
BAREILLY, Girls' Orphanage and Zenana Work, MISS FANNIE J. SPARKES, Assistant in Orphanage, MISS M. F. CARY.
Do. Medical Work, MISS CLARA A. SWAIN.
CAWNPORE, Girls' School, MISS S. A. EASTON.
PITHORAGARH, MISS ANNIE BUDDEN.

* *Principal*, REV. W. BOWSER.

RELIGIOUS SERVICES.

Wednesday, 6 P. M. an address by Mrs. Amanda Smith.

Thursday, 6 P. M. a missionary meeting: addresses by Rev. S. L. Baldwin, D. D., of China and Rev C. L. Bare.

Friday, 6 P. M. an address by Mrs. Amanda Smith.

Saturday, 6 P. M. the Sunday-school anniversary: addresses by Rev. S. L. Baldwin, D. D, J. E. Scott, H. Mansell, T. Craven and C. L. Bare.

Sunday, 8 A. M. the Conference Love-feast, led by T. J. Scott; at 10½ A. M. Hindustani preaching by H. A. Cutting; at 11 A. M. preaching by Rev. S. L. Baldwin, D. D; at 4 P. M. Hindustani preaching by T. Gowan; at 6 P. M. the Annual Missionary sermon by E. W. Parker, followed by the Sacrament of the Lord's Supper.

The usual morning prayer-meetings were held at which the topics of the "Week of Prayer" were specially remembered.

REPORTS OF COMMITTEES.

I. ON TEMPERANCE.

Our principles as well as practice upon the temperance question are so well known that it seems almost unnecessary to reaffirm them. Members of the Methodist Episcopal Church wherever found are known to be total abstainers from the use of all intoxicating drinks.

In our opinion this is required not only by the Church and physical law but in order to rapid development of Christian character.

One of the most important reasons for rigidly maintaining our position upon this question in this country as in all others is for the sake of others. What in the sight of the heathen can disgrace the Christian name more than a drunken Christian: to avoid this if for nothing more Christians should keep themselves free from habits which may result in such disgrace. Granted that a man may indulge in the use of liquor without ever drinking to excess, others may be led into the habit from his example, who may become drunkards and go down to the drunkard's grave and to a drunkard's hell.

We cannot afford to compromise in the least upon this question but will firmly adhere in practise and in administration to the requirements of the Discipline and rules of the Church.

II. COURSE OF STUDY; LOCAL PREACHERS AND EXHORTERS.

DISTRIKT KANFARANS KI FIHRIST I ḴHWANDAGI.

(Hindí ḳhwándagí meṉ bạzí kitábeṉ Roman hurúf meṉ haiṉ.)

URDU.	HINDI.
Ekzártar ká Pahlá Sál.	*Ekzártar ká Pahlá Sál.*
1 Urdú baḳhúbí likhná aur paṛhná.	1 Hindí baḳhúbí likhná aur paṛhná.
2 Shiv Parshád kí Sarf o Nahv, Pahlá Hissa.	2 Shív Parshád ká Vyákaran, Pahlá Hissa.
3 Jugráfiya i Ạlam, Pahlá Hissa.	3 Jagat Bhugol, Pahlá Hissa.
4 Hisáb, Jamạ, Tafríq, Zarb.	4 Hisáb, Jamạ, Tafríq, Zarb.
5 Aqáid-Náma, Pahlá Hissa.	5 Aqáid-Náma, Pahlá Hissa.
6 Chárọṉ Injíl, aur Aạmál.	6 Chárọṉ Injíl aur Aạmál.
Ekzártar ká Dúsrá Sál.	*Ekzártar ká Dúsrá Sál.*
1 Kitáb i Muqaddas ká Ahwál.	1 Dharam Pustak ká Itihás.
2 Sarf o Nahv, Dúsrá Hissa.	2 Vyákaran, Dúsrá Hissa.
3 Hisáb, Taqsím aur Kasr.	3 Taqsím aur Kasr.
4 Jugráfiya, Dúsrá Hissa.	4 Jagat Bhugol, Dúsrá Hissa.
5 Ḍisiplin, Pahlá Hissa.	5 Ḍisiplin, Pahlá Hissa.
6 Ḳhutút, Mukáshafát.	6 Ḳhutút, Mukáshafát.
Ekzártar ká Tísrá Sál.	*Ekzártar ká Tísrá Sál.*
1 Aqáid-Náma, Dúsrá Hissa.	1 Aqáid-Náma, Dúsrá Hissa.
2 Disiplin, Dúsrá Hissa.	2 Disiplin, Dúsrá Hissa.
3 Haqáiq ul Maujúdát.	3 Vidyánkur.
4 Hikáyát i Hind.	4 Itihás Timir Násik.
5 Mízán ud Dín.	5 Dharam Tulá.
6 Miftáh ul Majlis.	6 Rám Pariksha.
7 Hidáyat-Náma aur Wạz-Náma.	
Ekzártar ká Chauthá Sál.	*Ekzártar ká Chauthá Sál.*
1 Músá kí 5 kitábeṉ.	1 Músá kí 5 Kitábeṉ.
2 Ḳhulása Nizám i Shamsí.	2 Khagol Vidyá.
3 Ilm Iláhí Aqlí.	3 Gyán Darpan.
4 Suwál o Jawáb dar báb Sahífát Kutub i Rabbání.	4 Suwál o Jawáb, dar báb Sahífát i Kutub i Rabbání.
5 Tahzíb ul Aḳhláq. [Tafsír.	
6 Kutub Muqaddasa ke Qawánín i	
Lokal Prichar ká Pahlá Sál.	*Lokal Prichar ká Pahlá Sál.*
1 Disiplin, Tísrá Hissa.	1 Disiplin, Tísrá Hissa.
2 Miftáh ul Kitáb, Hissa Auwal.	2 Miftáh ul Kitáb, Pahlá Hissa.
3 Inglistán kí Tawáríḳh, (N. Kishore.)	3 Inglistán ká Itihás, (N. Kishore.)
4 Ilm Iláhí ká Ḳhulása.	4 Sat Mat ká Márg.
5 Yashú se leke Ástar tak.	5 Yashú se leke Ástar tak.
Lokal prichar ká Dúsrá Sál.	*Lokal Prichar ká Dúsrá Sál.*
1 Disiplin, tamám.	1 Disiplin, tamám.
2 Miftáh ul Kitáb, tamám.	2 Miftáh ul Kitáb, Dúsrá Hissa.
3 Dín Haqq kí Tahqíq.	3 Sat Mat Nirúpan.
4 Injíl i Dáúd.	4 Satwa Rájas Támas Sangrám.
5 Aiyúb se leke Ġazal ul Ġazalát tak.	5 Aiyúb se leke Ġazal ul Ġazalát tak.

URDU'.	HINDI'.
Lokal Príchar ká Tísrá Sál.	*Lokal Príchar ká Tísrá Sál.*
1 Ilm Tabiat, Prichard sáhib kí.	1 Physical Geography, Hindí, by Lakhshmi Shankar Misr, Benares, (Sold at Curator's.)
2 Tawáríkh i Kalísiyá, Mather yá Muir sáhib kí.	2 Tawáríkh i Kalísiyá, Mather sáhib kí.
3 Weslí sáhib ká ahwál.	3 Mat Parikshá, Pahla Hissa.
4 Tarík ul Hayát.	4 Bád Nibáran.
5 Ilm i Iláhí ká Usúl.	5 Yasaiyáh se Dániel tak.
6 Yasaiyáh se Dániel tak.	
Lokal Príchar ká Chauthá Sál.	*Lokal Príchar ká Chauthá Sál.*
1 Mízán ul Haqq.	1 Mat Parikshá. Dúsrá Hissa.
2 Miftáh ul Asrár.	2 Sat Autár ká barnan.
3 Masihí Kámiliyat.	3 Taqdís ul Kitáb.
4 Taqdís ul Kitáb.	4 Dharmá Dharm Parikshá.
5 Taqsím zát i Hunúd.	6 Taqsim Zát i Hanud.
6 Aina i Islám.	5 Húsia se Maláki tak.
7 Húsia se Maláki tak.	

[*Candidates may elect either course, or corresponding books in either.*—COM.]

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III. ON EDUCATION.

ALTHOUGH they have been somewhat interrupted by the prevailing fever the schools have done their work much as usual. All the higher schools have been visited by the Committee or by members of it officially at some time during the year. The examinations showed some improvement and room for much more. The result of those examinations which were held under the auspices of Government is not yet known. It is to be hoped but scarcely to be expected that some of the boys who went up for the Entrance will pass. The Entrance Class in the Memorial School was broken up by sickness, while that which went up from the Normal High School was largely made up of boys who had not passed the Middle Grade Examination.

More attention has been given than usual to the state of our middle and lower schools. It is ground for sincere regret that the Presiding Elder of Rohilcund who had this matter specially in hand has not been able to report upon it. He had collected a large mass of accurate and interesting information which needs only slight analysis and classification to yield some strange and striking conclusions. From these facts it is plain that all our lower schools need scrutiny and adjustment. The course of study adopted by the Conference in 1874 has become practically worthless. In some places it is followed in part, in others, it is wholly disregarded. Some of the prescribed text-books have been superseded by new and better ones. Others, always and intrinsically worthless, have at last been recognized to be such. The pay of teachers engaged in giving the same instruction varies greatly in different stations. There is no common standard of attainment required for passing the examinations. Teachers are employed and discharged at the mere caprice of the missionary—and not uncommonly a change of preachers in charge means a change in many of the school teachers. In short the whole management of schools depends entirely too much on the preference and whim of the individual missionary. All this is wrong, and before our schools can become really efficient must be righted. Therefore your committee suggest that the Board of Education be authorized and instructed to look into the whole matter of school management, and to report at the next session of Conference a scheme for the better supervision and government of our lower schools, the

essential feature of which scheme shall be, that the amount of money given by the Mission to a particular school shall be governed by the efficiency fo that school, and shall be reduced when the school declines and increased when it increases.

Your Committee is glad to learn from the statistics that a larger number of Christian boys are in attendance upon the schools than were reported last year. This matter demands serious and sustained attention. It will not do to "spurt" on it for a year or two and then drop into indifference. The Christian community should be an educated community, and it will be to our shame—if after ten years from this date there can be found among us any Christian young man who cannot read his Bible for himself and write an intelligible business letter and keep his own accounts with the *bunya*.

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IV. ON SUNDAY-SCHOOLS.

WITH feelings of gratitude to God for His goodness to this most precious of our Institutions we have the pleasure of reporting continued interest and success in the Sunday-school work.

We own to having looked with some fear to a possible declension owing to the affliction in the form of famine and sickness of late having befallen many parts of our work, but instead of declension increase is evident on every hand. The army of the M. E. Church Sunday-schools has added 400 recruits to its numbers, and we believe that success in number is not alone the cause of gratulation, but evidence prevails on every hand that the drill of the Sunday-school is more thorough and the hearts of the young soldiers are showing increased loyalty to our institutions and instructions.

If by way of suggestion we may be allowed to point out any weakness, we suggest greater preparation on the part of the teacher. Very evident must it appear that with such a large army of Sunday-school scholars a large corps of officers is necessary and that there must be among so many those who need special attention given in the Teacher's Meeting or in some such Institution. We therefore suggest attention to the Teacher's qualifications in view of the great work God is graciously giving us.

We ask further for the attention of the writers of this Conference to the need of pleasing Sunday-school books.

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V. ON PUBLISHING.

YOUR Committee beg leave to report, that your publishing interests have been carefully and energetically managed during the past year.

The full report of the Superintendent of the Press will show that a marvelous amount of work has been done and that the character of the work is steadily improving. We have one of the leading and in some respects *the* leading Mission Publishing House in India.

The resolution from Rohilcund District Conference concerning the *Kaukab-i-Hind* which was referred to us has been considered and shall be considered during the year, and you shall judge of the result. In the meantime we press the duties of writing for the *Kaukab*, upon all our Missionaries and native preachers and teachers. We ask you to send contributions to the editor at stated times. Tell briefly what your are doing, what you see and hear

to encourage you or to hinder you in the work, write your successes, write on religious experience, on the practical, doctrinal phases of Christianity, and on the social and religious customs of Hindoos, Mahomedans, and Christians of India. Write every thing and send it, not long articles nor series usually, but brief, practical illustrations of all you believe and see, and then—here comes the rub—let the editor print it or nor print it as he chooses. Pray that God may help him. You may scold him but don't stop writing. If you should happen to write the best article that has been written and he refuses to print it send it to us, and we'll compel him to let it see the light, if it don't reflect it. The other publications are as last year and increasing in circulation.

We have fewer manuscripts than usual this year, but hope that our brethren have not ceased to write and that they never will. The prophecy must not fail "Of making many books there is no end."

One of our Presiding Elders reported that of the eight Missionaries on his district seven are book-makers. This is as it should be, even if the other one begins to write. Missionaries called of God to preach the Gospel should not stop the voice to wield the pen nor should we cease to study, but by systematically writing a little every day we shall study better and preach better. Wesley never neglected to preach in order to write, and no one of us has preached so much nor written one-tenth so much as he and perhaps never shall. We shall not in a long time have too many good Sunday-school books, nor Good Stories nor Biographies, nor books on Religious experience. In order to determine what we need we should circulate those we have and study their effect.

We have books that will always be needed. Josephus' Antiquities of the Jews has been finished during the year. Six books have been neatly printed and are on sale at the Press. Persons would do well to send for them and subscribe for the others so as to get them as soon as printed. This book like the Bible will never never wear out. Logic has been reprinted and is on sale: the index of logical terms in English and Hindustani is worth the price of the book. The Commentaries are first class. The little book on the Divinity is an able work and leaves but little more to be said on that subject. Miss Blackmar's book on the Life of Jesus is especially worthy of commendation. It is going carefully through the Press and is beautiful.

Let us have more and let us try to have those that will carry Jesus to every heart and home in India.

CONFERENCE ROLL.

Name.		Home Conference.	Arrived in India or Joined Conference.
Saml. Knowles,	..	Erie.	1858.
Chas. W. Judd,*	..	Wyoming,	1859.
Jas. W. Waugh,	..	South Illinois,	1859.
Edw. W. Parker,	..	Vermont,	1859.
Jas. H. Messmore,†	..	Michigan,	1861.
Dvd. W. Thomas,	..	Black River,	1862.
Thos. S. Johnson,	..	North Indiana,	1863.
Thos. J. Scott,	..	Pittsburg,	1863.
Henry Mansell,	..	Do.	1863.
P. T. Wilson,	..	South Illinois,	1863.
Joel T. Janvier,	..		1863.
Zahur-ul-Haqq,	..		1863.
Robt. Hoskins,	..	New York,	1868.
Ambica Charn Paul,	..		1870.
Jno. T McMahon,	..	East Genesee,	1870.
Thos. Craven,	..	Rock River,	1870.
Philo M. Buck,	..	Kansas,	1870.
Edw. Cunningham,‡	..	New York East,	1871.
Jos. H. Gill,	..	Rock River,	1871.
B. H. Badley,	..	Des Moines,	1872.
James Mudge,	..	New England,	1873.
Richardson Gray,	..	Delaware,	1873.
Albert. D. McHenry,	..	Troy,	1873.
Jefferson E. Scott,	..	Nevada,	1873.
Horace J. Adams,	..		1874.
I Fieldbrave,	..		1874.
H. A. Cutting,	..		1874.
Geo. H. McGrew,	..	Rock River,	1875.
N G. Cheney,	..	New York East,	1876.
Thomas Gowan,	..		1876.
Mahhub Khan,	P		1878.
Enoch Joel,	P		1879.
William Peters,	P		1879.
F. W. Greenwold,	P		1879.
A. Solomon,	P		1879.
C. L. Bare,	..	Des Moines,	1880.
Antone Dutt,	P		1880.

* *Address, Binghampton, New York, U.S.A.*
† *Do. Brantford, Ontario, Canada.*
‡ *Do. Searsmont, Waldo Co., Maine, U.S.A.*

LADIES SUPPORTED BY WOMAN'S MISS'Y SOCIETY.

Name.	Native State.	Date of Arrival In India.	By which Branch Supported.
Miss Isabella Thoburn,*	Ohio,	Jan. 1870.	Cincinnati.
„ Clara Swain, M. D.	New York,	Jan. 1870.	New England.
„ F. J. Sparkes, ...	New York,	Nov. 1870.	New York.
„ L. E. Blackmar,*	Penn.,	Dec. 1872.	Western.
„ M. F. Cary, ..	New York,	Dec. 1876.	Philadelphia.
„ S. A. Easton, ...	New York,	Nov. 1878.	Cincinnati.
„ E. Gibson, ...	New York,	Jan. 1879.	New York.

* On sick leave, 1880.

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SESSIONS OF THE INDIA CONFERENCE.

No.	Place.	Time.	President.	Secretary.
1	Lucknow, ...	Dec. 8-14, 1864	Bishop E. Thomson.	J. T. Gracey.
2	Moradabad, ...	Feb. 1-7, 1866,	Rev. J. Baume, ...	T. J. Scott.
3	Shahjehanpore,	Jan. 10-17, 1867,	Rev. J. T. Gracey,	T. J. Scott.
4	Bijnour, ..	Jan. 16-21, 1868,	Rev. J. M. Thoburn,	T. J. Scott.
5	Bareilly, ...	Jan. 14-21, 1869,	Rev. C. W. Judd,...	J. D. Brown.
6	Bareilly, ...	Jan. 20-27, 1870,	Bishop C. Kingsley	J. D. Brown.
7	Lucknow, ...	Jan. 12-18, 1871,	Rev. J. W. Waugh,	J. H. Messmore.
8	Moradabad, ...	Jan. 18-24, 1872,	Rev. J. L. Humphrey	S. S. Weatherby.
9	Bareilly, ...	Jan. 16-22, 1873,	Rev. T. S. Johnson,	S. S. Weatherby.
10	Lucknow, ...	Jan. 7-13, 1874,	Bishop W. L. Harris	J. D. Brown.
11	Shahjehanpore,	Jan. 6-12, 1875.	Rev. T. J. Scott, ...	J. D. Brown.
12	Cawnpore, ...	Jan. 13-18 1876.	Rev. D. W. Thomas,	B. H. Badley.
	North India.			
13	Moradabad, ...	Jan. 3-9, 1877,	Bishop E. G. Andrews	B. H. Badley.
14	Bareilly,	Jan. 9-15, 1878	Rev. J. H. Messmore,	B. H. Badley.
15	Lucknow,	Jan. 9-14, 1879,	Bishop T. Bowman,	B. H. Badley.
16	Cawnpore,	Jan. 7-12, 1880,	Rev. E. W. Parker,	B. H. Badley.

FORMER MEMBERS OF CONFERENCE.

NAMES	FROM	TO	PRESENT ADDRESS, OR REMARKS.
William Butler,	1857	1865	No. 805 Broadway, New York.
J. L. Humphrey,	1857	1864	Utica, New York.
R. Pierce,	1856	1864	Knoxville, Tennesee.
J. Parsons,	1858	1859	Mussoorie.
J. A. Cawdell,	1853	1868	———
J. M. Thoburn,*	1861	1876	Calcutta.
J. Baume,	1859	1866	Princeton, Illinois.
J. R. Downey,	1859	..	Died, September 15, 1859.
H. Jackson,	1861	1878	Milton, New York.
I. L. Hauser,	1861	1867	Milwaukee, Wisconsin.
J. T. Gracey,	1861	1868	Danville, New York.
W. W. Hicks,	1862	1863	Jacksonville Florida.
J. D. Brown,	1862	1876	Died, February 17, 1878.
H. M. Daniel,	1864	..	Died, in February, 1867.
Joseph Fieldbrave,	1864	..	Died, July 20th, 1868.
F. A. Spencer,	1865	1867	Harmar, Ohio.
S. S. Weatherby,	1865	1873	Tuckerton, New Jersey.
Sunder Lal,	1868	1877	Amritsar.
F. M. Wheeler,	1868	1878	Weedsport, Cayuga Co,. N. J.
M. C. Elliott,	1869	..	Died, August 26, 1871.
W. J. Gladwin,*	1871	1876	Lanowlee, Bombay Presc'y.
F. B. Cherington,	1872	1876	Fort Scott, Kansas.
William Taylor,*	1874	1876	No. 805 Broadway, New York.
George Bowen,*	1874	1876	Bombay.
D. O. Fox,*	1874	1876	Bombay.
A. Norton,	1874	1876	Ellichpoor, Bombay Presc'y.
W. E. Robbins,*	1874	1876	Poona.
D. Osborne,*	1874	1876	Allahabad.
James Shaw,*	1874	1876	Madras.
C. W. Christian,*	1874	1876	Chudderghat, Deccan.
G. K. Gilder,*	1874	1876	Egutpoora.
C. P. Hard,*	1874	1876	Walworth, New York.
F. A. Goodwin,*	1874	1876	Calcutta.
J. E. Robinson,*	1874	1876	Rangoon.
John Thomas,	1874	1879	Bareilly.
P. M. Mukerji,	1875	1876	Calcutta.
W. T. G. Curtics,*	1875	1876	Mhow.
M. H. Nichols,	1875	1876	Madras.
John Blackstock,*	1875	1876	Nagpore.
F. G. Davis,*	1875	1876	Secunderabad.
W. E. Newlon,*	1875	1876	Madras.
D. H. Lee,*	1875	1876	Roorkee.
T. H. Oakes,*	1876	1877	Madison, New Jersey.
John Rogers,	1875	..	Died July 28, 1876.
John W. Gamble,*	1879	1879	No. 805 Broadway, New York.

*Members of the South India Conference

LOCAL PREACHERS OF THE CONFERENCE.

NAMES	RANK.	ADDRESS.
KUMAON DISTRICT.		
Isa Das, ..	Licentiate.	Bheem Tal.
John Barker, ..	do.	Lohooghat.
Herkua Wilson, ..	do.	Dawarahath.
Khiyali, ..	do.	Paori.
ROHILCUND DISTRICT.		
W. S. Plumer, ..	Deacon.	Tilhar, Shahjehanpore Zillah.
M. L. Banerjea, ..	do.	Bareilly.
Prem Das, ..	do.	Moradabad.
James Jordan, ..	Licentiate.	Manota, N.-W. P.
Fazl Ullah, ..	do.	Khera Bajhera, Bareilly.
G. Bailey, ..	do.	Chandausi.
Kanhai Singh, ..	do.	Theological School, Bareilly.
Benj. Cocker, ..	do.	Shahjehanpore.
Peter Merrill, ..	do.	Bijnour.
Andriyas, ..	do.	Haraura, Moradabad Z.
Narain Singh, ..	do.	Khunak, Budaon Z.
Lucius Cutler, ..	do.	Theological School, Bareilly,
J. F. Judd, ..	do.	do. do.
Benjamin McGregor,	do.	Najibabad, Bijnour Z.
Manphul Singh, ..	do.	Babukhera, Moradabad Z.
W. R. Bowen, ..	do.	Theological School, Bareilly.
Kallu Singh, ..	do.	Sambhal.
M. Stevens, ..	do.	Lodipur, Shahjehanpore.
S. Falls, ..	do.	Theological School, Bareilly.
Yaqub, I. ..	do.	Mandaur, Bijnour Z.
Ummed Singh, I. ..	do.	Sambhal.
C. Shipley, ..	do.	Bijnour.
Tori Datt, ..	do.	Saheswan, Budaon Z.
Dil Sukh, ..	do.	Mir Ganj, Bareilly.
Bihari Lal, ..	do.	Amroha.
Edwin Gay, ..	do.	Tilhar.
Kallu Dhar, ..	do.	Mundia, Budaon Z.
M. C. Plomer, ..	do.	Moradabad.
Yakub II. ..	do.	Sambhal.
Ummed Singh II. ..	do.	do.
Jukkan, ..	do.	Bijnour.
Nand Ram, ..	do.	Bareilly.
D. P. Kidder, ..	do.	Pilibheet.
Jhabbu Lall, ..	do.	Kakrallah, Budaon Z.

LOCAL PREACHERS OF THE CONFERENCE.—(*Continued.*)

NAME.	RANK.	ADDRESS.
OUDH DISTRICT.		
Isa Das, ...	Deacon.	Bhojpur, Roy Bareilly.
Enoch Burge, ...	do.	Lucknow.
John Bernard, ...	Licentiate.	Bahraich.
George Mayal, ...	do.	Khairabad, Seetapore Z.
Dr. J. H. Condon, ...	do.	Cawnpore.
E. T. Farnon, ...	do.	do.
Stephen Paul, ...	do.	Ellenpur, Gonda Z.
Wilbur Fisk, ..	do.	Nawabgunge, do.
Bihari Lal, ...	do.	Colonel Gunge, do.
J. Barnabas, ...	do.	Roy Bareilly.
B. Lake, ...	do.	do.
R. C. Bose, ...	do.	Lucknow.
P. Andrew, ...	do.	do.
Chimman Lal, ...	do.	do.
P. Gray, ...	do.	Khairabad, Seetapore Z.
P. Nickerson, ...	do.	Misrik, do.
S. Jacob, ...	do	Lakimpore, do.
J. Waughopp, ...	do.	Hurdui.
Chumi Lal, ...	do.	Hurdui.
J. D. Ransom, ...	do.	Roy Bareilly.

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BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

NAME.	ORDAINED BISHOP.	RESIDENCE.
Levi Scott. D. D.,	1852	Odessa, Delaware.
Matthew Simpson, D.D., L.L.D.,	1852	Philadelphia.
Thomas Bowman, D.D., L.L.D.,	1872	St. Louis.
William L. Harris, D.D., L.L.D.,	1872	New York.
Randolph S. Foster, D.D., L.L.D.,	1872	Boston.
Isaac W. Wiley, D D. ...	1872	Cincinnati.
Stephen M. Merrill, D.D.,	1872	Chicago.
Edward G. Andrews, D.D., ...	1872	Des Moines.
Gilbert Haven, ...	1872	Atlanta, Ga.
Jesse T. Peck, D.D., L.L.D., ...	1872	Syracuse, N.

STATIONS.	When occupied.	Membership.					Baptisms.		Church Property.				
		Probationers.	Full Members.	Total.	Local Preachers.	Deaths.	Children.	Adults.	Churches.	Probable Value.	Parsonages for American Mission.	Probable Value.	Other Parsonages.
KUMAON DISTRICT.										$		$	
Nynee Tal, Native Church,	1858	47	34	81	1	2	17	17	1	2,500	2	5,000	
Do. English do.,	...	...	22	22	...	...	12	...	...	...	1	2,500	...
Eastern Kumaon, ...	1874	5	7	12	1	...	1	4	1	900	1	1,800	1
Palee, ...	1874	1	7	8	1	...	1	...	...	...	1	800	2
Gurhwal, ...	1865	53	36	89	2	4	15	15	2	150	1	1,500	3
Total, ...		106	136	212	5	6	46	36	4	3,550	6	11,600	9
ROHILKUND DISTRICT.													
Bareilly, ...	1857	69	147	216	13	19	56	17	2	13,000	4	8,600	1
Khera Bajhera, ...	1865	9	13	22	...	...	3	2	...	...	...	...	1
Shahjehanpore & Boys' Orph.	1859	95	67	162	4	2	68	8	3	6,250	2	5,000	...
Panahpore, ...	1871	79	115	194	...	7	8	5	1	492	...	...	2
Budaon, ...	1860	199	218	417	5	12	37	30	1	300	1	2,500	...
Moradabad, ...	1859	132	127	259	3	1	27	25	2	8,000	3	6,000	2
Sambhal, ...	1865	68	40	108	4	2	9	17	3	160	1	300	3
Amroha, ...	1860	190	216	406	3	5	14	6	1	50	...	...	3
Bijnour, ...	1859	77	228	305	6	6	28	7	3	6,000	1	2,500	3
Total, ...		918	1,171	2,089	38	54	250	117	16	34,252	12	24,900	15
OUDH DISTRICT.													
Lucknow, Native Church,	1858	41	61	102	5	...	10	3	3	250	2	13,000	1
Do. English do.,	...	2	25	27	...	...	2	...	1	10,000	1	2,500	...
Seetapore, ...	1861	10	29	39	5	...	3	2	1	500	1	1,000	...
Hurdui, ...	1871	10	30	40	2	2	3	5	1	400	1	500	...
Gonda and Bahraich,	1864	9	39	48	4	...	6	4	...	...	2	3,700	3
Barabanki, ...	1868	...	3	3	...	...	1	...	...	...	...	...	...
Roy Bareilly, ...	1871	1	10	11	3	...	3	2	1	600	1	900	1
Cawnpore, Native Church,	1841	14	16	30	1	3	6	6	...	...	...	...	1
Do. English do.,	...	4	42	46	2	2	5	...	1	3,000	1	5,000	...
Total, ...		91	255	346	22	7	39	22	8	14,750	9	27,100	6
RECAPITULATION.													
Kumaon District, ...	...	106	106	212	5	6	46	36	4	3,550	6	11,600	9
Rohilkund do., ...	...	918	1,171	2,089	38	54	250	117	16	34,252	12	24,900	15
Oudh do., ...	...	91	255	346	22	7	39	22	8	14,750	9	27,100	6
Grand Total, ...	...	1,115	1,532	2,647	65	67	335	175	28	52,552	27	63,600	30
Last Year,... ...	...	1,058	1,468	2,526	61	58	532	257	24	47,858	27	6,880	27
Increase, ...	...	57	64	121	4	9	...	...	4	4,694	...	...	3
Decrease, ...	...	...	...	...	...	...	197	82	...	...	...	5,200	...

...rs.	Benevolent Collections.			Receipts for Ministerial Support.			Adult Accessions during the year.				Native Christian Community.				Contributions from Churches.	
Probable Value.	For Missionary Society.	For Local Work.	For W. F. M. Society.	Pastor's claim.	Pastor's Receipts.	Other.	From Hindooism.	From Islamism.	Others.	Total.	Adults.	Children.	Total.	Communicants.	European Members.	Native Members.
$	$cts.	Rs.	$cts.	$		$									Rs.	Rs.
600	12·50	1,522	6·00	...	...	7	17	...	...	17	74	62	136	81	35	28
...	...	3,631	...	1,500	1,500	...	...	...	...	...	...	...	...	...	...	...
200	...	2,156	...	...	...	...	4	...	...	4	12	2	14	3	...	15
500	...	50	...	...	...	...	...	...	...	...	9	7	16	8	...	...
300	30·50	2,499	5·30	6	6	...	15	...	...	15	91	98	189	91	...	58
1,600	43·00	9,858	11·30	1,506	1,506	7	36	...	...	36	186	169	355	188	35	102
600	...	486	...	30	30	...	17	...	1	18	216	366	582	216	486	78
1,500	...	...	...	...	4	...	2	...	...	2	21	16	37	13	...	27
...	28·60	6,124	6·00	60	60	...	4	4	...	8	162	230	392	67	36	84
250	...	189	...	12	3	...	5	...	...	5	194	137	331	194	...	17
...	6·87	1,045	9·00	36	36	...	30	...	...	30	550	500	1,050	417	180	92
1,000	22·87	3,642	6·00	30	30	...	25	...	...	25	263	179	442	259	82	125
20	2·50	334	1·25	29	30	...	17	...	...	17	108	75	183	50	...	61
200	2·90	157	...	...	...	...	6	...	...	6	406	252	658	406	...	103
500	6·00	458	3·50	12	12	...	7	...	...	7	305	250	555	305	111	49
4,070	69·74	12,435	25·75	209	205	...	113	4	1	118	2,225	2,005	4,230	1927	895	606
400	12·00	5,250	5·00	120	120	...	3	...	...	3	102	77	179	102	20	320
...	39·50	2,810	...	475	475	...	...	...	...	...	...	...	...	...	...	...
...	5·00	804	32·00	18	18	...	2	...	...	2	40	24	64	40	72	27
...	2·50	53	6·00	...	9	...	3	2	...	5	30	20	50	20	...	20
560	6·00	1,130	...	30	11	...	4	...	...	4	48	32	80	48	...	23
...	1·00	88	...	...	...	...	...	...	...	...	3	4	7	3	...	...
100	41·00	604	...	36	36	...	...	...	...	...	20	8	28	13	74	53
300	3·50	48	...	30	24	...	4	2	...	6	30	10	40	30	...	48
...	25·00	2,250	...	990	990	...	...	...	...	...	...	...	...	...	...	...
1,360	135·50	13,037	43·00	1,224	1,683	...	16	4	...	20	273	175	448	...	166	491
1,600	43·00	9,858	11·30	6	1,506	7	36	...	...	36	186	169	355	...	35	102
4,070	69·74	12,435	25·75	209	205	...	113	4	1	118	2,225	2,005	4,230	...	895	606
1,360	135·50	13,037	43·00	234	693	...	16	4	...	20	273	175	448	...	166	491
7,030	248·24	35,330	80·05	449	2,404	7	165	8	1	174	2,684	2,349	5,033	...	1,096	1,199
7,010	172·55	* 5,615	24·62	2,859	3,318	29	230	26	...	257	2,512	2,025	4,537	...	2,478	735
20	75·69	...	55·43	...	...	...	...	...	...	...	172	324	496	...	...	464
...	...	...	...	2,410	914	22	65	18	...	83	...	...	...	...	1,382	...

* *Incomplete.*

STATIONS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
KUMAON DISTRICT.										
Nynee Tal, Native Church, ...	8	11	245	256	183	3	9	50	59	40
Do. English do., ...										
Eastern Kumaon, ...	9	...	549	549	312	1	...	27	27	14
Gurhwal, ...	5	31	138	169	115	2	4	17	21	11
Pulee, ...	2	...	63	63	34	...	...	...	...	...
Total, ...	24	42	995	1,037	644	6	13	94	107	65
ROHILKUND DISTRICT.										
Bareilly, ...	4	5	103	108	93	8	20	120	140	85
Khera Bajhera, ...	1	8	48	56	45	1	3	14	17	12
Shahjehanpore and Boys' Orphanage,	1	...	35	35	25	12		219	219	190
Panahpore, ...	...	..	...	...	...	...	...	...	...	...
Budaon, ...	6	50	40	90	72	14	60	181	241	220
Moradabad, ...	8	7	260	267	219	12		296	296	262
Sambhal, ...	2	18	...	18	12	5	12	68	80	70
Amroha, ...	...	...	...	...	...	...	...	...	...	...
Bijnour, ...	4	30	50	35	26	6	38	124	162	130
Total, ...	26	118	493	609	592	58	133	1,022	1,155	960
OUDH DISTRICT.										
Lucknow, Native Church, ...	5	1	189	190	136	9	2	168	170	140
Do. English do. ...										
Seetapore, and Lakimpore, ...	2	...	70	70	50	2	9	16	25	23
Hurdui, ...	2	...	40	40	35	5	10	92	102	85
Gonda and Bahraich, ...	14	16	524	534	489	6	4	118	122	98
Barabanki, ...	2	...	65	65	40	...	...	...	...	...
Roy Bareilly, ...	9	1	219	220	173	3	...	46	46	37
Cawnpore, Native Church, ...	4	2	133	135	129	...	...	...	...	...
do. English do., ...										
Total, ...	38	14	1,140	1,254	1,046	25	25	440	465	383
RECAPITULATION.										
Kumaon District, ...	24	42	995	1,037	644	6	13	94	107	65
Rohilkund do., ...	26	118	493	609	592	58	133	1,022	1,155	960
Oudh do., ...	38	14	1,140	1,254	1,046	25	25	440	465	383
Grand Total, ...	88	174	2,628	2,900	2,282	89	171	1,556	1,727	1,408
Last Year, ...	77	40	2,534	2,574	1,984	89	192	1,499	1,691	1,384
Increase, ...	11	134	94	326	298	...	...	57	36	24
Decrease, ...	...	...	...	...	...	...	21	...	...	...

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTAL.					
BOYS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance	Entire expenses of the Schools for the year.	Annual cost of educating each pupil.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.							
														Rs.	Rs. As. P.
1	13	108	121	81	...	...	...	...	...	12	18	436	304	2,506	5 8 3
...	...	...	...	...	...	...	...	...	...	10	10	576	326	793	1 6 0
2	11	156	167	95	1	30	7	37	33	10	23	394	256	2,934	6 0 0
...	...	...	...	...	...	...	...	...	...	2	2	63	34	140	2 3 6
3	24	264	288	176	1	30	7	37	33	34	53	1,469	920	6,373	4 0 0
1	6	98	104	90	1	268	...	268	256	14	86	620	524	3,591	6 10 3
...	...	...	...	...	...	...	...	...	...	2	3	73	52	445	0 8 8
3	234	195	429	311	...	...	...	...	...	16	36	683	526	5,400	10 4 3
1	29	...	29	25	1	37	...	37	30	2	4	66	55	380	5 12 11
1	16	56	72	60	...	...	...	...	...	21	24	370	303	2,304	7 9 0
2	51	154	205	183	1	90	...	90	86	23	42	858	751	5,754	6 7 0
1	7	69	76	55	...	...	...	...	...	8	11	174	137	940	5 6 3
2	19	47	66	55	1	24	...	24	20	3	4	90	75	192	1 0 0
2	17	78	95	80	...	...	...	...	...	12	18	295	236	4,313	14 12 0
13	379	697	1,076	859	4	419	...	419	392	101	228	3,229	2,659	23,319	60 0 0
5	70	357	427	380	1	76	4	80	65	20	50	867	721	7,452	8 10 0
1	2	98	100	72	...	...	...	...	...	5	9	195	150	1,552	7 8 0
...	...	...	...	...	...	...	...	...	...	7	7	142	120	600	3 0 0
1	...	102	102	78	...	...	...	...	...	21	26	758	665	2,413	3 0 0
...	...	...	...	...	...	...	...	...	...	2	2	65	40	167	2 1 0
1	1	63	64	46	1	10	...	10	9	14	17	336	265	1,600	4 12 2
...	...	...	...	...	...	...	...	...	...	4	6	135	123	480	3 0 0
8	73	620	693	576	2	86	4	90	74	73	117	2,498	2,084	14,264	5 0 0
3	24	264	288	176	1	30	7	37	33	34	53	1,469	920	6,373	4 0 0
13	379	557	1,076	859	4	419	...	419	392	101	228	3,229	2,659	23,319	6 0 0
8	73	620	693	576	2	86	4	90	74	73	117	2,498	2,084	14,264	5 0 0
24	476	1,441	2,057	1,611	7	535	11	546	499	208	398	7,196	5,663	43,956	5 0 0
24	402	1,911	2,313	1,780	5	523	4	527	459	195	340	7,097	5,597	30,910	4 6
...	74	...	...	...	2	12	7	19	40	13	58	99	66	13,046	0 10 0
...	...	470	256	169	...	...	...	...	...	...	...	...	...	...	...

COLPORTAGE STATISTICS.

STATIONS.	Number of Agents specially employed in this work.	Vernacular Bibles and Testaments distributed.	Vernacular portions distributed.	English Bibles and Testaments distributed.	Number of Scriptures, Tracts, and Books distributed.	Total Sales of Scriptures, Books, and Tracts during the year.		
						Rs.	A.	P.
KUMAON DISTRICT.								
Nynee Tal, Native Church, ...	1	12	58	5	543	26	1	2
Do. English do.	...	...	...	...	...	...	...	...
Eastern Kumaon, ...	...	...	...	...	...	...	...	...
Palee, ...	...	...	40	...	156	1	5	...
Gurhwal, ...	2	35	49	...	3,549	38	9	...
Total, ...	3	47	147	5	4,248	65	15	2
ROHILKUND DISTRICT.								
Bareilly, ...	2	31	48	3	736	31	13	...
Khera Bajbera, ...	...	...	...	...	...	...	...	...
Shahjehanpore, ...	3	65	204	5	877	66	6	...
Panahpore, ...	..	...	...	..	...	...	...	...
Budaon, ...	1	60	89	4	1,754	36	...	...
Moradabad, ...	1	20	226	12	559	80	14	3
Sambhal, ...	1	..	...	...	...	...	...	...
Amroha, ...	...	...	...	...	...	...	...	...
Bijnour, ...	1	2	210	1	214	14	2	6
Total, ...	9	178	777	25	4,140	229	3	9
OUDH DISTRICT.								
Lucknow, Native Church, ...	...	...	20	..	120	2	...	...
Do. English do. ...	...	...	...	...	...	...	...	...
Seetapore, ...	2	8	50	6	714	41	4	..
Hurdui, ...	3	28	484	...	515	35	14	6
Gonda and Bahraich, ...	2	40	564	...	1,251	56	...	...
Barabanki, ...	1	25	542	10	797	44	15	...
Roy Bareilly, ...	1	26	259	10	1,018	150	12	6
Cawnpore, Native Church, ...	2	8	200	20	460	56	10	9
Do. English do. ..	...	...	...	...	...	...	...	...
Total, ...	11	135	2,119	46	4,875	387	8	9
RECAPITULATION.								
Kumaon District, ...	3	47	147	5	4,284	65	15	2
Rohilkund do.	9	178	777	25	4,140	229	3	9
Oudh do.	11	135	2,119	46	4,875	387	8	9
Grand Total ...	23	360	3,043	76	13,299	682	11	4
Last year, ...	20	279	3,093	99	7,532	695	7	9
Increase, ...	3	81	...	...	5,767	...	...	...
Decrease, ...	...	...	50	23	...	12	12	5

SUNDAY-SCHOOL STATISTICS.

STATIONS.	Number of Sunday Schools.	Number of Officers and Teachers.	Number of Scholars of all ages.	Average attendance of Teachers and Scholars.
KUMAON DISTRICT.				
Nynee Tal, English Church, ...	1	9	80	60
Do. Native do., ...	5	10	205	133
Eastern Kumaon, ...	3	9	199	93
Palee, ...	2	3	28	13
Gurhwal, ...	5	17	258	241
Total, ...	16	48	770	540
ROHILKUND DISTRICT.				
Bareilly, ...	14	51	839	618
Khera Bajhera, ...	1	3	33	20
Shahjehanpore and Boys' Orphanage,	16	21	620	515
Panahpore, ...	1	6	236	200
Budaon, ...	18	28	512	410
Moradabad, ...	25	35	1,006	915
Sambhal, ...	6	7	140	125
Amroha, ...	11	16	273	254
Bijnour, ...	10	13	300	255
Total, ...	102	180	3,959	3,312
OUDH DISTRICT.				
Lucknow, Native Church, ...	20	44	945	730
Do. English do., ...	1	12	85	68
Seetapore, ...	7	17	250	200
Hurdui, ...	9	11	200	160
Gonda and Bahraich, ...	11	21	510	460
Barabanki, ...	2	4	65	40
Roy Bareilly, ...	9	15	291	210
Cawnpore, Native Church, ...	4	7	135	120
Do., English do., ...	1	19	172	121
Total, ..	64	150	2,653	2,109
RECAPITULATION.				
Kumaon District, ...	16	48	770	540
Rohilkund do., ...	102	180	3,959	3,312
Oudh do., ...	64	150	2,653	2,109
Grand Total, ...	182	378	7,382	5,961
Last year, ...	164	313	6,907	5,679
Increase, ...	18	65	475	282



LIST OF DONORS AND SUBSCRIBERS.

Lucknow.

Pastor's Fund, English Church.

	Rs.	As.
A H Pirie	120	0
W H Orman	120	0
P Barrie	120	0
H B McLeavy	60	0
Rev T Craven	60	0
,, J Mudge	60	0
R Hannah	60	0
Miss Thoburn	60	0
,, Blackmar	60	0
,, Gibson	50	0
,, Duncan	36	0
,, Heming	60	0
,, Rowe	36	0
Mrs Forrest	36	0
C Olliver	36	0
W M Alexander	24	0
G Wilkinson	24	0
A C Johnson	12	0
Mrs Plomer	24	0
Rev B H Badley	12	0
A Alone	4	0
E Deriaz	4	0
C H Plomer	2	0
H A Davis	6	0
Donations	15	0
Total Rs.	1,101	0

Pastor's Fund, Native Church.

	Rs.	As.
Phillip Andrew	4	12
C E Savaille	46	0
Shujat Masih	1	8
B Mayal	17	1
Chimman Lall	5	4
W Gurney	20	8
I C Day	16	14
Nawab ul Haqq	1	1
Sahib Din	2	12
Parbhu Sahai	24	0
Kashi Benjamin	5	0
R C Bose	33	0
James Barrow	4	4
Mrs C Richards	3	0
Miss P Rowe	22	0
Mrs Alexander	12	0
Girls' School, &c.	1	15
G C Day	17	4
G H Barrow	3	12
Smaller Sums	5	2
	246	12
Church Collections	133	0
Total Rs.	379	12

Sunday-School Fete.

	Rs.	As.
R B Smart, Esq	50	0
A H Pirie, Esq	20	0
B H B	13	0
Lady Couper	10	0
Gen Cureton	10	0
W C Capper, Esq	10	0
Col J Reid	10	0
Mrs Robertson	10	0
Rev J Mudge	10	0
J Gannon, Esq	10	0
T Thomas, Esq	10	0
W J Coen, Esq	10	0
Mr Harnam Singh	10	0
Mr Tajammal Hossein	10	0
Babu Raj Kumar Sarbhadikari	10	0
Col J H Jenkins	10	0
G O Smith, Esq	10	0
H B Hederstadt, Esq	10	0
M J White, Esq	8	0
J Gall, Esq	5	0
Thos G Sykes, Esq	5	0
J B Boyle, Esq	5	0
H G Spencer, Esq	5	0
A C	5	0
T H Kavanagh, Esq	5	0
Col Barnes	5	0
Lt-Col Retchen	5	0
Major Freud	5	0
Capt Garwood	5	0
H B McLeavy, Esq	5	0
W T De Burgh, Esq	5	0
H A Davis, Esq	5	0
H C Mooney, Esq	5	0
A Friend	5	0
W H Orman, Esq	5	0
C H Mercik, Esq	5	0
M Banyard, Esq	5	0
E Deriaz, Esq	5	0
Mr Smealay	5	0
Babu Sarat Ch. Mukhopadhay	5	0
Mr Dinwiddie	5	0
Mrs Sache	5	0
,, Gray	5	0
,, Mullaly	5	0
Miss Fullerton	5	0

	Rs.	As.
Gobendhan Dass	5	0
G Wilkinson, Esq	4	0
Mrs Hutchinson	3	0
,, Bernard	3	0
Dr Wright	3	0
Major Logan	3	0
W Hoey, Esq	3	0
Rev J H Messmore	3	0
A Mitchell, Esq	3	0
Mrs Plomer	3	0
J Deriaz	2	0
Mr Christie	2	0
M Thompson, Esq	2	0
E H Hilton, Esq	2	0
Mrs Gill	2	0
,, Fraser	2	0
Mr Greenway	2	0
Babu B C Chuckerbutty	2	0
Smaller Sums	12	0
City Sunday-Schools	2	0
Hindustani Church	10	0
Total Rs. ...	444	0
Centennial School.		
H Dear Esq.	50	0
W A Thomas Esq.	20	0
Scholarships.		
H O Budden Esq	60	0
A Friend	60	0
W J Coen Esq	60	0
A Beer Esq	40	0
A H Pirie Esq	52	0
M J White Esq	40	0
Dr J H Condon	20	0
C W Frend Esq	40	0
Capt R J Young	30	0
Maj A P Orr	5	0
Winona (U S A) S. School ...	60	0
	537	0
Local Fund.		
Colonel J Reid	60	0
W Hoey Esq.	15	0
Rev J H Messmore	6	0
Rev T Craven	2	0
Rev J Mudge	2	0
Miss Thoburn	6	0
Miss Gibson	6	0
B H B	2	0
Miss Duncan	1	0
	100	0
Gov. Grant in aid	4,656	0
Grand total, Rs.	7,217	12

Roy Bareilly.

Day and Sunday Schools.

W Seane Esq	50	0
Major A P Orr	60	0
Mrs Noble	14	0
C Holford Esq	18	0
Mrs F Bird	24	0
Captain E E Grigg	2	0
J Groves Esq	8	0
W C Wood Esq	5	0
A H Harington Esq	30	0
W Garstin Esq	4	0
Geo Roberts Esq	24	0
A Friend	72	0
Mrs. Mumford...	2	0
A Sprenger Esq	12	0
J E Hand Esq	6	0
G R Bird Esq	8	0
	339	0
Chapel Veranda.		
Mrs Orr	50	0
The Rajah of Morarmau...	5	0
Rajah Rampal Singh	5	0
Chapel Collections	43	0
	103	0
Church Fund.		
Hindustani Church...	53	0
English ,, ...	74	0
Collections	35	0
Total Rs. ...	162	0
Grand total, Rs. ...	604	0

Gonda and Bahraich.

Gonda.

H H Maharajah Bulrampore K C S I	60	0
Major W E Forbes Dy Comr ...	10	0
H S Boys Esq C S Dy Comr	50	0
Col C F Sharpe D S P	60	0
J Hooper Esq C S	36	0
F W Higginson Esq M D	24	0
J Anderson Esq M D	3	0
B O'Brien Esq M D	6	0
K M Nicholson Esq	36	0
W C Bennett Esq C S	10	0
Total Rs.	295	0

Bahraich.

Maj R H DeMontmorency D C ...	18	0
C Cameron Esq M D	8	0
—Hutton Esq.	6	0
W Hannah Esq.	16	0
Captain C S Noble D C	6	0
	54	0
Grants-in-Aid	668	0
Fees	39	0

	Rs.	As.
Christmas Fete for Gonda Sunday School.		
Mrs Boys	5	0
Mrs Col Sharpe	3	0
Mrs Dr Higginson...	5	0
Mrs Nicholson	3	0
Mrs Monelle Mansell M D	5	0
W C Bennet Esq C S	5	0
Total Rs. ...	26	0
Pastor's Fund.		
J Bernard	12	0
Behari Lal	2	10
W Peters	2	0
H Ali	1	0
Khairabi Khan	2	0
Mark Jacob	1	8
Samuel	1	8
...	22	10
New School House Bahraich.		
Col Girdlestone of Nepaul	16	0
C. Lumsden Esq C S Comr,... ...	10	0
Grand total, Rs. ...	1130	0

Sitapur.

Col MacAndrew	60	0
J G Anderson Esq	60	0
L B Simeon Esq...	18	0
Total Rs.	138	0

Lakampur.

H W Gibson	60	0
Dr Loyd	39	0
J E Scott	60	0
Grant-in-aid Rs.	480	0
Pastors fund Rs.	27	0
Grand total, Rs. ...	804	0

Hurdui

J Quinn Esq	10	0
R D Logg	4	0
G H Catima	1	0
J Finn Esq D S	3	0
Wazeer Sing Lumberdar	2	0
Mrs H Wazeer Singh	2	0
W P Wazeer...	1	0
Mrs S Macfarland	1	0
Ghasee Ram	8	0
Choonni Lall	5	8
Bhola Singh	5	8
Pandit Seetaram	5	0
„ Teekaram	6	0
Thakoor Mahara	5	0
Purbhu Charun	4	0
Shew deen Malee	4	0
Total Rs. ...	67	0

Barabanki.

	Rs.	As.
Col Chamier	33	0
P H MacAdam	24	0
C Cameron M D	10	0
J R Manson	1	0
Baboo Chundar Mohun	5	0
„ Dharnidhar	5	0
„ Mahesh Bux	3	0
Sundry amounts	8	0
Total Rs.	88	0

Nynee Tal,

Native Work.

Maj-Genl The Hon Sir H Ramsay, C B, K C S I	300	0
J C Macdonald, Esq.	120	0
R Stewart Reid Esq	20	0
Mr John Angelo, ...	4	0
Govt Grant-in-aid, ...	720	0
Municipal Grant to school, ...	150	0
School Fees, ...	170	0
Collected from Natives, ...	14	0
	1,498	0

English Church.

Sir Henry Ramsay, ...	500	0
C Robertson, Esq	200	0
Col Brownlow	200	0
Major Barron	140	0
Major Scott Moncrieff	132	0
J Benson Esq	100	0
E Morrison Esq	100	0
S E Marston, Esq	192	0
R M Dalzell, Esq	50	0
F W Ward, Esq	55	0
Mrs Campbell	35	0
Mrs Gray	25	0
Miss Graham	10	0
D B Sheels, Esq	4	0
Through J Fraser, Esq ...	5	0
Sale of Hymnal	2	0
Offertories	1,849	0
Special collections	281	0
Total Rs. ...	3880	0

Eastern Kumaon.

Chapel.

Mrs Favielle	12	10
Thro Rev P M Buck	100	0
Capt Anson	10	0
Naini Tal Eng Ch	200	0
Capt Sage	20	0
Rev H Coley	10	0

	Rs.	As.
Gen Fraser	25	0
Rev P M Buck	10	0
Col Brownlow	50	0
H O Budden, Esq	30	0
Almorah working party	30	0
Pithoragarh Church..	421	6
Total Rs. ...	919	0
Schools.		
Govt. Grant-in-aid	480	0
Dispensaries.		
Through Rev C W Judd ...	50	0
Sir H Ramsay	725	0
E Alexander, Esq	20	0
Rye Kot Tea Factory	12	0
H McMaster, Esq	20	0
W Craw Esq	30	0
W Duthoit Esq C S	5	0
Mrs Docherty	4	0
Purkhotam	2	0
Total Rs. ...	868	0
GRAND TOTAL,	2,267	0

Gurhwal.

Genl Sir H Ramsay C B, K C S I	600	0

Moradabad.

W Young, Esq	45	0
T B Tracey Esq	35	0
Mrs Lane	10	0
Mr Tracey	10	0
Captain G H Woodard	10	0
C Bailey, Esq	35	0
Mrs La Touche	5	0
Major Ross	6	0
Major Kelly...	5	0
Capt Richards	5	0
R C Sanders Esq M D	5	0
G J Laidman Esq	5	0
E Alexander Esq	5	0
T Darrah Esq	5	0
Seargt Walker	5	0
E W Parker...	90	0
A Gasper Esq	12	0
Seargt Paterson	50	0
Wm Coen, Esq	50	0
Rev C W Judd...	25	0
Munshi Dina Nath	5	0
Smaller Sums	10	0
Sacramental Collections	46	0
Donations of Native Church ...	125	0
Fees from schools	322	0

	Rs.	As.
Municipal Grants	184	0
Government Grants-in-Aid ...	2,532	0
Total Rs. ...	3,642	0

Khera Bajehra.

Grant-in aid	158	0
Sundry amts	40	0
Native Church	7	8
Total Rs. ...	2058	0

Shahjahanpur.

W Duthoit Esq	134	0
J S Porter Esq	132	0
Dr. Gardner...	79	0
Rev. E J Hubbard	22	0
T Lee Esq	68	0
S Craig, Esq	13	0
G H Owen Esq	21	0
J Edwards Esq	40	0
H R Williams Esq	2	0
Capt Richmond	12	0
Dr White	16	0
S Plart Esq	2	0
Rev J T McMahon	20	0
Rev J Mudge	5	0
Govt Grant-in-aid	3,084	0
Municipal Grant...	450	0
From Govt for support of Orphans	2183	0
Total Rs. ..	6,283	0

Budaon.

M Sandys Esq	60	0
Mrs Sandys	20	0
Miss Roberts	5	0
Narain Singh	21	0
Mrs. Thomas	10	0
Others	6	0
Munshi Afsar Hussein	3	0
Fees	60	0
Native Pastor's Fund, ...	60	0
Educational Fund	65	0
Chungi...	435	0
Grant-in-aid	300	0
Total Rs. ...	1,045	0

Bijnour.

	Rs.	As.
H B Punnett, Esq.	39	0
Col. Bramley	13	0
C W Mellor Esq...	8	0
R Dease Esq	2	0
Mrs McHenry	75	0
Total Rs. ...	137	0

Appendix.

REPORT ON STATE OF THE CHURCH AND MISSION WORK.

In presenting this Report, your Committee beg to acknowledge with thanks, the hearty co-operation they have received from most of the Brethren of the Conference. Their thoughtful and well written Reports enable your Committee to make a thorough and searching Report on all departments of our work. So much that is valuable and suggestive has been elicited that your Committee feel sure this Conference will be glad to indulge a Report much longer than those generally presented here, especially as any thing so searching and introspective of the work and the workers may not soon be called for again.

I. METHODS AND MANNER OF WORK.

We cannot report that our missionaries are finding any "royal road" or "short method" for the salvation of India, other than what Paul used on Mar's Hill, the "foolishness of preaching." We are glad to find that our missionaries almost all preach regularly from "one to three times on the Sabbath." We hope that regular preaching is increasing among us. In most of our stations, a printed or written plan gives all systematic work. The example of one station with its ten fixed places in muhallas and its twelve voluntary unpaid workers, is worthy of all commendation. We are inclined to think that too few of our unpaid laymen are called out in this way and that in many stations monthly or regular meetings are neglected. Only some stations have sermons or lectures in the schools. In several stations systematic village work is kept up, but we fear that a little more system is called for in some places. Results, so far, show that our lines of greatest success lie in this direction. As to bazar preaching, we seem as a Mission to be gaining some valuable experience and as the native Church grows and other forms of work open out, many find less time and strength for this. Still, apparently in all our stations, bazar preaching is kept up from one to five times a week. But opinions as to its value vary from that of the Brother who writes, "upon the whole it is the most unsatisfactory part of my work," and another, "I do not estimate city bazar preaching to be very valuable on account of the noise," to such emphatic

opinions as, "I place a high estimate on it," and another, "I place a very high estimate on bazar preaching." The "very" was inserted afterwards showing that this Brother, a P. E., on mature reflection even strengthened his already high opinion. Some place this mode of preaching "second" in importance, being more inclined to muhalla and village work. We have received clear testimony to the value of bazar preaching. In Gonda, they "often feel sure that God is carrying truth to some heart." In Lucknow, they have "often a hundred interested hearers." One missionary writes, "men now and then shed tears" Another says it is "an important agency for diffusing a general knowledge of the Gospel." Men are often met "in the District who refer to having heard our preaching." We have testimony against "bazar wrangling." Our missionaries still stand by their street preaching. We commend the testimony of one, that "this work is valuable as the most public means of heralding the gospel, but it taxes health and strength greatly and must be used cautiously by many."

As to Itinerating, one missionary submits this curious testimony: "I would much prefer stationing native preachers in commercial and religious centers to itinerating. Itinerating as usually carried on is only good for the health of the missionary and bad for the health of the helpers." Apart from this we have clear testimony for itinerating, with regret that want of time and money preclude more extended work in this direction. In 6 of our 14 principal stations *i. e.* in Paori, Bijnour, Moradabad, Budaon, Seetapore, and Roy Bareilly, itinerating is carried on from three to four months in the year. In Lucknow, "no one has time to itinerate," and work is limited to melas. In Budaon, some 30 different camping places are occupied during the cold season. In Garhwal about one-tenth of the population is reached in this way. In Eastern Kumaon from twenty to fifty thousand scattered villagers are reached. In Bareilly District about half a hundred villages, lying immediately around the city are frequently visited by the theological students. It will be observed that as a rule the Districts in which most itinerating is done are yielding most converts. These statistics of work and results are more reliable than theories. We observe that these itinerations extend largely to places where Christian Communities are growing up. This is as it should be. As directed in our Book of Discipline, we should go where God seems pleased to pour out His spirit.

Itinerating furnishes a fine opportunity for intercourse with the natives, and as this Report deals with the *manner* of work as well as its method, we may state something of what we have learned of the views and practice of our missionaries in regard to visiting and receiving visits from the natives. Our missionaries, whatever their practice may be, as a rule, hold strong views in favor of free and hearty intercourse with the natives. One writes "this is an important part of mission work;" another, "I highly approve of this method of work;" another, "this is one of the best means of reaching the natives." And so the testimony seems in favor of visiting and receiving visits, with but little variation of opinion. One missionary writes, "I have never been very successful in visiting any natives except Christians. As a pastor I never got into their life much by visiting them: have always depended upon native assistants for this part of my work." This last fact, your Committee would remark, is a very good reason for not getting into the "life" of the native. We heartily endorse the method and opinion of one of our missionaries on this point, "Keep a list of all native callers and acquaintances and call on those that seem accessible. This is a much neglected but most important matter." Paul's evangelism was from house to house; why not ours. It was a wise native member of this Conference who wrote, "I join my heart to theirs in this *way.*" *It is heart* power that moves and moulds the world. We may "speak

with the tongue of men and of angels" and be as empty of power as the sounding brass because heart does not touch heart. One of our Brethren visited a Moslem Deputy Collector, on his dying bed and asked to pray with him which was thankfully granted. That man's son, now a tahsildar, became a fast and apparently affectionate friend of the missionary. Jesus, making himself of no reputation, loving us, knocking at the door of our world and of our hearts, is the great model.

As to receiving visits from the natives, your Committee are gratified to report a growing sense of its importance, although some seem to fail in surrounding themselves with an attractive atmosphere. A few are troubled because natives are apt to have a motive when they come. One says "they never come except to gain some end." Another writes, "in three months no one has come. There are so many *hakims* here that natives do not seem to care for the *Pádri Sáhib*. They know that he can do nothing for them temporally." Here is a delicate point. Your Committee submit that the *Padri sahib* can do much for the visitor temporally. What of education, of advice, of medicine, of sympathy in loss and sorrow? Here it is that heart may touch heart for the lift to higher things. Jesus reproved yet fed the multitude that followed him for the loaves and fishes. Most true, we *must* be wary here but let us hold on to the heart that forgets to seek first the Kingdom of God. Peter said, "Lord we have followed thee, what shall we have therefore," and the eleven at the ascension asked, "Lord at this time wilt thou restore the kingdom?"

Our missionaries generally take noble ground touching the matter of receiving visitors. Some have fixed hours. Some practice something of the courtesies natives use among themselves. One writes, "I always make myself as agreeable as possible and make the visitors as comfortable as possible. The same people call again and again which looks as if they did not feel ill treated." Another writes, "I always treat them with the same courtesy that I show to others." One writes, "I receive all," another, "my door is always open;" another, "we keep an open house for visitors." Another, "I receive native visitors at any time and converse with each man individually. I tell them of Jesus. Every other work and call on my time yields to this." Here is noble testimony, and your Committee observe that these are the men who are winning most souls.

To resume our report on the work carried on, we observe that the colportage enterprise seems to have varying success. In five stations the work is reported "increasing." The missionaries generally, as one of them expresses it, "thoroughly believe in it." One, however, says of the work "it is an immense *bojh* to me." He has two colporteurs of whom he writes, "I would rather keep the accounts of all this Mission than those of these two men." The reason of this sore trial is found perhaps in the statement of two other missionaries. One writes, "I have no particular method;" the other, "carried on without method;" *Competent men with some regular method*, is the secret of accomplishing this work with ease and success. Colporteurs are at work in almost all of our stations. Lucknow has none because the Church Mission has two, but the missionary in charge of the station writes that a colporteur is much needed, and that thousands may be reached by this work. Various obstacles are reported in carrying the work on, foremost among them the difficulty of getting competent men. We endorse the opinion of one of our missionaries who writes, "I think all our native preachers ought to sell books always and everywhere." "They think it undignified," the writer says, and he expresses the opinion that "the preachers in Oudh do more than those of Rohilkund in this line." Whatever the future may indicate, we think that at present the old fashioned colporteur habits of the early Methodist preachers will avail much

in India. In many stations this work is reported as carried on by the European missionaries and native preachers. In one station the missionary pays at once for the entire *indent* of books and tracts and has no further account with the Society than what relates to the salary of three colporteurs kept regularly at work. In Kumaon "medico-colporteurs" are talked of, "colporteurs to treat the sick, sell books and preach."

To sum up, we believe with one report, that "the majority of readers are getting hold of some truth directly or indirectly through our books."

Your Committee are glad to report in most favorable terms on our Sunday-school work. We believe that the vital importance of this work is being more fully understood by our missionaries. The work has been steadily getting on a more permanent basis and is more systematically and effectively carried out. It is gratifying to know that our secular or day-schools are now quite generally Sunday-schools. The time was when many of us thought this hardly possible, but we have learned that with tact and perseverance almost any day-school may become a Sunday-school as well, and this does much to settle the question of the evangelistic utility of schools. With one day in seven wholly for moral drill, no school need be in any sense a failure. We learn in some instances the Sunday-schools improve the interest of day-schools. Gonda so reports of its 14 day-schools which are all Sunday schools. In proof of the same facts we note that in some instances the attendance of the Sunday-school exceeds that of the day-school. This is so in Moradabad, the banner Sunday-school work in some respects in our mission. Here, the attendance in the Sunday-schools is 226 more than in the day-schools, which, after counting out the adult Christians not in attendance in the day-schools, still leaves a large margin drawn into the Sunday-school that is not found in the day-schools.

The Berean series of Lesson Leaves is used among us with but little dissent. Most of the missionaries speak in very emphatic terms of their value. They are suggestive of most excellent instruction for the schools: "they are full of texts for short sermons" as one of the missionaries writes: They are something for the pupils to carry away and ponder. We have intimations from some missionaries that they might be somewhat changed so as to adapt them a little better to non-christian schools. One report says they contain "a superabundance of material." We need hardly suggest that superintendents and teachers should not hesitate to use the Lesson Leaf in the way best adapted to each school and each class. Your Committee think that our Mission cannot do better than confidently continue the use of these Lessons, containing as they do the combined wisdom of many religious denominations on two continents.

We heartily approve of the use of tickets, cards, books and sundry rewards as generally practiced by the missionaries. Sunday-school anniversaries are coming into more general use among us, and well they may. India likes fairs and feasts and festivals, and you never saw a child that did not like candy and the juvenile pageantry of a gala day. We have not space to make suggestions here, but our missionaries may well study the methods of such stations as Lucknow, Moradabad, and Budaon.

Touching the organization and directing of native helpers, your Committee are glad to believe that as a rule this matter is well in hand, but the silence of some leaves room for the suspicion that it may not be so in every case. We find in some cases each helper is furnished with a written or printed plan. In some stations the disciplinary leaders' meetings are kept up, where work is planned and reported. In some stations a point is made of keeping the helpers up to their studies. In one station each helper is furnished with a list of the studies for the year, divided into four quarters to be completed if possible in the time allotted, all of which can be made very useful. In one station a "*Young Men's Christian Association*" is kept up. This we commend, and also

the method, we fear only partially kept up, of making the Quarterly Conference a place for careful reports of the work. Too much stress cannot be laid on the importance of this matter. The success of the work in each station depends on the *esprit de corps* of the entire band of workers. Your Committee wish to emphasize this point. The continued and increased efficiency of our Mission in these Provinces depends on it. Some may imagine that because they have but few workers the matter of organization will take care of itself, but we heartily indorse the report of one Brother who writes, "helpers are so scarce about here that one man in respect to the kinds of work done is a legion and is severely organized. I have an exhorter here, organized into five workers."

Besides this general survey of the work and the manner in which it is organized, your Committee have tried to look into special forms of work carried on in the Mission. *Medical work*, in the mountains, is reported "increasing in usefulness and interest every year." More money, it is claimed, will go a long way to make it more effective. We do not infer any special enlargement or development of medical work in the Plains, but of its usefulness we have no doubt. Our three *Orphanages* are steadily enlarging and we think in point of sanitation, education, moral government and industrial management, were never more effectively carried on than at present. The building at Bareilly has been vastly improved by enlargement and some new arrangements. The attempt to settle boys in Panahpore as cultivators is a happy plan. We approve the more practical view that has curtailed the over-English education formerly attempted in Shajehanpore and Bareilly Orphanages. The idea of industrial training is becoming more prominent. Paori takes the lead in this matter and perhaps there is nothing to be added to what is there attempted. "The girls do their own washing and ironing and assist in cooking, they shell rice for their own use, they make their own clothes and razais. They are learning to spin woollen yarn and are turning out socks. They often work in the garden and help make improvements in leveling ground when needed." With wives and mothers like these the evangelization of Garhwal on purely natural grounds, is only a matter of time and that not long. "The boys are kept in school only two hours daily, the rest of the time is spent in farm work and in learning to spin and weave hempen cloth." Facts seem to indicate that the numbers in our Orphanages will tend to increase rather than decrease while the demand on these institutions for teachers and preachers will become less as the multiplying Christian community furnishes more numerous candidates for these posts. We absolutely must turn more attention to industrial training in these institutions.

Within the bounds of our work we now have three *Christian villages*. All of these are somewhat problematic as to their best management, but their importance can hardly be doubted in furnishing homes and a center for the better control and development of many Christian families. Our missionary in Garhwal claims that a Christian village is needed there now.

Our *Press* goes on steadily developing in the extent of its operations. In connection with Sunday-school work, especially, is of very great utility. The buildings have recently been much enlarged and publishing facilities have been added as a fine cylinder press and sundry other machines. In connection with the Press and as a special form of work we may state that several missionaries have in hand translations or original productions. Our Press will continue to be furnished with something in the future.

We may refer to the Theological School and suggest, that as it moulds in some degree the mental, moral, and practical life of the preachers in our entire Mission, it is an enterprise that should be looked after with very great care. The attitude of our Misssion towards it should be one of sympathy and prayer. Already 43 regular graduates have been sent out to all parts of our work and 27 preachers have taken a partial course.

II. EDUCATIONAL WORK.

This work absorbs a large part of our money and efforts and your Committee have tried to subject it to some searching scrutiny. As to expansion it is manifest that the work has been at a stand-still for a few years past. Most of the stations so report, while in some places the tendency is to contraction for want of funds. We have less English than formerly, but in some places the quality of the education is reported improved. One missionary writes, "we need a much better vernacular education than is given, less English, and a better quality. I cannot emphasize too much the need of first-class vernacular teachers." We have drawn out the missionaries on the question of the utility of educational work as an evangelistic agency, and find with a good deal of unanimity, some conflict of opinion. One missionary writes, "I have less and less faith in it every year." Another writes, "I do not know of any education in this District that is not a powerful aid to evangelism." He writes, "I place a very high estimate on education. We must educate as we evangelize or our converts will relapse into a state but little better than their first." These are the extremes. We believe that our missionaries as a rule hold just views of the place of education in mission work and are learning how more fully to make it prepare the way of the Lord among the people. We indorse the statement of one missionary who writes, "general education is a powerful preparatory agency, tremendously destructive of the old faiths." This is simply destructive and to a large degree would be their effect as merely secular schools. Your Committee think that our missionaries are striving more and more to make school work give the pupils the gospel in the place of the faith that is pulled down. This is done by making the day-schools Sunday-schools, by regular lectures and preaching in schools, by Bible and catechetical instruction, by the use of text books infused with Christian truth, by employing good Christian teachers as far as possible. Your Committee urge the importance of this matter on the Conference. They regret that all our day-schools are not Sunday-schools and that in some instances where formerly regular lectures were kept up, this has been abandoned. If we would have the time and money so largely expended in this work, tell for the evangelization of the masses, we must not relax our vigilance here, but study even greater effectiveness.

In this matter of education we have tried to find out if there is any neglect of the Christians and have been gratified to find how carefully this matter is being looked after. We doubt if much more can be done without making the Christians too dependent. We must guard the point of self-helpfulness where there is such a tendency to make the Mission "má báp" in everything. We want no educated dependent Christian community. In those districts where Christian children are most numerous we think this matter is being looked after wisely.

As to the wants of our educational work, investigation has brought into greater distinctness several points. Many are calling for more money. Government aid, wholly or in part having been withdrawn at some points, our educational work has suffered. Besides, as the Government has in some degree contracted its efforts, a more available field is presented. Our opportunity was never so good as now. The money and strength we were expending ten years ago would be much more effective now. In some places the want of money is pressing in connection with the education of Christian children. The need of Christian teachers is greatly felt. The demand is very urgent from some of our missionaries. We propound the question for our Educational Board andfor the Conference, *What can be done to supply Christian teachers?* Again, the cry is

for better vernacular teaching. At every point we find too many of our Christians more deficient in vernacular training than other natives. The causes of this are various, as the indifference of non-Christian teachers, want of early drill, carelessness of parents, indifference of the pupils themselves because they think their big, wealthy "má báp" the Mission, will take care of them somehow. Here also is a point for our Educational Board to ponder. Another is want of uniformity. One missionary writes that we need "more thorough Christian supervision and a more decided connectionalism in the educational work of our Mission." Another writes, "we need better and uniform text books." Another, "the educational work needs systematizing and working up." Another writes, "we need one set of text books for all Christian schools, especially Vernacular text books. Our Press publishes the Ten Commandments in McMahon's First Book in one way—the Urdu Catechism in another—Allahabad books give different words, and so on, confounding young pupils who happen to meet these differences." Your Committee do not know how far this last difficulty can be controlled, but we urge our Educational Board and Conference to carefully review this whole matter of education among us. Can this work be more completely unified? Can anything be done to meet the demand for Christian teachers? Can anything more be done to make all our schools more effective for evangelism? Let Presiding Elders scrutinize our schools and let delinquents be stirred up to zeal and good works.

III. ENGLISH WORK.

Your Committee have been scrutinizing the question of English work. The stations in which more or less is kept up, are Puoti, Nynee Tal, Bijnour, Moradabad, Bareilly, Shahjehanpore, Lucknow, Seetapore, Cawnpore and Roy Bareilly. In two of these viz. Nynee Tal and Cawnpore the entire time of a missionary is taken up. In Moradabad, Bareilly, Shahjehanpore, Lucknow and Roy Bareilly a considerable part of a missionary's time is taken up, *e. g.*, in Roy Bareilly it is about one-fourth of the time, in Moradabad one day in the week. As to the importance of the work, a variety of opinions have been called out. In one station where there is no English work and apparently but little need for it, the missionary writes, "English is needed here." In another station where the work is kept up extensively, a missionary writes, "I think our English work outside of Nynee Tal, Lucknow, and Cawnpore had better be left alone if it is to tax the missionaries." Your Committee have tried to find out from the missionaries the utility of English work and its bearing on the evangelization of the masses of India for which the missionaries are supported in this country. Replies to our queries have varied. One writes, "no bearings of this on native work are manifest." Another writes, "I cannot tell." Another gives the curious reply, "My own heart is saved from drying up." One would think that the purely native work, so great and glorious and so calculated to arouse every sympathy and energy of the soul if need be would prevent this result. Still it is manifest to your Committee that outside of Nynee Tal, Lucknow, and Cawnpore, where the importance of the work is generally admitted, a measure of good is done for the native work in some instances at least. Money is raised for the work. Sunday-school teachers are secured, in some instances perhaps souls are saved, and the Christian Community raised in moral life, all of which must affect something for evangelism among the natives. At the same time it is the unhesitating conviction of your Committee that any tendency to multiply and magnify English work to the engrossing of the missionary's time and strength so that the work for which our Board is supporting its missionaries in India is neglected, is jealously to be guarded. Besides it is worthy of thought, whether or not the spectacle of a missionary in the Spirit of Christ nobly devoted to his work, raising up

a native Church about him, suffering all things if need be for the salvation of souls, may not do more in the end for the world's salvation, than can be ordinarily done by the missionary devoting much time to people for whom he was not sent.

IV. OBSTACLES TO THE WORK.

Your Committee have studied this point and called out all the information they can get with a view to taking our bearing after 20 years of missionary work in these Provinces. Is time bringing any changes in the attitude of things—have we any new adjustments to make? The experience of the missionaries varies widely. In some Stations but little opposition is reported, while in others, as Roy Bareilly, it is "Satan and all his imps." We have reason to believe that the antagonism of Moslems in some places is less than formerly. In Stations where formerly we could hardly preach for their fierce and scurrilous opposition they now come but comparatively little in our way. In Moradabad city the opposition is reported "none," in Budaon, "no special obstacle," in Bareilly "much quieter than formerly," in Lucknow from Moslems, "comparatively little except the lies about missionaries they put in their small pamphlets." "There are many fierce Moslems," the report states, "in Lucknow but they do not bother us much:" in Roy Bareilly, "antagonism has about ceased." We note with encouragement this change in their manner be it due to what it may. We think it is partial concession to the truth, coupled with more respect for the power of the Christian combatant. And yet we learn that the Moslems are neither all converted nor silenced We learn still of their bigotry and "hatred of Christ," as some of the reports state it—their intellectual revolt at divine mysteries, and we may well use the prayer expressed in the report of a native brother submitted to us, "Kásh ki Ḳaudá un ki ąqlon ko apni Rúh i pák ke zarje se roshan o munawar kare ki yih haqq ke qáil howen."

As to Hindus, we infer that the opposition from them is less in most places than formerly. It is the old story of caste with the repeated statement in the reports of "indifference." Twenty years of preaching and teaching and printing has produced a wide-spread intellectual and perhaps moral preparation and there must be in all this apparent indifference much silent conviction. Oh for the breath of Jehovah on this valley of dry bones!

In the bad example of Europeans we still find a sad obstacle, but this too is less than formerly, rather perhaps from the intelligent discrimination of the natives than from any marked change in the European community. We have striking testimony on this point. One missionary states that "the bad life is seen by thoughtful natives to be no part of Christianity." Another writes, "some live loosely but people here know the true and the false Christian and they know such are false to Christ's teaching. I think they hinder the work but little after all." Still we have pointed testimony to the evil influence of some Europeans. Their Sabbath-breaking and drunkenness stand in the way. One report states that "the too frequent indifference to the salvation of souls," is the great obstacle from Europeans. The indifference of those who claim to be real Christians produces the impression of want of confidence in the Christian system. One missionary writes that "a stupid fear lest they should seem to aid us in proselyting," and "a contempt for native Christians," is a great obstacle. To the same point is the testimony of a native Brother's report; "Ham dekhte haiṇ ki is mulk meṇ Angrezoṇ se barí ṭhokar hai, yane agarchi Angrez Ḭsái mazhab rakhte haiṇ par us kí taraqqí ke ḳhwáhán nahíṇ haiṇ balki butoṇ ke chaukídár haiṇ. Haqíqat meṇ Angrezoṇ se mazhab i Ḭswí ko kuchh fáida nahíṇ pahunchtá hai." All this is most humiliating and a strenuous effort should be put forth to make any English work we keep up contribute to correcting these great evils.

Your Committee have taken note also of the obstacles presented to evangelism by the native Christians themselves. Among these we find mentioned frequently, "Sabbath breaking," "bad character," "want of regeneration," "religious weakness," by which we suppose rather is meant weak religiousness—and "debt." To state and recognize these points with emphasis should be the signal for more vigorous efforts for the salvation of our own people. The most powerful gospel is the pure "living espistle." The necessity of personal holiness should be pressed with unceasing watchfulness on all. It is a pure Church that is "terrible, as an army with banners." The great crucial question with thousands in these Provinces to-day is, *can sin be forgiven and can man be saved from sin?* This question must be answered by *fact*, not by *theory*. As one of the reports puts it "one question soon, will be the only one, 'have we a divine Saviour.'" Frequent revival effort should be put forth wherever we have Christians. Are these saved, let us ask again and again.

The question of debt in some quarters is a crying evil. One missionary writes, "debt is a great obstacle. It 'badnáms our people in the eyes of others to whom they make promises they cannot fulfil. They are sometimes summoned to court on account of debt." We must grapple with this obstacle, and yet must not aggravate the evil by too much help, for we fear that the radical cause, too frequently, is a sense of security in missionary backing—and our people are encouraged to get in debt by many who think that the Mission somehow is a kind of tacit security.

From this part of our report we turn to one more inviting *i. e.*

V. INDICATIONS OF SUCCESS.

The report from Roy Bareilly, one of our hardest fields echoes the watchward of Methodism—the glorious legacy of its dying founder,

"God is with us."

Like practiced artillery men watching the shots and with field glass sweeping the wall for signs of the breach, we have turned our eyes toward caste, well called in one of the reports, "the devil's strongest fortress." While some converts are made from all castes, so far the higher castes have stood quite solid, and the body of our converts are from the Chamars, Mehters, Mazbi Sikhs and Doms or "tail fellows" of the Hills. In Bareilly and Budaon the Bairágís, a kind of priesthood to the Chamárs, are being reached. They seem to be losing their hold on their old Chelás and are looking about for new moorings. We find nothing discouraging in the fact mentioned in many of the reports that these low castes are giving way because they have little to lose and much to gain. Man is the same in all ages and countries. The lower motive will awake in the lower moral nature first. Moreover these lower castes form the great mass of the population. Think of more than a hundred thousand Chamárs each in the districts of Budaon, Bareilly and Moradabad. No high caste reaches anything like this number. In some parts of our work the low castes even, have not been affected to any appreciable degree. For instance our native Conference Probationer in the splendid, populous field of Gonda District, writes "is zila men koí khás zát yá qaum nahin haí jis men kí ziyáda ummed paí játi hai," and this after more than ten years of work. The solution is doubtless expressed in the report of the missionary in charge of this District who writes, "we have no break in any caste. I think the lowest castes most accessible but our helpers seem afraid to work hard and openly upon them for fear the higher castes will look down upon them and refuse the Gospel." Your Committee can make no better reply to this than quote frmo

one of the reports representing the observation of one of our most successful workers, "The lower castes and non-castes yield the best results and will eventually pave the way for the higher castes. The reception of a non-caste man closes the way for a time for his high caste fellows, but he rises gradually in the scale of social life and becomes the equal of those who deemed themselves higher than he. The people of low social grade are more accessible and make up the greater part of the community and we should systematically seek to reach them."

As to caste itself, its ultimate doom is only a matter of time. Some of our Brethren hold unmistakable views about it. One writes, "it will certainly get some hard knocks. We ought to keep preaching against it." Another writes, "it is to go with the devil into the bottomless pit." Yet another "we baptize no one who clings to his caste. Hindu caste and Jesus Christ can never live in the same heart at the same time." We find in these reports some unintentional testimony to the fact that caste is giving way, for, while one report says, "caste is the greatest barrier but it must ultimately give way. I have this by faith not by observation," yet the same report gives some observations that show how the fatal breach is being made. The report says "the natives are very quick to adapt caste to circumstances and decide that many things do not break caste, which one would suppose must break it, undoubtedly." Now your Committee think that in this inconvenience of caste and in these miserable make-shifts, its ultimate dissolution is clearly seen. We heartily agree with one of the reports that we should be very cautious that Satan does not entangle the Church in caste. As God makes the wrath of man praise him, so He may yet turn the strength of this hoary institution in favor of evangelism. As it now keeps the people away in masses so ultimately it may bring them in in masses.

Your Committee found much that is encouraging and hopeful in the minute reports of our stations. Only one report seemed pervaded in considerable part with a despondent tone. Others speak of decreased antagonism from Moslems and Hindus generally, except in the case of some reformers. The reports speak of something very hopeful in the education of the country. The controversial literature of the country is toning to a better spirit. Brahmo literature becomes more tolerant of Christianity. The Keshab Chander Sen section, now presents much the appearance of Christian heterodoxy. A ferment of new ideas is going on in most parts of our work, although one report says "ideas do not ferment here," and another, "new ideas are not felt here that I can see." These are the extreme geographical wings of our mission. Generally rapid changes are going on. One report claims that "the ferment indicates that a quarter of a century must bring vast changes in the intellectual life of the people, perhaps not much in their moral life. But the moral will follow." Your Committee endorse the sentiment of one of the reports as to the hopefulness of the ferment of new ideas, and native reform movements, and the increasing power of Christian morals, and ideas, "These are God's agencies for shaking the nation. Missionaries should not stand aloof. Wherever there is a movement of any kind that touches head or heart, the missionaries should be there by throwing into the midst of the ferment the pure doctrines of salvation. When the mind of India is full of controversy, we should not fear discussion. Christian ideas and morals are imperceptibly taking a strong hold of the people through our secular and Sunday-schools and literature."

We here turn to our greatest and most palpable indication of success :—

VI. THE NATIVE CHURCH.

Your Committee have tried to make a searching investigation into its growth and condition. Only from one station comes the doleful report, "no increase." From one station in Oudh, the report is, "increase slowly from Rohilkund." From several stations the increase is fully ten per cent. per annum. Paori seems to carry off the banner, there being now about 50 baptisms a year. The number of Christians has almost trebled in three years. Apart from the Orphanages, Paori, Moradabad, Budaon and Bareilly now have the greatest rate of increase. Some of the reports point to the significant increase from Christian families. One has it, "a good per cent. especially rapid from Christian families." Another says, "one child to each family every year." May the Psalmist's blessing remain with them.

Your Committee have tried to probe the *dependence* of the Christian Community on the Mission for support. The result upon the whole is encouraging. The effect of the climate on the liver of some missionaries is apparent in their views of everything. All is seen with jaudiced eyes: apart from this, too, some have not given a careful answer to this question. Your Committee tried to guard it by the qualification that "persons who could easily find support elsewhere should hardly be counted a sdependent" on the Mission. The Gonda report says "all teachers, preachers, and servants could get as good service elsewhere." May we continue to be blessed with such dependence as this. Still we do find some genuine dependence apart from the orphanages which are of course exceptional. In Bijnour one-fifth are reported dependent. We think a review of the question would modify this. Moradabad reports "none" from that large community; Bareilly one, Khera Bajhera perhaps two Nynee Tal, a half dozen out of a community of 130. The Budaon report reads, "there are no Christians in Budaon zila dependent on the Mission for support except some girls in the Boarding school made over to our care during the famine. The great body of our Christians are cultivators who remain in their village homes." Your Committee found much encouragement in this part of their report.

On the question of "self-support" in the native ministry we can say but little more than that, using the language of one of the reports, we have found "a good disposition generally." On this question it is "the day of small things" with us yet. Your Committee take a more encouraging view of this subject than one of our missionaries who writes "the day of self-support is so far away that the nearest fixed star is our neighbor in comparison." In perhaps all our stations now something is given either to a pastor's fund or for the support of the work in some way. In many places from one to two pice per rupee of income is paid In several stations now, this amounts to from Rs. 3 to 10 per month and in Lucknow to Rs. 20 per month. On this last many a good man could live. In Roy Bareilly even they "give Rs. 5 per mensem," and only "one or two complaining." We have begun and are drilling right. It requires no great draught on faith or imagination to see how on this line we will reach the desired goal. One of the reports puts it thus and well, "It seems to me self-support on a large scale will be feasible only when the native Church increases." We must not be impatient with this poor little Church struggling for an existence in the Indian wilderness. Let us toil away and get men saved in numbers, and, trained aright, the support will come. We have this cheerful and cheering statement from Gurhwal; "the people will be ready to support with food and clothes a man from their own class when the time for this step comes."

This question of ministerial self-support depends on another matter which your Committee have tried to look up, *viz.*, *the material prosperity of the native Church*. We state nothing new when we say that "not many mighty men after the flesh are called" among us yet. We have put this question to all our stations. Replies vary. They run thus: Bareilly, "slowly improving." Nynee Tal, "generally poor," Shahjehanpore, "a very little." Moradabad "slow but sure progress" and so on. Even this in view of the very hard times that have just passed has encouragement in it. Panahpore has had a hard struggle and has, with multitudes of villages, required much help, and yet the Deputy Commissioner of Luckimpore who visited the place recently, expressed to a friend not a missionary, his very great surprise at finding so thrifty and well looking a village in this jungle; "and," he said, "every other man could read." On this question Lucknow reports, "encouraging, some of our members get good pay." Paori gives as the most interesting peep at the material condition of the Church; "13 heads of families own or have permanent possession of the land on which they live; 11 heads of families have good substantial houses of their own; 12 heads of families have an aggregate of 41 head of cattle." Here are men who mean to live and pay their preacher bye and bye. Our people, in great part, are struggling, but the Gospel and missionary training is giving them fitness and by the "survival of the fittest" law they will more than hold their own in the population of the country. We learn from Moradabad District, "the farmers are becoming more independent though the money-lenders get the larger share of their profits." And here we touch the rim of a vast question which we close with a quotation from one of the reports, presented for its suggestiveness, not as the mature opinions on every point of this Committee, "The question of the material prosperity of the native Church is one of very great importance. We ought if possible to save our Christians from debts arising (1) from marriage expenses (2) from burial expenses (3) from exorbitant interest. If we had a good kâr-ḳhâna well managed it would be a boon to many of our boys. There can be but little prosperity for the average tiller of the soil in these days. I used to think we ought never to touch these matters but I am doubtful if native Christians will ever learn worldly thrift until they are *taught*. Who will teach them? To have material prosperity, we need of course Christians in all the walks of life, farmers, mechanics, teachers, government servants, merchants, &c. European capital has been freely used to develop industry in heathen India. Why should we be afraid or ashamed to develop industry in Christian India? We have got to meet this question sometime and we had best be thinking about it now."

Turning to the education of the native Christian community, we find much variation among the stations depending doubtless very largely on the way the community has been got together. Villagers who have remained where they were converted do not generally read. Churches made up largely of munshis and their families of course are taught. The following items will indicate somewhat the way the matter stands as to adults:—In Paori 56 per cent. read, in Pitoragurh all except one who has a valid excuse; she is blind. In Bijnour only "a very small proportion read;" in Moradabad 85 per cent. in the city, and 17 per cent. in the villages; in Budaon 15 per cent; Shahjehanpore 50 per cent; Khera Bajera 25 per cent; Hurdui 85 per cent; Lucknow from 80 to 90 per cent; Gonda nearly all. These are specimens. For children we have a better showing. In most of the stations all children of suitable age attend school. In a very few instances a trifling proportion are out of school. In Moradabad circuit out of 148 children only 7 do not attend school. In Lucknow "perhaps 5 per cent." These facts show that the Christians are the best

educated community in these Provinces and this alone will soon make of them a people of intelligence and power. It is very encouraging to find the children so generally cared for. Let us do the best we can for them. Yet we must remember, that it is possible to entertain utopian ideas on this matter. Most of our people are very poor and their children must earn their bread by the sweat of hard manual toil. We should aim at least to teach them to read and write. More than this perhaps in some instance is impracticable and might only act as an element of disturbance and discontent. A suggestion from one of the reports might be adopted where schools cannot be kept up, "Let the native helper, and low salaried teachers, teach from house to house and village to village, giving if necessary a small scholarship to the poor children to enable them to attend regularly when the teacher comes."

From this we turn to a subject of greater importance *i. e. the moral life of the native Church.* The Church is valuable and vital only as souls in it are fitted for eternity. We should be able, as did Paul, to point to the fornicators and idolaters and thieves and drunkards and revilers and extortioners around us and say "and such were some of you but ye are washed; but ye are sanctified in the name of the Lord Jesus and by the Spirit of our God." It is easy to take a disheartened and disheartening view of the moral condition of the native Church. A peculiar spiritual fitness is required here. It is possible for the missionary to be too tolerant of sin. And yet he must, like the great High Priest, be touched with the feeling of human infirmity and be able "to have compassion on the ignorant and on them that are out of the way." Your Committee put the question to the missionaries "what can you say of the moral life of the native Church?" A few strangely enough passed the question in silence. One gave the answer "I believe is not yet so as ought," which it will be observed came from a native member of the Conference, and is all the more valuable as indicating a correct ideal and moral sense. This part of our report has decided encouragement in it. With great unanimity our stations report "improvement." One report says "while not what it ought to be, I esteem it encouragingly above that of Hindus among whom they live." Another, "the moral tone of the community is so high that it frowns on such as are guilty and in no way winks at or countenances looseness in morals. We find honor and truth in our members." Another report reads, "improving, they will reject bad members." From two stations, we have almost startling testimony. One reads, "improving, and better than in the English Church;" the other, "the moral life of the most of our native Christians is much in advance of the European Community about us and it is manifestly improving every year." This from two of our oldest missionaries, men of large observation and sober judgment. Depressed as we often become, let us thank God for what He has wrought and take courage. The points to be guarded as we learn from the reports are, Sabbath breaking, tendency to rest in the form, selfishness and perverting to Islam. One of the reports well says "a native Church can be kept up to a good moral tone if the preacher in charge is watchful and keep himself up."

Lying close to this subject is another which we have tried to study, *viz., have we any indications of an indigenous evangelistic spirit in the native Church.* We regret that this part of our report does not give ground for much gratulation yet. India must be saved, as far as the human agency is concerned, by the love and fire of an indigenous and spontaneous evangelism. As one of the reports has it, "there is little hope for us until our native Church begins to work for the salvation of others." The immediate product of foreign missionary effort is exotic and hot-house in its character. Hence the true missionary watches with a loving, trembling heart the plant the Heavenly Father by him has planted. By indications of an "indigenous evangelistic spirit," your Com-

mittee meant not only evidences of a spontaneous spirit of soul-saving in the paid helpers but particularly such a spirit in laymen and the Church generally. Every indication of the true divine fire tending to kindle and spread among the people is such evidence. As to such a fire the reports testify after this manner, "not much yet," one says. "None to mention," reads another from one of our largest and best paying congregations. Another runs, "very poor and I think this cause for greater anxiety than anything else at present," and so on. Still there is encouragement in some of the reports, with points worth pondering. One says "the spirit of our native Church is very good in reference to the spread of the Gospel. They have raised Rs. 5 per month throughout the year. The helpers seem to be men of the Holy Ghost's choice and full of faith. The indigenous evangelistic spirit is about to show itself. Wait and see." Another says, "some of my native helpers have an evangelistic spirit." This testimony we have from several stations. Perhaps as missionaries we should feel humiliated at our lack of spiritual tact and power in inspiring others to work. Your Committee endorse the suggestions of some of the reports on this point. One says, "our muhalla visiting is calling out and developing an encouraging evangelistic spirit among our men and women. They need to be shown how and encouraged. The 'spirit' is in every converted man and woman as is evinced by their earnest prayers and testimonies, but all need to be taught *how* to work to save others." To the same point another report: "the special trouble in my native Christians is the lack of an independent spirit. It seems to me that will come only when we throw more responsibility on our native Christians." Another report puts it thus: "Every Sudder station ought to have a native minister on the Church as far as possible. The missionaries do not under such circumstances give the natives freedom enough. They touch everything themselves and make natives mere puppets. Amroha is the most spontaneous, live, interested and interesting quarterly conference in the District simply because there is no big 'bossing' white preacher in charge in the assembly to make all the motions and plan everything. I say more native Padris. Let them make mistakes; the P. E. and the Annual Conference and Finance Committee can keep them straight." To which your committee say Amen. The time will soon come if not fully here now when we must take a new departure. Let us discern the signs of the times. As missionaries we must learn, in order to lead. Let us be filled with *wisdom* and the spirit, with the true fire of evangelism and it will catch and spread. And here we are brought face to face with the question of:—

VII. PERSONAL PREPARATION FOR THE WORK.

Paul's motto should be ours, "study to show thyself a workman that needeth not to be ashamed." The aggregate efficiency and power of our Mission in these Provinces, depend on the fitness and power of the individual missionaries. That is a bald truism but it needs perpetual emphasizing. Your Committee have tried to pry a little into the intellectual "manner of life" of the missionaries. Paul forgot not his "books and especially the parchments," and kept company with "Zenas the lawyer." The length of this report precludes our dwelling long on this important subject. We are glad to find that all our missionaries except those more recently recruited, and who are at work on it, have completed the Conference course of study. Part of the questions proposed by this Committee have been passed over in dubious silence by some. Having finished the course of study, some of our missionaries seem to be doing but little in studying and reading the vernacular. Some vaguely reply, "I have kept up my studies in the vernacular." One has read only

MSS. for the Press, which, while it *may* be profitable, is depraving if not guarded. One is *multum-non-multa* and reads "the Bág o Bahár annually," a plan very good for giving correct idiom and abundant phraseology. A few have read "chiefly popular tracts," good as far as it goes but far short of the best. In two years some have read from 5 to 15 books and tracts, and one "some 25 in part or whole, large and small." It is manifest that only a few of our missionaries read much in the vernacular, far less than would be tolerated at home. Some books named indicate that a few of them very commendably pass beyond "popular tracts." We have the "Qisis ul Ambiyá," "Shad Darshina," "Khirad Afroz," "Misbá ul Balágat," "Mabád ul Hikmat," "Alaf Laila," "Krisht Dharm Khandan," and "Mizák ul Arafin in four volumes, a complete system of Theology from the Mahomedan stand point, very full and in good clear Urdu."

The very general opinion of our missionaries seems to be in favor of cultivating the Urdu. Some say "both;" Urdu for the cities with a large admixture of Hindee words for the villages The missionaries in the mountains are decided as to the importance of Hindee there, and yet in illustration of the fact that Urdu tends to assert itself over Hindee, one of our missionaries in the mountains says "personally I prefer the Urdu but am compelled to cultivate the Hindee." Your Committee agree with the universal reply of the native members of our Conference who say both Urdu and Hindee should be kept up. Urdu should be freely read and studied and Hindee should be kept up to some extent by all even in the Plains. As a help to the better understanding of the vernaculars our Conference wisely requires some study of Persian, Arabic and Sanscrit, and your Committee have tried to find out to what extent these languages are studied and in what estimate they are held as helps in fitting one for the work. Silence and dubious blanks in large part have rewarded our pains. Of opinions expressed we have all grades from unqualified disapproval to unqualified approval. One writes, "I think they demand more attention than I have given them, to fit me for my work." Another writes, "I have studied a little Persian. I say *pro* if you can get time." Another writer, "I find the Persian and Arabic line most useful. Every missionary should study Persian, Arabic, and Sanscrit to some extent, as an aid in understanding the vernaculars." On the other hand one writes, "I do not study any of the so-called classics. I am against the study of these languages." Equally emphatic, besides being phenomenal, is the opinion of another, "I have studied a very little in each and do not keep up either. The words bother me while trying to preach to the uneducated. So, for efficient work either as preacher or writer, the continued reading of Sanscrit, Arabic, or Persian is injurious." Here in both directions are emphatic opinions emphatically expressed. In this last statement it may be noted that we have a homeopathic experiment. A "*very* little" had been studied in each. Possibly this "little," especially as qualified by "very" is the "dangerous thing" that caused the "bother." Your Committee venture the opinion that our Conference is right in requiring some study of these languages. Wesley wrote and spoke such pure and simple English that unlettered servants and ignorant coal-heavers understood him, and yet he spoke a number of languages and made grammars of several. Knowing the greater does not preclude knowing the less. Knowing only the less may greatly circumscribe one's power. How many of our missionaries take up one of the many Urdu periodicals of the N.-W. P. *e. g.* Newal Kishor's very excellent *Awadh Akhbár*, and read or hear read with perfect understanding a single leader or "Kâraspándans?" Count how many words will "stump him," and then reflect if knowing English to this extent would fit one to be an effective preacher and worker in England or America.

Still all this is a question of the best *way* to learn, and your Committee hope this Conference may never cease to lay unflagging stress on this point. Let the missionaries "study" to show themselves "workmen that need not be ashamed" in the vernaculars.

Your Committee also tried the missionaries with the question: "Have you any course of reading and study for enlarged usefulness in mission work in India?" The result yielded by this question is by no means uniform. From some we have the dubious blank again. Yet upon the whole we find a good deal of plan and purpose among our missionaries on this point. One with Napoleonic tact, studies the enemy and reads "all he can find on the religions of the country." Another keeps "reading and re-reading Hinduism." Another, reads all "the practical (mission) books available." Another reads "to make up past deficiencies." Another has "a course but not followed up much." Another has made for himself "a course in the vernacular," a plan worthy of all commendation. Another reads "everything that turns up that time permits which may fit me for work." He says all his, "study, reading and writing lies in this direction." To the same point is the report of another: "All my reading and study is for this and nothing else. I think a missionary has no right to read or study for anything else." Here we have noble consecrated purpose. Perhaps we need a little more general attention on this point, with more *method*. The world's masters and prime motors are men of method. Your Committee can do nothing better than give the suggestion of one of the reports: "I think there is great need of direction in this matter. Many useful books for the special use of missionaries in India are published, about which it takes a generation to learn what and where they are. Our *Manual* should have a list of the most valuable, recommended for study, in addition to the Conference course. It should be a voluntary course."

On this matter of study the reports reiterate many obstacles. They are, "bad climate," "bad health," "interruptions," "multiplicity of duties," and most frequently, meaning the same as this last, is "want of time." One puts it "want of leisure" but we think on a point connected so intimately with efficiency in work, this ought not to be a question of "leisure." This is one and not least among the "multiplicity of *duties*." *No time lost in whetting* is an adage of the reapers freighted with wisdom. It is the keen blade that cuts. It is the *quality* not *quantity* of work that tells. And, all for God and souls, with the pure purpose breathed with simplicity in the report of one of our native brethren: "Agarchi koí ḳhass course of reading nahín hai táham merí dilí ḳhawáhish aur duá Haqq Taálá se yih hai ki yih mulk i Hindustán jald Masíhí ho jáe."

S'd for Committee,

T. J. SCOTT.

CONTENTS.

PRESIDING ELDERS' REPORTS,—		3—52
I.	Rohilkund District, ...	3—27
II.	Oudh District, ...	27—45
III.	Kumaon District, ...	46—52
MINUTES OF CONFERENCE,—		54—64
	Appointments for 1880, ...	65
REPORTS OF COMMITTEES,—		66—81
I.	On Temperance, ...	66
II.	On Course of Study, ...	67
III.	On Education, ...	68
IV.	On Sunday-Schools, ...	69
V.	Report of Publishing Committee, ...	69
	Conference Roll, ...	71
	Sessions of Conference, ...	72
	Former Members, ...	73
	Local Preachers, ...	74
	Bishops of the Church, ...	75
STATISTICAL REPORTS,—		76—81
I.	General Statistics, ...	76—77
II.	School Statistics, ...	78—79
III.	Colportage Statistics, ...	80
IV.	Sunday-School Statistics, ...	81
	Donations and Subscriptions, ...	82—84

APPENDIX,—

Report of the Committee on Stateof the Church and Mission Work.

CONTENTS.

PRESIDING ELDERS' REPORTS,— 3—52

I. Robilland District, ... 3—27

II. Oudh District, ... 27—45

III. Rumaon District, ... 46—52

MINUTES OF CONFERENCE,— 54—64

Appointments for 1860, ... 65

REPORTS OF COMMITTEES,— 66—81

I. On Temperance, ... 66

II. On Course of Study, ... 67

III. On Education, ... 68

IV. On Sunday-Schools, ... 69

V. Report of Publishing Committee, ... 69

Conference Roll, ... 71

Sessions of Conference, ... 72

Former Members, ... 73

Local Preachers, ... 74

Bishops of the Church, ... 75

STATISTICAL REPORTS,— 76—81

I. General Statistics, ... 76—77

II. School Statistics, ... 78—79

III. Colporteur Statistics, ... 80

IV. Sunday-School Statistics, ... 81

Donations and Subscriptions, ... 82—84

APPENDIX.—

Report of the Committee on State of the Church and Mission Work

Minutes of a United Session

OF THE

NORTH INDIA AND SOUTH INDIA CONFERENCES

OF THE

METHODIST EPISCOPAL CHURCH.

First Session.

THE North India Conference and the South India Conference by joint action met in the Methodist Episcopal Church at Allahaba,d January 13th 1880, for a Conference reunion. Rev. G. Bowen President of the South India Conference called the assembly to order. He announced the 783rd hymn beginning :—

"Our God is love and all his saints
His image bear below,"

And after singing, he led the conference in prayer. The President then gave an address of welcome to the members of the North India Conference who had joined the South India Conference at their place of session. E. W. Parker of the North India Conference made a reply.

The Conference reunion was then completed by the election of G. Bowen of the South India Conference as chairman and T. J. Scott of the North India Conference, as Secretary. The 785th hymn beginning :—

"Jesus united by thy grace
And each to each endeared—"

Was sung, and the assembly of the united Conferences was then thrown open for remarks. Earnest words of love and welcome were uttered by several members of both Conferences. The members of the two Conferences were then introduced to each other by the secretaries calling the rolls, each member rising to his name.

On motion the Conference adjourned to meet at 12 o'clock. The Benediction was pronounced by T. J. Scott.

Second Session.

January 13th 1880.

The united body of the North India Conference and South India Conference met for its second session. G. Bowen in the Chair. The Minutes of the last session were read and approved. The joint Committee appointed by the two conferences presented their report on the organization of a delegated body for the management and control of the common interests of Methodism in India. After prolonged discussion of the several items of the Report, it was recommitted to the joint committee for some revision.

On motion the subject of periodicals was referred to the first meeting of the delegated conference.

On motion the subject of lay delegation in the delegated Conference was referred to the joint committee.

On motion the Conference adjourned to meet at the call of the chair. The doxology was sung, and the Benediction was pronounced by the President.

Third Session.

January 14th 1880.

The united Conference met according to adjournment at 12 o'clock. G. Bowen in the Chair. Religious exercises were conducted by J. Mudge. The minutes of the last session were read and approved. The joint Committee presented their report on the subject of a delegated Conference and it was adopted as follows :—

Whereas, in the providence of God, Methodism has spread throughout the length and breadth of the Indian Empire and—

Whereas, There are common interests and wants of our Church in India relating to its charities, education, publishing enterprises, and other matters peculiar to the Church in India, demanding joint action in the entire Church, in order to secure consolidation, and to *prevent irregularities, growing out of our widely separated fields of operation, therefore* ;—

We the members of the North India Conference and South India Conference, assembled by our united action, at Allahabad do adopt the following Resolutions :—

Resolved 1. That as instructed by our respective conferences we do hereby constitute ourselves a corporate body for the management and control of our common interests in India, and to exercise such functions as may be assigned to it, by the General Conference. *Provided* that the delegated body shall take no action contravening the organic law of the Methodist Episcopal Church.

2. The name of this body shall be the *Delegated Conference of the Methodist Episcopal Church in India.*

3. The ratio of representation to this Delegated Conference, shall be one delegate to every five members of each annual conference in India and a delegate for every fraction of three or more of this ratio ; and such delegates shall have been members of their conferences for two full years.

4. That each annual Conference elect two lay delegates to the first session of the Delegated Conference and that the Delegated Conference arrange a plan for the election of lay delegates to this conference in the future.

5. That the time of the next meeting of the Delegated Conference, be fixed for the second Thursday in July 1881 at Allahabad.

6. That we respectfully petition the ensueing General Conference, to assign to this Delegated Conference all those interests of our Church in India embraced in part IV of our Discipline, entitled "Educational and Benevolent Institutions." *Provided,* that thereby the rights and interests of the General Missionary Society be in no wise interfered with ; *Provided* also, that the Principle of self support whereever it obtains in India shall not be interfered with.

On motion the delegates of each Conference were instructed to Present the action of this united Conference, in relation to a delegated Conference, to the coming General Conference.

On motion the Secretary of this conference was instructed to send a copy of the minutes of this conference to the secretaries of the two conferences, and to publish the minutes of the session.

The following was adopted :—

Resolved, that a committee of five be appointed to watch the progress of the proposed educational measures now before the supreme Government, and that they have authority to take such action from time to time in the name of these united conferences, as the exigencies of the case may require. J. M. Thoburn, D. O. Fox, D. Osborn, E. W. Parker and G. H. McGrew, were appointed said committee.

On motion the following relating to a Sunday school Union for the Methodist *Episcopal* Church in India was adopted :—

Whereas, the Sunday School is one of the chief institutions of our Church for the winning of this world to Christ and—

Whereas we the members of the two conferences of the Methodist Episcopal Church in India, met in joint session, find that the requirements of our work in India demand united action in the interests of Sunday schools, therefore :—

Resolved 1. That we do hereby organize for our Sunday school work in India, a body to be called the *Sunday School Union of the Methodist Episcopal Church in India.*

2. That its officers be President, Vice President, Secretary and Treasurer, which persons, in addition to the ordinary duties pertaining to such officers, shall be a Board of Management, to whom all matters of common interest shall be referred.

3. That the officers be elected by this conference, to hold office till the Delegated Conference meet, after which they shall be elected by the Delegates Conference at each session.

J. M. Thoburn was elected President, T. Craven Vice President, B. H. Badley Secretary and D. Osborn Treasurer.

On motion the following was adopted :

Resolved, that a committee of five be appointed to correspond with the missionaries and ministers of other Churches and obtain as far as possible their co-operation in framing a petition to the Supreme Government, asking that the law making the Sabbath a legal day, be abolished ; and also to petition the Railway Companies to give their employees rest on the Sabbath.

D. O. Fox, G. Bowen, N. G. Cheney, J. Mudge and I. F. Row were appointed this committee.

The following was adopted by a rising vote :—

Resolved, that the friends at Allahabad have our hearty thanks for the very successful and cordial manner in which they have entertained this conference.

On motion the sermon of J. M. Thoburn, before the united Conferences, was requested for publication.

S. L. Baldwin of the Fuchow Conference, by request, gave a report of great interest, touching mission work in China.

Bro. Baldwin was requested to carry the greetings, of these conferences, to our missionaries and workers in China.

The minutes of the present session were read and approved.

On motion the conference adjourned.

The Doxology was sung, and the Benediction was pronounced by Dr. Baldwin.

GEO. BOWEN, President.

T. J. SCOTT, Secretary.

"RULES OF ORDER"

For The Government Of The

NORTH INDIA CONFERENCE.

Rule I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be introduced by motion.

Rule II.—All questions of order shall be determined by the President, whose decision shall in all cases prevail, unless overruled by an appeal to the Conference: any three members, dissenting from the President's judgment, shall have a right to appeal to the Conference.

Rule III.—The President shall appoint all Committees not otherwise specially ordered by the Conference.

Rule IV.—All motions or resolutions introduced by any member of the Conference shall be reduced to writing, if the Secretary or any member request it.

Rule V.—No new motion or resolution shall be entertained till the one under consideration shall be disposed of, which may be by adoption or rejection; unless one of the following motions should interrene: namely, indefinite postponement, postponement till a given time, to lie on the table or to amend: and these motions shall have precedence in the order in which they are placed.

Rule VI.—Every member shall have a right to speak on any motion, but shall not speak more than fifteen minutes at any one time, nor more than once on any one subject until all have spoken, who desire to do so; unless by special permission of the Conference.

Rule VII.—Every member, when he speaks, shall rise from his sent, and respectfully address the chair: and shall not on any occasion use personal reflections or intemperate language.

Rule VIII.—When a member intends to make complaint against another, having a bearing upon his moral character, he shall apprize such brother of his intention, before he brings it into Conference.

Rule IX.—No member shall absent himself from the services of the Conference unless he be sick or unable to attend.

Rule X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate: and if the motion be sustained by two-thirds of the members present and voting, the main question shall then be put without any more discussion.


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AND

Minutes of the Seventeenth Annual Session

OF THE

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OF THE

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HELD AT

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PRESIDING ELDERS' REPORTS.

ROHILKUND DISTRICT.

REV. E. W. PARKER, PRESIDING ELDER.

THE working force of this District consists of eight Missionaries with their wives, two American ladies of the Woman's F. Missionary Society, nine Zanana assistants, seventy-four Bible-women and native Christian Teachers in girls' schools, fifty-four Native Preachers, fully devoted to pastoral and evangelistic work, seventeen Native teachers in boys' schools, and six native Colporteurs, who give their entire time to selling Scriptures and Christian books. Besides this force of paid Christian workers, we have many Exhorters and Leaders who support themselves by their own work, and yet are efficient helpers. We also have a large force of non-christian male and female teachers in our schools. Several of the preachers are wholly or partially supported by the native Churches, and we have raised in India through Government aid, subscriptions of friends, collections from native churches, etc., $10,654. This does not include the income of endowments. In connection with the native Church and mostly under native pastors we have 2,199 communicants. In our Sunday-schools there are 5,043 scholars of all ages and in our day-schools 4,063. There have been baptized during the year 110 adults and 170 children.

There are some facts, which in our annual review always give the Missionary new courage. (1.) The native preachers are becoming better educated, more experienced, more entirely

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consecrated, and fully devoted to their work, and hence more efficient and successful each year. (2.) The Native Christian communities are growing in the knowledge of spiritual things, are becoming more intelligent in their Christian experience, are getting nearer the true standard of Christian morality, and are thus being constantly prepared to be yet more fully the light of the world around them. (3.) Our day-schools and Sunday-schools for all classes, and for both sexes, are raising up a class of well-educated young men and women, who are thoroughly instructed in Christian truth. Including orphans, we have over nine hundred Christian children in our schools in this District alone. Our educated Christians are thus rapidly increasing, and we are surrounded by non-christian friends who know and are at times almost persuaded to receive the truth. Multitudes accept the fact that Christianity is true and in the end must triumph.

Still our progress is slow. Old systems, which are so interwoven with all the customs and habits of thought and belief and life of a people that at every stage of life from birth to death, and connected with every event and every change and season, some religious ceremonies must be performed, which are as sacred as life itself, do not die quickly. Add to this fact, that we strike a death-blow to so much that the people hold as sacred, this other fact, that we present a heart-purifying, life-renewing spritual religion in place of outward ceremonies and observances, which interfere very little with the thoughts or passions or moral lives of the observers, and any thoughtful person can foresee that a difficult task is before the worker who would lead sin-loving men away from these sacred observances and from such a sense-pleasing religion to one that is spiritual and self crucifying in its nature.

The station reports written by those in charge will explain each phase of our work.

BAREILLY CIRCUIT.

REV. T. J. SCOTT, ... *Missionary.*
REV. J. T. JANVIER, ... *Native Pastor.*

OUR work goes steadily on. Baptisms for the year are adults 26, children 40. Three new schools for boys and one for girls have been opened. One school for boys has been closed. We have an increase of 5 new Sunday-schools. There is much encouragement in this form of work. This brief general statement shows that we have growth.

Bareilly City.—The native Church here now consists of 250 members and probationers. In Bro. J. T. Janvier we have a good native pastor, for years so much needed in this station. I am confident that the tone of the native Church has been improved during the year. We have had a few excisions but many more accessions. The new preaching Hall in the the city is a fine place for work, and when its surroundings are opened out and arrangements made for gathering more of our Christian people there for worship, it will be much more effective. School work remains about the same in the city. Mrs. Scott keeps up a school for Christian women on the verandah of the mission house. More recently a school for small Christian boys has been opened in the same place.

During the year we have secured a much needed burial place for the native Christians near the Mission premises. A small gift of land was obtained from Government to which we added by purchase, and the place has been surrounded by a neat brick wall, the whole costing some Rs. 630, of which Rs. 100 were contributed by the native Christians.

Pilibheet.—Continues to be an out-station to Bareilly, and is at present occupied by D. P. Kidder, a graduate last year from our Theological School. He has worked well. He built during the year a small school-house costing some Rs. 80, half of which he collected from Hindus and Moslems.

Aonla.—Is still an encouraging point in our work. A number of Sweepers were baptized there early in the year, and they have endured persecution firmly. The helper Silas reports a spirit of inquiry among the Sweepers of other villages and also among the Chamars. We are planning to press the work among this caste, numbering in this District considerably upward of 100,000 souls. We have encouragement in the fact that two of their Bairagi Gurus or teachers have been baptized and are now preaching.

Other out-stations reported in connection with Bareilly last year are here now omitted, being formed into separate circuits under native Conference members. This has narrowed the present report some. The territory formed into a circuit has been well worked by the native Brother in charge.

Two native itinerants travel through the district supported entirely by the native Church and local resources. They are doing a hopeful work in awakening people of their own caste. Through the efforts of these men some have been gathered in.

Our people in some places endure persecution as has been notably the case at Aonla and Mirgunge. At the former place the police persisted in treating them as thieves by taking them into close custody every time a theft occurred in the town. While confined they were beaten and asked why Christ did not deliver them. In Mirgunge the house of the leading convert was burned and the people were maltreated in many ways. A resort to the law for protection, the enemies of the Christians having so many ways not only of evading the law but of turning it against the Christians, is of but little avail.

The *pressing want* of this Station is a Missionary to give his full time to this work, itinerating, superintending, explaining, and encouraging. Indications and openings are presented all around us. But my time is necessarily taken up largely with the Theological School. Sometimes I have been pressed beyond measure in trying to keep up the work of the School well, and at the same time meet interesting demands of the general station work. Oh for some one to come over and help us.

THE THEOLOGICAL SCHOOL.

A Missionary of a Society, representing perhaps the largest experience and widest effort of all the Societies at work in the country, in a Report on the Society's educational policy in India, claims that *Theological Institutions should be regarded as of paramount importance.* We have felt during the past year more deeply than ever the gravity of this difficult work of selecting and training a native ministry. We have twenty-one men under instruction. Of these thirteen are about to graduate after the usual course of three years' study. Some of these are men of experience in the work, who came here for a course of training. They are happy now to resume their places in the field. One of the best men in this class was removed after two years' study, so urgently were his services needed at Cawnpore. A second class of eight is pushing along and already recommendations have been made for a new class of nine. Three members of our middle class are from the Rajputana Mission. A few men who were present in a preparatory class were sifted out as not possessing the qualification and promise required.

Great as the burden of the school has been in connection with many other mission duties, it has been no small pleasure to assist these men in fitting for the work. They come, as a rule, so ill prepared, either in secular study or knowledge of the Bible and Christian truth that the task of training them in subjects special to a Theological School is tedious and difficult. But their eagerness to learn, and manifest happiness in acquiring fitness for their work, sweetens the toil of teaching. Rev. M. L. Banerjea and Rev. J. T. Janvier, the native pastor of the Church in Bareilly, have rendered important aid in carrying on the instruction of the School.

Our course of study remains the same with some slight changes indicated by experience. All theology and every opinion is brought immediately to the test of the Bible. In matters not clearly revealed, large latitude is granted to the men in forming independent and original opinions. The great difficulty is to form in these men independent, self-reliant and enterprising character, in thought and action. A class of seven have been pursuing New Testament Greek with some degree of encouragement. I am convinced that, although in many cases no great progress be made, there is for the men an important element of influence in this study, in dealing with Moslem and Hindu opponents. It often adds force to a point to produce a Greek New Testament and read a text to men who deny or doubt its existence. It is quite a problem to determine how to make a Theological School what it should be *in India*. What Cordova became to Islam in Spain, what Iona of Scotland, and the ruined castle of Vosges in France became through the learning and piety and zeal of Columba and Columbanus to Christianity in the West, and what Alexandria became to Christianity in the East—such should our Theological Schools be in the nascent Church of India now—centers of learning and of spiritual power and of training in all that will fit the preacher for the conflict with paganism and Islam as they now exist in India. The problem is to use the time allotted, to the best advantage for all this. Two points may well be kept clearly and constantly in view, *thorough training in the Scriptures and qualification to understand "the situation" and requirements of the work*. It would be well perhaps so to arrange that some of the men return for an addendum course of study in certain directions, when they have more experience and can be spared from the work.

The wives of these students are regularly trained in a class that meets at the Mission House under the superintendence of Mrs. Scott. Some of them make good progress and bid fair to be helpful in the work of their husbands.

It has not been all study, for our students have preached extensively during the year. They work in bands in the city during the hot months, and among the villages during the cool weather. Places at convenient distances on the Railway are visited and all the melas within reach become seasons of preaching. Thus the influence of the school is felt within a considerable radius. A new point in our working plans has been the daily visiting of the Railway trains by the students for colportage work. Something is thus done in the distribution of Scriptures and books and the men are taught to make this a part of their evangelistic work.

A pleasant matter in the experience of the year was a reunion of a number of former graduates, at the Christian mela held at Shahjehanpore in October. There were representatives present from every class that has left the School, men from all parts of Oudh and Rohilkund. An Alumni Association was formed which will increase and perpetuate the sympathy of our graduates for each other and for the school. God has graciously preserved the lives and honor of the men. We have had no deaths among the old graduates, and with but rare exceptions they are working well. One present at that reunion has passed through sore trials during the year. First his wife, an intelligent gentle worker, died suddenly from

cholera. Then this Brother, one of our most trusted workers, fell while entering a Railway train on his way to preach at the great bathing mela on the Ganges, and shattered his knee cap, from which he is now, and must be for weeks, confined to his bed. A recent note from him runs: "I seem to myself in a condition much like Job, but praised be the name of the Lord."

The demand for men from the school is much beyond the supply. Fields for native workers are continually opening and it becomes a question how much preparation we should require of them. As the means of support increase in the country, rendering it possible to supply men to the numerous openings, rapidly spreading a network of little stations over the country, we may be required to send men into the work with less training.

BAREILLY SCHOOLS.

REV. D. W. THOMAS, ... *Missionary.*

The High School commenced this year January fifteenth, and a third class was formed, thus connecting the School with the City Mission School. There are twenty-three boys in the three higher classes of this school, and ninety-nine in the lower grade classes of the City School. The majority of the boys who have thus far been received into those higher classes have not been very clever students. Boys who are independent and are able to pay fees usually prefer to go to Government Schools as they hope afterwards to secure Government Service, while our offering scholarships has brought the poorer class to us. We had expected to receive Christian boys from the Moradabad and Shahjehanpore schools for our Entrance or Upper Classes, for there are scores of such who need education. None however came this year from either school. From our experience I am confirmed in my opinion that we should aid only Christian boys and that the school should be so changed that lower classes may be ormed for smaller boys.

During the year valuable additional land has been purchased to enable us to enlarge our accommodation in connection with the City School. The Suddar bazar school numbers fifty boys. The building, which fell down during the rains of 1879, has been rebuilt and is now a good substantial building. Most of the boys in all our day-schools attend the Sunday-schools held in their school buildings.

FATEHGUNGE CIRCUIT.

REV. IBRAHIM SULEMAN, ... *Native Pastor.*

The work of this circuit is similar to that of other country circuits. There are Christians in several villages who have shown true courage and real perseverance in remaining firm through the persecution that has assailed them. There are two day-schools with forty-one pupils connected with them, and three Sunday-schools with eighty-one scholars of all ages. The Church numbers twenty-three communicants. The pastor here is a converted Jew and he has gained a wonderful influence in the community. At one place it looks as though a heathen temple would by the conversion of the owners come over to the side of Christ, as a temple to the living God.

All the people in the villages around know and respect this pastor, and a foundation has been laid for a good work.

KHERA BAJHERA CIRCUIT.

This work is mostly supported by the endowment of Colonel Gowan. There are three good day-schools, one for boys and two for girls, and also three good Sunday-schools. The Christian community is still small. Our work here has met with hindrances of all kinds year after year. It has seemed at times as though the enemy of all good had tried his very best to prevent the cause of Christ from prospering here. In former years unfaithful helpers brought reproach to the name of Christ, then, when a young and hopeful Church was formed, some of the most hopeful of these were led astray and did all they could, with all the ingenuity of the evil one, to injure the cause they had professed to love. During the two past years the little Church has been at peace and the work is now encouraging again. The schools have constantly continued their work, and now a foundation is laid for a future Church. One young man from this school who was converted a few years since is just about to graduate from the Theological School, and has received an appointment as a native preacher. It was worth much to save and send out this one man to preach the Gospel.

BUDAON CIRCUIT.

REV. R. HOSKINS, ... *Missionary.*
REV. MAHBUB KHAN, ... *Native Minister, Kakrala.*
REV. ANTONE DATT, ... *Native Minister, Bilsi.*

DURING the past year our Sunday-school work has considerably increased; in fact the attendance has nearly doubled, increasing from 500 to 950; especially in Budaon city the increase in attendance and in interest has been very marked. In the city there are twenty-one Sunday-schools: five of these are Sunday-schools without any day-school connected with them. In the case of three of these we employ a Mahomedan lad for each to act as chaprasi and gather boys on Sunday, and we pay him at the rate of Re 1. per hundred for the average attendance of his school for the month. The chaprasi furnishes a room for the school, and usually his father, mother, brother, and sisters, help him in gathering the children. A Christian man goes to the school and teaches the children. Each Christian teacher has two schools to care for. In Datagunj, Chhida Lal has kept up a school averaging about fifty pupils, which meets only on the Sabbath, and has no connection with a day-school, and the children come of their own accord. Appearances indicate that this form of Christian effort will increase almost indefinitely. Every educated Christian in the District can give a few hours each Sunday to this work. The Mission employees do not find it burdensome to conduct two, or sometimes three

schools every Sunday, so that in the larger places each man can instruct from one hundred to three hundred pupils. Some little reward is required to keep up a lively interest. A small leaflet issued weekly with local items and religious instruction is greatly needed.

We have been steadily at work among the Chumars this year. Every section of the field has been canvassed and every available place has been cultivated until we now have a very good prospect for a harvest. In Bilsi there are four places where the Chumars give excellent attention to the Truth, and a few have been baptized. In Budaon city we sustain a school among the Chumars and they give good attention to the word preached: two of them have been ready for baptism but we have delayed them for further instruction.

In Datagunj one from among this people has connected himself with the Christian community and is anxious to be received into the Christian Church. In many villages around Datagunj the Chumars are very favorably inclined to our religion.

The work among the Bairagis has been progressing slowly. Evidently they have been watching the lives of the few who have become Christians, to see if in reality there is any Divine power in this new way to redeem and purify man. At the Kakora Mela I visited them in their own encampments and sat down in their midst. I found a number fully ready to join us, some of them being independent cultivators. Eight men came at one time and requested to be baptized then and there. Among the Thakurs in the Bilsi and the Datagunj direction, there is quite a marked tendency towards Christianity. Bro. Antone Dutt has done faithful work among them for five years. At first they would hardly allow him to enter their houses; now he is heartily received, and many give a little towards his support. He is steadily gaining in the estimation of all the people.

The Christians derived from the Sweepers are separating themselves from their unbaptized relatives, and the second generation seem determined totally to break the connection; this to a degree is favorable for it helps to raise the people from their social degradation, but at the same time it closes the door of access to the unbaptized. The whole body of the Sweepers, some ten thousand, is open to the Gospel: they are at the bottom of the social scale, and usually there are but a few in a village so that we find it difficult to properly instruct them. A qualified man is needed to pass from village to village and tell this people of Jesus and His love. Helpers derived from the Sweepers' caste and working in the District where their relatives meet them are not able to reach people of other castes. We have faithfully tried the experiment for ten years, and find that it does not succeed. This year most of our out-stations are manned by men from other castes, and the way is now open for work in every section of the community.

The Kakrala work is in the charge of Bro. Mahbub Khan. The Honorary Magistrate of Budaon, Sharf-ud-Din, who is a large landholder in Kakrala, gave us an eligible site in the heart of the town, and this year we have erected a commodious mud house for the Preacher. Bro. Mahbub Khan is getting his work well in hand. At first he found the field exceed-

ingly sterile and the prospect for a harvest very small, but steady application has enabled him to overcome the difficulties, and he now reports a great change in the people and in their feelings about the Gospel.

There are Christians living in sixteen villages about Kakrala, and a Christian community of nearly one hundred. With one or two exceptions, they are all steadfast in the faith, though they lack in knowledge and must be instructed.

The work among the women and girls is exceedingly interesting. Daily the good tidings are carried to scores of homes, and about five hundred women and girls are under daily instruction. Budaon city is filling up to the full with Christian truth. Like the water during the rains, the thirsty land absorbs its falling streams and it leaves no apparent impression until the parched earth is filled with the sparkling water and the small lakes cover the land.

MORADABAD CIRCUIT.

REV. H. MANSELL, ... *Missionary.*

AFTER thirteen years' absence from this field I return to find things I had earnestly prayed for and hoped to see, more than realized. There are now hundreds of converted men and women in the Circuit where then among the few scores we had baptized with water scarce one could be said to be truly converted. There are now also native ministers and preachers able to lead them on to exemplary lives and efficient Christian propagandism. Two flourishing circuits too have been cut off from my then field, and there is more left than any one man can manage properly even with all the efficient help there is here. This state of affairs caused me to begin the year with joy and hope.

I. *State of the Church.* My predecessor had left all the machinery of Methodism well oiled and in running order. There was no adjustment necessary; nothing to do but take the helm and order "*Forward!*"

The Class-meetings, Prayer meetings, Love Feasts, and Leaders' meetings have gone on as usual like clock-work. Sixteen weekly class meetings and five or six prayer-meetings have been kept up during the year; the growth of the church in grace has been on the whole satisfactory; though some quarrels have saddened our hearts and somewhat impeded the progress of the Gospel. Thirty-five have been received into full membership, and five by letter, while only a few have left, so we have gained some in membership. Not so many have been baptized as last year, so we have fewer probationers. Crops were better and times easier than last year, but the liberality of the church has not kept up with the prosperity. Our Missionary collection is less. They have paid their pastor Rs. 84, and distributed about Rs. 30 to the poor, besides keeping up a school at Rs. 3 per mensem and supporting three or four boys' schools at at Rs. 2 each per mensem.

II. *Mohalla Work.* This work has been kept up very much as in former years. The plan of our circuit gives seven Mohallas in Moradabad City and two in Chandausi, where weekly evangelistic services are held. These services are very free. There is singing and prayer, then preaching, exhortation or conversation as circumstances seem to suggest. Thus Christianity is compared with other religions of the country. Our P. E. helped us a month in these meetings with his magic lantern. The pictures of Gospel scenes gave us and our preachers texts for the most native and life-like and the purest Gospel sermons. Good and lasting impressions were made, but the general movement towards embracing the Gospel has not yet been made. One family was baptized in one of the Mohallas, and it was the signal for a storm of persecution upon the family, such as I have not lately seen equalled. They have remained firm however, as have all except two of those baptized this year. Those two were thought the brightest and strongest of all our converts of this year. The persecution referred to led only to the triumph of Christianity, for afterwards a number of heathen religious teachers held a council and decided that to associate, eat, drink and smoke with Christians would not break their caste.

We still have the utmost faith in this kind of work, thinking it the most efficient mission work that can be done.

III. *Sabbath Services.* The congregations in the City School Hall have fluctuated much, on account of cholera and other causes. With the girls in Mrs. Parker's School and our native Christians living in the city, we have a regular attendance of over one hundred and fifty Christians, while the number of Hindus and Mahomedans varies from fifty to two hundred or over. Yet it is cheering and inspiring to have so many non-Christians sit quietly and listen as they do with deep attention to the Gospel of Christ.

Years ago as I used to stand upon a well by the wayside in the crowded bazars to "sing up a crowd," if only a few boys came at first and the crowd was slow to gather, the thought would come, What will you do when the novelty wears away and none comes to hear you? I then resolved to follow them to their work in the shop or the field. But thank God, the novelty has not worn off, and instead of having to follow them they follow us into this Christian temple which many of them helped to build. What proof this is of the power of the Gospel, and what assurance of ultimate and complete success in the near future! Thank God for this house of God among these two hundred temples and mosques!

IV. *Sunday-Schools.* The City Sunday-school is about as it was last year; and by constant effort it can not only be kept up, but increased. We use the Lesson Books and Leaves and make part of the Wednesday evening prayer-meeting a teachers' meeting. We read the lesson and recite Scripture proofs of its doctrine, explain the difficulties, and then pray for help to teach it properly next Sabbath.

We started three new Sunday-schools here and one in Chandausi, and some meetings are called Sunday-schools which were not reported last

year. This accounts for the increase. In all these Sunday-schools there is an apparently large increase during the year. We have in these schools the most blessed opportunities of sowing the good seed upon the best of ground. And the brightness of many of these Hindu and Mahomedan boys gives us hope that the seed will soon spring up and the harvest will come. Of the 1,200 scholars of all ages, only 300 are reported Christian and 900 non-christian. What a field!

V. *Day-Schools.* Our local subscriptions have greatly fallen off, but since April we have received a monthly grant of Rs. 30 from the Municipality for our schools. The numbers in the City Boys' school have increased a little and we have started two new ones in wards in the city, and one in a village twelve miles away. We report thirteen boys' schools and eighteen girls schools, with a total of one thousand and seventy-five scholars on the rolls.

AMROHA CIRCUIT.

REV. H. A. CUTTING, ... *Native Minister.*

WE have had no special hindrances in our work this year. All the different kinds of work have been carried on regularly according to our plan and the policy of our Church. The scattered condition of our people is still a great obstacle in the way of giving all the instruction desirable, especially inquirers and new members; still we have used every means within our reach for the advancement of the people in knowledge and experience. Their spiritual and worldly condition seems to be much in advance of last year. In the Christian Mela (Camp-meeting) held in our Circuit, the Holy Spirit came upon us in power and many of our most experienced Christians were wonderfully blessed, and others were awakened to new zeal, while several persons were converted and in their own peculiar idiom gave clear testimony for Christ.

The Church is trying as never before, to keep all unworthy men outside and to keep itself pure and clean. Leaders and stewards are especially growing stronger in every respect and are a great help to us in all the work of the Church. Still there is not that love and zeal for regularly attending the Sabbath services and for family worship that there should be. There is one especial reason why *all* do not manifest the intellectual and spiritual growth we much desire: our people being poor are often subject to those who are not Christians, and hence cannot always be free to attend the Sabbath services, or to properly keep the day holy. But I have noticed that those who are faithful to God are also blessed in worldly affairs and are becoming independent and free. God seems to be showing us that those who serve Him faithfully shall also prosper in this world. These are happy and thankful for the truth as shown them in Christ. Others who are not faithful in their religion remain poor, and fail in their

worldly affairs and then like the Israelites of old when released from bondage, they complain that their having been released from the bondage of idolatry and entering the church of Christ has brought no profit but instead trouble and poverty.

Our people learn very slowly their duty to support their pastors, but we hope that as they become more spiritual and devoted they will understand and perform this duty better. There are sixteen Christians boys and fifteen Christian girls in the schools in the circuit, and also some fifty or sixty more from this circuit in the Moradabad schools. There is one small school for boys of low caste parents who are inquirers in the city of Amroha, which is encouraging. Our Sunday-schools are about the same as last year.

SAMBHAL CIRCUIT.

REV. ZAHUR UL HAQQ, ... *Native Minister.*

THERE have been twenty-one baptisms during this year, of whom nine were adults and twelve children. There are connected with the Church fifty-four members, seventy-one probationers, and sixty-four baptized children. Our evangelistic work has been done this year more by visiting friendly communities in the city and holding meetings in their midst, and in preaching in villages and at religious fairs, than through bazar preaching. In the city of Sambhal there are four schools, two for boys and two for girls. In the larger boys' school there are ninety-six scholars, of various classes, and English, Persian and the Vernacular are well taught. We have at present no Christian teacher for this school, and hence the religious teaching is not as regular and thorough as we could desire. The other boys' school is at Hetam Sarai and thirty boys attend, all of whom are of the Chumar caste. The grade of this school is low, but the religious teaching is thorough and satisfactory. There are also several sincere inquirers at this place. It is under the charge of Muwassi Singh, and his wife is regularly teaching the women and girls,—mothers and sisters of the school boys, who listen and learn with great earnestness; so that we have great hope from all this work. There are Sunday-schools in connection with both of the above day-schools. In Chimman Sarai there is a girls' school of twenty-five girls among Mahomedans, and another in Nuriya Sarai, of eighteen girls. In these also there are Sunday-schools, and the Christian women who conduct them find excellent opportunities for talking to the women of the vicinity who come together at the school. There is no prejudice against our teaching in these vicinities. In a large village six miles from Sumbhal there are two more girls' schools similar to those at Sumbhal. Several girls here have read the entire New Testament. Mrs. Haqq has charge of these schools.

At the village of Rasulpur, Ummed Singh has an interesting work. There are about fifty Christians, great and small, in the vicinity, and

their children are well taught daily. The Sunday-school here is also very good. At Sharikpur, Kallu is the preacher, and in the villages around there are many Christians and inquirers whom he is teaching. We have also here an itinerant teacher who goes from village to village teaching the children to read as they are so scattered that they cannot come together at one place. Christianity has made a favorable impression throughout all this section, and we hope for more fruit here ere long. At Gangeshri, twenty miles from Sumbhal, Yaqub is the preacher. There is here a nominal Christian community of about thirty adults and children, and a very large number of lukewarm inquirers. All are being well taught. Our people experienced loss and trouble from the flood, and have had other trials, but all have remained firm, none have fallen away during this year. We praise God for the help He has given us, and we are praying that His grace may be manifested in great abundance.

BIJNOUR CIRCUIT.

Rev. A. D. McHENRY, ... *Missionary.*

The Missionary has been absent from his work eight months of this year on account of sickness; during which time the burden of the work has fallen on the native preachers. They have all proved themselves trustworthy and efficient, and have shown their ability to occupy responsible positions, which has been our greatest consolation while separated from the work. The number of baptisms and accessions to the Church has been less than it would have been could the closing months of the year have been spent in itinerating and visiting the inquirers at the various points. At the close of last year a preacher was obtained for Dhampur where a community of Sweepers desired instruction. A school was opened for their boys and all the inquirers have been well taught for a year, and a number are awaiting the visit of the Missionary to receive baptism. The work in the vicinity of Mandour under the care of Yaqub, is very promising. His love and zeal know no bounds, and his influence is consequently very great. He visits all regions round about and has inquirers in several villages, the most notable of which is Sudpoora, where two years ago he began visiting a community of Chumars. He first taught their boys to read by giving them a weekly lesson in a shoe-maker's shop. The shoe-maker himself also learned the lesson and prompted the boys during the week, so that on visiting the village at the close of the year we found about seventeen boys, the more advanced of whom could read one half of the first reader, and all could recite about one third of the catechism and sing several hymns. A young Christian man has been sent as a regular teacher for the school, the people building a house for him among themselves, we furnishing only the materials for the roof and door, and he has been teaching a school of seventeen boys at one time in the day, and about the same number of girls at a later hour. All the community

of this class seem to be inquirers, and in the last letter of the teacher he said that he was teaching them to pray. At Munafara, also in Brother Yaqub's work, a father and son have been baptized. The father had received instruction years before from a native preacher, and had kept the truth in his heart. He was the most intelligent inquirer I ever baptized. Others of the same villlage desire baptism.

We were able to make a thorough itineration among the Christians of the Bashta work at the beginning of the year. We spent two weeks among them visiting fifteen of the twenty-five villages in which Christians reside. At our quarterly meeting a series of views illustrating the life of Christ were exhibited with a magic lantern in a grove which drew together successive evenings a large crowd of Hindus and Mohammadans who also accepted our invitation to attend our Sabbath service. Mrs Parker and Mrs. McHenry found access to a number of Zananas by means of the medicine they dispensed, and Bashta which has always opposed us was for once thoroughly stirred by our visit.

The great need of our work is means to educate our Christian boys. Those in isolated families scattered through the circuit where there are no schools are growing up in ignorance, and surrounded entirely by idolatrous influence, because we have not the petty scholarship of two rupees per month that would enable us to call them into our Central School. The more advanced Christian boys in our Central School have been sent to the Government School as we have not the means to keep the staff of teachers required to teach the higher branches. The girls, owing to the ample provisions of the Women's Missionary Society, are being provided with much better educational privileges.

The heavy rains that caused the calamity at Nynee Tal did much damage to our Mission property at Bijnour. The girls' school, the teachers', and preachers' houses were much damaged, and the front veranda and tower of our Church and School building were both so much shattered that what did not fall down had to be taken down.

SHAJEHANPORE CIRCUIT AND BOYS' ORPHANAGE.

REV. T. S. JOHNSON, ... *Missionary.*
REV. C. L. BARE, ... *Do.*

THERE is so much to do, and time is passing so rapidly that it is difficult to find much time for writing Reports. There are in different places, both in the City and District, very interesting inquirers after the truth. In Muhamdee, eighteen miles to the east, a young man became a Christin a few years ago; but has not been able, because of persecution, to live at his home much of the time since. In the early part of the year he accompanied our itinerating party to his old home, and in the evening

he succeeded in getting to his house, where he found his mother, who was so pleased to see him and to learn that he was trying to lead a pure life, that she arranged to quietly send food to him and the native brethren of the company during our stay in the place. A young man, a former associate, who wished to come to our camp for further instructions was guarded day and night while we remained there, his friends fearing he too would become a Christian. There are two respectable families in the place who declare their belief only in Christ and their intention to be baptized in His name. A good Native Preacher is greatly needed to labor in this place.

Eighteen miles to the south of the City where the interesting enquirer lives whose baptism was mentioned in last year's report, a Native Preacher has been laboring for more than a year.

At the time of our visit there, last March, it was found that a daughter about eighteen years of age, who had been faithfully instructed by the helper's wife, had made up her mind to receive baptism, but the mother and brother were determined to prevent it. The brother demanded of the father an immediate division of the estate in order that he might be separated from the contaminating influences of Christianity. Upon being informed that this could not be done, he said he would either shoot his father or be shot himself. When he was informed that he must recant and ask his father's pardon or the Police would be called and he would be arrested at once, he joined his hands and asked for pardon, and the sister was baptized. After conversation and prayer the young man seemed in his right mind again, but upon returning to the house he began to abuse his sister, striking and kicking her in the most vindictive manner. He, however, was soon brought to terms again, and seeing that he could accomplish nothing gave over his persecution for the time. The pandit or teacher, who for years had been employed in teaching in the family soon became an inquirer, and with his wife broke his caste, and they are candidates for baptism.

Sunday-Schools. An interesting part of our work is in the Sunday Schools. These have been inaugurated through the agency of the day-schools, in each of which, twenty-two in number—including girls' schools—there is a Sunday-school, composed generally of the scholars of the day-schools, with a few others who are induced from time to time to attend. This brings between seven and eight hundred children and young people into the Sunday-schools, the good effects of which are apparent in many ways. Beside the general impression made upon the minds of the children in favor of the truth, numbers of them learn to personally accept Christ. A girl of the Brahmin caste, about fourteen years of age, who had for several years, been regularly taught in one of the schools, was stricken down with cholera, and when her parents and friends were calling upon their imaginary gods and preparing to perform idolatrous rites of worship, she forbade them, declaring that such worship was not only useless, but wrong—that she believed in Jesus Christ, that her heart was stayed upon Him, and that he sustained and kept her in perfect peace. She repeated

verses of scripture and hymns, declaring to her people that all was well with her, and that they should forsake their idols and accept Christ, that they might be prepared to meet her in heaven. A few months ago a little girl of the kahar caste taught in another of these schools, died of the same terrible disease—cholera. She, too, declared her faith in Christ and to the last exhorted her people to come to Him as the only Saviour. The impression upon the minds of the relatives and others by the dying testimony of these children was very decided. Though they had not been baptized, and were regarded only as Hindoos, they were believers in Christ, and triumphed in death through faith in Him. It would not be claiming too much to say that many of the Hindoo and Mahomedan children taught in our schools and Sunday-schools are at heart Christians.

BOYS' ORPHANAGE.

Many of the younger boys of this Institution passed through a very severe ordeal during the fore part of the year. Nearly all of them suffered from the fever which prevailed so generally over the country last autumn; after that came the whooping cough, which lasted through the cold weather, then when children, especially the little weakly ones, seemed unable to endure more, the measles set in. They were affecting especially the eyes and the lungs of the boys, and several boys died. In the midst of this, when it seemed certain that the disease would go through the entire school, daily prayer meetings were commenced, with the twofold object of asking the Lord to stay the disease, and to restore those who were sick. Some of the sick ones died after the prayer meeting was begun, but the further spread of the disease was checked from that day, as there was but one more attack, and that not a serious one, while up to that time numbers came down daily, and as the boys live together, all had been exposed. For such a disease, under such circumstances to stop short on the day the prayer meetings were inaugurated, indicated clearly enough, that it was of the Lord and in answer to prayer, to whom be praise for ever. The Hospital, the erection of which was begun last year, has been completed, and is of very great use to the institution, as well as to many outside of it. The daily average throughout the year of persons treated, was about eighty, the daily average for the month of May was one hundred and twenty-one. Government kindly gives the medicines, and Hindoos and Mahomedans, as as well as Christians and the Orphans, receive treatment.

The colony of boys sent last year to Panahpore—the Christian village ten miles distant—has been increased from nine to sixteen, and the work of cultivation there has been considerably extended. One of the boys sent out last year will soon be married, and land will be set off to him, when he will commence work upon his own account, which causes me to hope that other boys will follow as fast as they become able to meet such responsibilities. The control of the village has been transferred within the year from the Theological Seminary to the Orphanage, and it is hoped that a number of the boys will eventually find means of livelihood here.

The Mechanical Department continues to prosper; thirty of the boys are learning tailoring, twenty-four carpentry, twenty shoe and boot making, sixteen weaving, and six smithing; while the others who are big enough, work in the fields and gardens during work hours. Five hours daily are devoted to school, which all the boys who are big enough attend, excepting the sixteen at Panahpore—who devote their time mostly to agriculture, and a few others here who read but two hours daily, giving the rest of their time to manual labor. There has been a little change in the staff of teachers, as three of them, and one from the City School, have recently been transferred to the Mission Schools in Lucknow. While this caused a little temporary inconvenience, it speaks well for the Orphanage School, as three of the men were raised and educated in it. The present staff of teachers are competent and are doing their work well. One of the boys has just been recommended by the District Conference as a proper candidate for the Theological Seminary. He is already a pretty good preacher, and also a good carpenter, while one of the best shoe-makers from among the former boys is now a member of the Annual Conference.

PANAHPORE.

REV. HORACE J. ADAMS, ... *Native Minister.*

"ALL the people of this village are Christians and are farmers, and my work is especially among these, though I often preach in the villages around. The Church is large, there being 130 full members and 53 probationers. These people love our religion and are faithful in attendance on the means of grace. My plan of work is as follows: On Sunday morning at eight o'clock we have our Sunday-school in which there are 260 scholars of all ages, at half-past nine we have a class meeting for the men, at twelve o'clock our preaching service is held, at half-past four the class for Christian children meets, in which the children show great interest, and at seven in the evening a general prayer meeting is held. The class-meeting for the sisters meets on Wednesday, and Mrs. Adams has a daily meeting for women at twelve o'clock in which she reads a lesson from the Bible and teaches the women and has prayer with them. This has proved a very profitable means of grace to our sisters in the village. On Thursday evening another public prayer meeting is held. During the year five adults and fifteen children have been baptized. In the villages around there are many enquirers, and our people have a good name among "them which are without." Much preaching has been done in the villages around, and one Bible woman is also employed especially for this work. There are two day-schools in the village, one for boys and one for girls in which both religious and secular instruction is given.

KUMAON DISTRICT.

REV. P. M. BUCK, PRESIDING ELDER.

THE year has been one of quiet but continued work in all parts of our field. While no very remarkable degree of success has resulted at any point, still the general growth throughout the District is sufficient to inspire the workers with a good degree of courage and faith. No peculiarly new obstacle has been encountered, nor has any especially new opening appeared in our work. Our advancement has resulted from the ingathering of individuals and families here and there widely scattered through these provinces. The leaven is, however, manifestly at work, and there seems every reason to look for the gathering in of increased numbers as the years go by.

Our converts are still generally from the lower strata of society and are mostly people of the villages. There can be found, however, in these provinces not a few educated men of the higher classes who are entirely convinced of the truth of Christianity, but lack the conviction and courage to face the opposition and shame involved in openly accepting Christ.

The numbers baptized in our native work since our last report was written are, adults 45, children 32. Our Christian community has grown from 355 to 396. Our people are generally poor, but, with the exception of children under instruction, are self-supporting. Notwithstanding they are generally quite recently from heathenism and lack commonly in the degree of intelligence we would like to see them possess, and have many imperfections and weaknesses, still they serve as an evangelizing agency perhaps second to none, and their power in this line increases as they improve in knowledge and Christian experience and life.

A very prominent need of our work at present is an increased number of native preachers and Christian teachers.

NAINI TAL.

NATIVE WORK.

Rev. P. M. BUCK, ...	*Missionary.*
Rev. T. GOWAN, ...	*Native Minister.*

A summary review of our work may be given as follows:

1. *Schools*.—These are nine in number for boys, and have been attended during the year by 380 pupils. With the exception of the one in Naini Tal proper, all are vernacular and of a primary grade. Considerable care has been exercised to secure to the boys attending these schools proper religious instruction. Mudge's Catechism of the Bible has been used and found well adapted to these primary schools. The want of Christian teachers has been felt in this work.

The Anglo-Vernacular School in Naini Tal has been conducted most of the year by Mr. Marston, a European, and the result has been a higher degree of efficiency than existed last year. An encouraging degree of advancement was made until the storm came, resulting in the terrible land-slip of September 18th, which rendered the hill above the entire Mission premises so unsafe that our work was quite broken up, and the school when opened again assumed its winter proportions, during which time, Naini Tal is largely depopulated. Much and careful attention has been given to the religious instruction of these boys, and their theoretical knowledge of the Bible and Christianity would not compare unfavorably with that found among children of the same grade in a Christian land. But a deep conviction of sin and a pressing sense of the need of such a Savior as is found in Jesus Christ are required before one can hope to see them embrace Christianity in the face of the opposition involved. A weekly preaching service has been kept up in this school by the Missionary.

2. *Sunday-schools*.—These are five in number and have been attended by 160 scholars. They are kept up in connection with the secular schools. The Bible pictures given as prizes for attendance are found very attractive and, while conveying important lessons, are made the means of gathering many of our heathen boys.

3. *Itinerating*.—The season opened as usual with a series of tent-services held in all the centers of our work at the base of the mountains. Our modes of work were preaching, conversation, and book-selling, and each night Scripture views were exhibited by means of a Magic Lantern, and lectures given on the subjects involved. The last named part of our work especially drew large crowds and they never wearied of these exercises. Not only were the common people attracted by this means, but all classes were reached. Through these various modes of work much seed-sowing was done and the results left with Him who giveth the increase. After the annual migration to the hills some itinerating was carried on and bazar preaching was kept up with considerable regularity.

4. *Regular services.*—Regular services for preaching, prayer and Christian fellowship have been kept up wherever our Christians live in numbers sufficient to permit such a course. In our Sunday morning services in Naini Tal a few Hindoos and Mahomedans have been attracted. On Sunday evenings a service for the Jampanis employed in bringing the ladies to worship in the English Chapel has been held at the same hour in the School-house near by, and an earnest effort made to bring them to the knowledge of the truth. Considerable numbers have been reached in this way, and, while no tangible results are apparent, yet the interest manifested in these services afforded not a little encouragment to the missionary carrying them on. In addition to the ordinary services kept up, in Naini Tal during much of the season, a daily Bible class, consisting of most of our communicants in the place, was met and the exercises were filled with interest and profit to those attending them.

5. *Lectures.*—For some years past Baboo Ram Chandar Bose has favoured our station each season with a series of lectures on religious subjects for the benefit of the higher classes of natives. In his absence in America this season, the services of Rev. T. J. Scott, D. D., and Rev. E. W. Parker were secured, who each delivered a series of four lectures. The audiences were never larger, several times quite filling the English Chapel, and the interest manifested was encouraging. Large numbers were in this way reached who cannot be drawn into ordinary services nor will they listen to preaching in the bazar.

6. *Results.*—As is common in India, the meagre results do not seem to compare favourably with the amount of labor performed. Often is the labourer inclined to exclaim with the prophet, "Lord who hath believed our report and to whom is the arm of the Lord revealed?" In Naini Tal proper little more fruit is descernible than an increased spirit of friendliness. There are perhaps not a few who understand the theory of the Gospel and admit its correctness, but the fear of man and indifference to spiritual things peralyses all inclination to action. One man, a household servant employed in the station, applied for and obtained baptism. He was formerly the servant of a chaplain who took an interest in the spiritual welfare of his native servants, and held daily prayers with them. In these exercises seed was sown in this man's heart which resulted in the fruitage of Christian faith. Were there many more of this class among the European population of India how much might by them be done toward the evangelization of its people. In our work carried on at the foot of the mountains several families have been added to our Christian community.

The conversion of two of these families is deemed worthy of notice as illustrative of the manner in which God, to a considerable degree, carries on His work among these people. In the early history of mission work in Naini Tal a native contractor from the interior, carrying on business here, was induced to make over to the missionary a young brother, a bright lad attending the mission-school in the place, the parents being

dead. This lad grew up to manhood and became a Christian preacher. His influence upon his people became such that the oldest brother, who made him over to the missionary, dying a few years since in the preacher's home, passed away in the faith of Jesus Christ, and now the remaining brother comes into our Christian community with his wife and children.

The other case is as follows: Some years since death came to a village household a few miles from Naini Tal and two or three victims were claimed: much money was expended in offerings to the gods and Brahmins but to no purpose. Finally the eldest son of one of the brothers constituting said household, a lad of six or seven, was prostrated by disease, and in spite of all the offerings made, grew worse and worse, until the heart-broken father sat watching to see him die. While in this extremity he remembered a Christian book he had read some time previous, which contained accounts of deeds of healing performed by Jesus Christ, whom Christians worship. He determined as best he knew as a last resort to apply to Him. He knew not how to approach Him, but taking water he sprinkled it on his boy in Jesus' name and promised if he should recover to become a Christian. The child began to come round and in due time was well. The father kept his vow, and in the face of stern opposition declared himself a Christian and brought his wife and children with him to the missionary for baptism. He has ever been one of the most consistent and zealous among our people. It was not long until a brother and his family, except one son, became so favorably inclined toward Christianity that they were willing to accept Christ openly, but this one son possessed such influence and was so bitter in his opposition that all were kept back by him. During the latter part of last year, however, when the terrible fever scourge swept over these parts, he was smitten down and was given up to die. In this condition his eyes seemed to be opened, and he saw the mistake he had made. He called for his Christian uncle and expressed a desire to become a Christian himself before he should die, and in January last we had the pleasure of baptizing him and all the members of the family that could be present. He has since recovered from his illness. Thus is God using the bonds of human relationship to draw men to the Cross.

The terrible storm resulting in the memorable land-slip of September 18th, in which more than a hundred natives and near half a hundred Europeans perished, proved most disastrous to our mission premises in Naini Tal. Not only were all our buildings save one, filled with and half buried by the shale brought down by the streams from above, but in addition to this the hill back of the place was rendered so unsafe that all our buildings have been condemned, and their occupancy at any time in the future is a matter of serious doubt. The loss is heavy and must continue for some time to be seriously felt. It is as yet too soon in the face of the uncertainty existing with reference to the future status of the place, to make plans for time to come.

It is to us a matter of profound gratitude that, while the missionaries and Native Christians on these premises during the above men-

tioned storm were in most imminent danger, yet not one suffered personal injury.

Two of our Native Christians, however, connected with the hotel that was swept away, perished.

ENGLISH WORK.

REV. N. G. CHENEY, ... *Pastor.*

THE congregation here is representative. It is made up of people from many different parts of India, it is mixed of the rich and poor, and the highly cultivated and the ignorant, it has all classes of social life.

Every expense connected with this English work continues to be cheerfully paid by this congregation. We have preached each Sabbath regularly, twice in the Mission Chapel, and once in the Soldier's Chapel, two miles distant. A feature of this year has been a weekly Tea-meeting at the Military Depot. At each meeting, the table having been cleared, the numerous audience has been addressed by earnest witnesses for Jesus. It is humbly trusted that many souls have been blessed. The table has been regularly provided by Mrs. Petman who has spared no pains to make these meetings what they certainly have been—a decided success.

The Boys' High School.—A Boarding school was opened under the above name, in our own home, on the first of April. It increased so that in a short time it was found necessary to remove to more spacious quarters. The large house called Ivy Park was rented for the use of the school. The Rev. Dr. Waugh being obliged to spend a part of the season in the hills kindly took full charge of the school. Under his careful management a most excellent organization was made and an aggregate of forty-two boys have received instruction. The expensive first year of this institution of learning was made a financial success by the warm interest and liberal assistance of H. Petman, Esq., under whose reliable support it is now proposed not only to advance this school, but also to inaugurate a similar but separate institution for girls.

The Land-slip. On the 18th September occurred a catastrophe that marks that day in the history of Naini Tal.

There was a huge protuberance of the mountain that overhung the buildings of our next door neighbor,—"The Royal Victoria Hotel." After two days of most rapid rain, this stupendous mountain side—a thousand feet in breadth and five hundred feet high, became surcharged with water, and yielding to the force of gravity broke from its rocky bed, and rushed down in a precipitous avalanche. Everything in its course was instantly swept away. Trees three feet in diamater, and walls of buildings six feet thick were as nothing before it. The buildings of the Hotel, the great shop of Bell & Son, the Reading and Assembly Rooms and the Hindu temples,—property of many lacs in value, were utterly destroyed. More than two hundred human beings were overwhelmed and killed. And the weltering bulk of earth, rocks and water,—a million tons in weight, rushed on and plunged into the lake. It was all over in eight seconds.

Loss to the Mission. The storm that caused the land-slip unsettled and cracked the hill sides immediately above our mission premises. Torrents burst out above our grounds and brought down upon us great masses of shale and rock. The space behind our parsonage rapidly filled, the windows and doors burst in, and the rear rooms were heaped up six feet deep with earth. We were obliged to abandon both our residence and our chapel.

Two weeks later the threatening hill above us was thoroughly examined by a committee of experts appointed by the Government. Their printed report condemns our location as unsafe in the following words:

"Passing to the east, the mission premises are reached. The hill above these is cracked in all directions, and its appearance proves beyond doubt that it was in a very dangerous condition during the late heavy rainfall. The committee consider that no reasonable expenditure of money would render this hill, between Staff Quarters of old Government House and the Mission premises, perfectly safe from the risk of most dangerous slips during heavy rain, and is therefore compelled to express its opinion that the Mission premises should not be re-occupied. Very possibly no serious slip may occur for many years to come, but that a dangerous slip will, sooner or later, occur at this point, there can be no reasonable doubt."

The New Church. It is known that we had been arranging to replace our old chapel by a more appropriate House of worship. We had secured suitable architectural designs and had gathered, in cash and reliable subscriptions, Rs. 15,000; material had been collected, and it was our fixed intention to begin building on the 15th October.

But now that the storm had rendered the old site insecure, we were thrust out in search of a safer place. Providentially guided, and greatly assisted by the earnest kindness of Genl. Sir Henry Ramsay we finally secured a convenient plot at the lower end of the lake. The new site is easily accessible, spacious enough for our purposes, and is pronounced absolutely safe. Our new Church will quite literally be founded on a rock.

It ought to be noticed that a native Hindu gentleman, Kishna Sah, who had recently bought the place, although he was offered for it, for other purposes, large advance, sold it to us for what he had paid for it. And he is also now, without pay superintending the workmen in clearing the ground and laying the foundations.

The land-slip caused a very serious loss to our subscriptions, and the cost of the new site, Rs. 4,500, has by so much more reduced our available money for building. But the immediate necessity for a place of worship and our acquaintance with able and generous supporters of Christ's work, make us confident that we shall raise the whole amount, and be able to dedicate the new church, this next season, entirely free from debt. A full list of donors, amounts and expenditures, will in due time be printed.

Since the land-slip our pastoral care has greatly increased. Many who lost either property or friends, or who were greatly shocked by the

disaster became unusually susceptible to spiritual teaching. It has been an unspeakable blessing to visit the grieved and pained and troubled with the Gospel of peace.

GARHWAL.

REV. J. H. GILL, ... *Missionary.*
REV. F. W. GREENWOLD, ... *Native Minister.*

WE have now thirteen Christian workers, including preachers and teachers, who have been raised up on this circuit, besides many other Christians in important though less prominent service. I know of no feature of our work more promising than this. Besides the Paori station where the missionary lives, we have five sub-stations, three of them within a day's march, the remaining two a little more distant. These places are often visited by the missionary, and the leaven is at work. At least two other places north of us appear to be inviting fields. At one of these visited by our Native brethren this year the people earnestly invited us to come and live among them and teach them.

The total number of baptisms among the natives since the work in Garhwal began in 1866 is two hundred and ninety. Of all these I am aware of but three persons who could now be called useless wanderers. The rest who are living are hopeful members of society, and even the forementioned three are not apparently beyond hope. There have been several removals and thirty deaths, leaving us a Christian community of two hundred and thirty-two souls. Of these one hundred and twenty-five are communicants and one hundred and seven are baptized children. Among these Christians are forty-three married couples. From however low a caste or condition these people may have come, and but one or two of them could be called of high caste, and some confess to have lived formerly by the gains of fraud, they are all now among the best people in Garhwal—which boasts of a population of 500,000 in its two provinces, British and Native—if we judge of goodness, not by the accident of birth, but by the appreciation of the heinousness of sin, and a purpose to avoid it, and an honest intention to live a life of integrity, purity, and holiness. A lady visitor who was present at a recent meeting where forty of them related their Christian experience remarked that "they were the most intelligent, fresh and free from routine phrases she had ever heard among Native Christians."

We have a large number of children. They are being instructed in letters and in doctrine. But there is still much practical work to be done in teaching them truths.

Our orphan boys are at present learning to spin and to weave cheap cotton cloth, but native methods of doing this work are so slow, that without improved machinery there is little hope that the outcome of this will be profitable where there is so much competition from the plains.

We have eleven schools for boys in operation with an aggregate attendance of 394. The Honorable Sir Henry Ramsay, Commissioner of Kumaon and Garhwal, and the Rajah of Native Garhwal visited Paori during the year, and 318 of our school children were collected for the occasion. The Commissioner spoke kind words concerning our work, the mission and its agents. In our visitors' book he wrote, "I have felt real pleasure in seeing so much good done." Among the former students of our schools some are sub-overseers in the Public Works Department, some clerks in the Civil, the Engineering and the Forest, Departments, some are teachers in our own schools. One young man of eighteen years of age, belonging to our highest class in Paori, was baptized this year. Another who, with our advice and aid, was pursuing his studies in a neighboring city with a view of passing a difficult examination, died not long ago, and from the account of his death we received from a brother missionary we hope that "he died in the faith of a Christian." All the posts now filled by Hindoos in our schools should be speedily taken by Christians: some of our young men have qualified themselves for such places and others are fast maturing. An attempt has been made to render our primary schools more efficient as agencies in teaching religious truth by placing each one under the charge of a Christian helper, who is expected to visit it at least once a month, and when it is near his home, every week.

Our Sunday-schools number four. Of this number three are full of promise. The Paori school is a power for good. It has an excellent attendance, great attention on the part of the students, and deep impressions are made by the religious truth taught. In this school our Juvenile Missionary Society has raised during the past year Rs. 72-7-0. The auxiliary of our Woman's Foreign Missionary Society among our Native Christian Women has raised Rs. 9-7-0. But these women are likewise liberal contributors to the former fund. Our sacramental collections have amounted to Rs. 18. Besides these, other sums have been raised for special purposes.

It is expected the medical work will be reported separately. It is however, a most necessary part of our machinery, not only for the health of our Christian people but also as an agency in influencing the heathen. The arrangement by which Dr. P. T. Wilson resides among us is very acceptable to the missionary and the Native Christians and we hope it will be continued.

As a mission field Garhwal is attractive: masses of poor people, living in great simplicity, are open to instruction. Faithful persistent labor among them is sure to win them for Christ. It would seem wise to pay more attention to these people in preference to the classes who steel their hearts against all Christian teaching. The need of the work is devoted native helpers, thoroughly converted, who can speak the dialect of the people and who will patiently preach to and instruct them: such will be sure to find multitudes of disciples.

The encouragements in this work are many. I say this notwithstanding the difficulties and hindrances we have had to meet—hindrances

which I hope as far as Christian helpers are concerned may never appear again. On the whole our labors have been blessed of God. I cannot but reflect as I stand at this point in the history of our work, if this much has been accomplished by men but partially consecrated to God, what could be accomplished by a small force of workers who were all and always anointed by the Holy Ghost.

This year one of our brethren found an entire family of nine persons, living in a secluded village, anxiously waiting for Gospel light. They had a copy of the New Testament which they had read. The good seed had long been sown in some of their hearts. They needed not to be urged to accept Christ. They did so gladly, believed, and were baptized.

A recent Camp Meeting was held on a spot of land, now constituting a part of a Christian village, which some years ago the missionary found full of boulders. It is with some satisfaction he looks back to the missionary work done in clearing and leveling this piece of ground. A little Christian Church of thirty persons exists there now, and on the same ground some two hundred Christians assembled a short time since for the said Camp Meeting: where formerly the gods of the heathen had full sway now the praises of Jesus are sung. Men who once bowed here to their stone idols have cast them away and have learned to adore Jehovah, the only true God, and Jesus Christ his only begotten Son our Saviour.

MEDICAL WORK.

REV. P. T. WILSON, M.D. *Missionary.*

The Mission Medical work in Garhwal has been under the charge of Rev. P. T. Wilson, M. D., who also fills the Government appointment of Superintendent of Pilgrims' Dispensaries in Kumaon and Garhwal. The Mission Dispensary in Paori which has been under the immediate charge of Edward Thompson, a Christian native doctor, who has been raised up among us, has done well: not only is it a great blessing to the Christian community, but it is also an important means of access to the non-christian population of the region.

Dr. Wilson has made during the year three extended tours of visitation to the dispensaries under his charge, and a number of minor ones. He has performed with his own hands nearly a hundred major operations. In connection with his official work he has distributed several thousand tracts, and a large number of the Gospel of Matthew in Garhwali. So far as his special duties have permitted he has co-operated heartily with Mr. Gill in his work. He has had charge of the important Sunday-school in Paori whenever present in the place. His presence in this field is undoubtedly a great boon to the mission laborers and the native Church, and his work, if it can be continued, bids fair to prove an important factor in the evangelization of Garhwal.

EASTERN KUMAON CIRCUIT.

REV. R. GRAY, M.D. *Missionary.*

OUR mission field in Eastern Kumaon contains a population of about one hundred thousand. The missionary is most favorably located in Pithoragarh. The place is surrounded by rich and beautiful valleys, densely populated. Within a radius of four miles are forty villages or more, all easy of access to the missionary and his co-workers. The Chapel erected last year is located at a point where several ways meet, and seldom, if ever, is a service held which is not attended by numbers of outsiders. Sometimes the place is well filled with respectful and attentive hearers. The average attendance on the usual Sabbath services during the year has been sixty-three. There are but half that number in the Native Christian community at this point.

Village preaching, in the region of Pithoragarh especially, has been prosecuted with considerable vigor. The people are generally exceedingly well-disposed and friendly to the mission, and not a few seem entirely convinced of the truth of the message delivered them. These simple-hearted villagers are usually found much more open to the reception of the Gospel than those living in the larger centers.

The nine primary boys' schools in this field have been attended by 508 pupils and have continued to do their usual work. They are an important medium for the communication of a knowledge of Christianity.

Several important melas or fairs have been attended by the missionary and native helpers, and much preaching to large crowds has been done at these places.

Six adults and five children have been baptized and the Native Christian community has grown from sixteen to thirty-three.

The second center from which work is carried on in this field is Lohooghat. John Barker a local preacher and native doctor is in charge at this point. While as yet no fruit in the way of conversions to Christianity has appeared in this region, still a very marked change is manifest in the spirit and temper in which the people listen to the declaration of the Gospel, as compared with the time when this field was occupied by us in 1874, and there seems good ground to hope for still more tangible results at no distant day.

On the whole, the continued spread of Christian knowledge in Eastern Kumaon, the friendly spirit in which many receive the teachings of the Gospel and the success in gathering converts already granted seem to point to an encouraging growth in the work of this field in the future.

The Mission Medical work in Kumaon is also under the charge of Dr. Gray. In this field are four dispensaries, located at Pithoragarh, Lohooghat, Dwarahat and Bhim Tal. This work during the past year has been extended beyond that of any former one and the more extensive-

ly it is engaged in the more is the missionary in charge impressed with its efficiency as a missionary agency. The only new feature introduced into this work during the year is the colporteur system. It is intended as rapidly as possible to change the principle in which this work has been carried on. The old principle may be stated thus, Wait for the people to come. The new may be stated thus, Go to the people. In the Eastern Kumaon Circuit where there are two dispensaries this new principle has been adopted, and John Barker, native doctor in Lohooghat, has joined in heartily. The result is already seen in an increased amount of work done, and the opportunities of preaching the Gospel have been far greater.

The number of sick treated in the four dispensaries during the past eight months is 21,189.

During the year a Home for helpless women has been opened in Pithoragarh, and is under the charge of Miss Budden. As, however, this institution is connected with the W. F. M. Society, and an account of it may be found in the Annual Report of that Society for 1880, it is passed over here.

PALEE.

Two missionaries occupied the Mission bungalow in this field as a sanitarium for several months during the past year, and a Sunday-school and preaching service were kept up. The usual amount of work by native agents has been carried on. Two small schools have been sustained which have done very well. The Mission dispensary has continued its operations and seems to have exerted a good influence. It is hoped the staff of workers in this one of the most important parts of our mountain mission field, may be strengthened for the coming year.

OUDH DISTRICT.

REV. J. W. WAUGH, PRESIDING ELDER.

WHILE the results of one year in Mission work, compared with those of the preceding year, may not give to the Christian optimist all he could desire in the way of advancement, in conversions from heathenism, in newly established and rapidly multiplying churches, in more enlightened and better educated adherents, and in securing hold upon the higher classes of society,—yet when one decade, or even one lustrum is compared with its predecessor, the advancement becomes very apparent, and at times most cheering. We need only ask any one dissatisfied with the results of Christian effort in heathen lands—(and the name of such self-afflicted ones is legion—they have not faith in God)—to compare the Oudh, or Rohilkhund or Kumaon District of the American Methodist Missions of the decade 1870-80, with that of 1860-70,—the task is not a difficult one, though too long to be written out here,—and we are confident he will, if possessed of an honest and unprejudiced mind, arise from the comparison, convinced that daylight is at hand, that darkness flees apace, and that even here, where Satan for untold centuries has had his seat, the Gospel of Christ is winning its way, and the time hastens when "the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ."

The year 1880 has been one of hard work, earnest effort, and good success on the part of the Missionaries in the Oudh District, (which also embraces Cawnpore.) The writer is sorry he can not boast of having shared to any considerable extent in these labors and successes, as absence in the hills forbade; but he found there a work, which he is assured will not be fruitless, in connection with the Naini Tal High School.

The health of the Missionaries has been good, amid their arduous labors, except in the case of Bro. McMahon, who, as may be seen from his curtailed but characteristic report, is hardly yet able to do any literary work. No one but a man with a powerful constitution could have stood the virulent and

long continued attack which first struck him down while at the Christian mela, Shahjehanpore, Oct. 20. Many friends join the Missionaries in thanks-giving to God for this valuable life still spared to work for the Master.

The Reports of the Missionaries in charge of the various fields speak for themselves.

LUCKNOW.

Rev. B. H. BADLEY, ...	*Missionaries.*
Rev. T. CRAVEN, ...	
Rev. J. MUDGE, ...	
Rev. I. FIELDBRAVE, ...	*Native Pastor.*

1. *The Church.*—We close the year with about the same number as last, 55 members and 47 probationers. With the exception of two Hindoo lads (orphans) attending the Centennial School there have been but two adult baptisms. We have in our midst several unbaptized Christians, and are glad to report that these are doing well: they attend our services, speak in class-meeting and pray in prayer-meeting. Their baptism is only a question of time; perhaps a lack of courage is the chief obstacle. In one instance a young man is waiting until he can bring his wife; he is a Hindoo, and she has not yet joined him, although married.

The Sabbath and week-day services have been well attended and profitable. The average attendance on Sunday is 100. It frequently happens that Hindoos and Mahomedans are among our auditors, attracted by the excellent singing and by the earnest preaching of our Native Pastor.

Brother Fieldbrave has done the Church good service by translating into Hindustani a number of the later "Songs and Solos." He has especial gifts in this direction and is the recognized hymn-writer of our Conference. Our people take up these hymns at once and sing them heartily, seemingly giving them the preference to the vernacular hymns set to native airs. We rejoice in the prospect of a new Hindustani "*Hymnal*," to contain many of these favorites as well as other hymns.

The Church continues to pay the Pastor Rs. 20 per month, and this is really doing *very well*. The Board of Stewards manage this as well as the church expenses, without the help of the Missionaries. We expect ours to grow into a self-supporting Church at an early day.

2. *Bazar preaching* has been carried on as usual. Many short addresses have thus been delivered in various parts of the city, with good

results. Scores of tracts and Bible portions have been sold, and thus the good seed is being dropped into many hearts.

3. *The Hindoo festivals* in and about the city have been attended as usual by Missionaries and native helpers. Lay brethren often accompany us on such occasions and assist in singing and speaking. In this way thousands have heard the Gospel message.

4. Our *Evangelistic work* has been greatly assisted by a Magic Lantern which the kindness of Lucknow friends enabled us to order from England. Our pictures are chiefly scriptural, and we have found them very attractive. We have exhibited these in all our school houses to hundreds of school-boys and their friends, as well as at private houses upon special invitation. Explaining the pictures, singing and preaching, we are able to bring the truth very close to the people. These occasions give us good opportunities for finding out how much our school boys know of Bible history: we are not disappointed with the result. From our experience this year we feel like saying and emphasizing it—the Missionary Society should supply every one of its stations in Asia with a good Magic Lantern and a number of Bible pictures.

5. Our *Sunday-school work* continues to prosper. In so brief a report it is simply impossible to do justice to this subject. Many interesting incidents are constantly happening to cheer our hearts and strengthen our faith. The Berean Lessons are a great success in Lucknow: they are faithfully studied and thoroughly taught. This year we have instituted a "Roll of Honor": this gives the results of the quarterly examination held in each school. The scholar reciting perfectly the Lessons for the quarter has his (or her) name entered on this "Roll," a copy of which is hung up in each school-room where it remains throughout the year. This incentive has proved a success: at our third Quarterly Review (in September) no less then *fifty* names were thus entered, a great advance over previous quarters.

Cholera has prevailed in various parts of the city and has carried away among others quite a number of our Sunday-school boys: in one school four were taken in a single week. Several of these were excellent singers, others proficient in the Catechism; all interested in our Sunday-school work. We rejoice to believe that they have gone to learn more of the Saviour whose praises they so heartily sang with us here.

We now have two Central Sunday-schools attended by 200 Christian boys and girls, 6 boys' and 8 girls' Sabbath-schools with 700 boys and 200 girls in attendance: in all, 15 schools with 1,100 scholars. We are glad to say that all our church members take an active interest in this work. With more helpers we could open other schools.

6. The *Boys' Day-schools* are all doing well. They number 6, with 35 teachers and 740 pupils. In four of these we have Christian headmasters and hope soon to have in the others. The boys are becoming better acquainted with the Bible. In one school we have lost several students, as their parents objected to our making the Bible a text book. Of course the Bible must stay in the schools. We hope by and by to see

many converts from our schools ; as it is, they are doing a great work in breaking down prejudices and in preparing hearts to receive Christ.

7. Regarding the special work of Babu Ram Chandra Bose, but little can be said, as he has been absent as a delegate to the General Conference, the first Lay delegate from Asia. We are glad to know that he has had strength and opportunity for addressing so many audiences at home, and trust that one result of his earnest utterances may be seen in enlarged contributions to the Missionary Society. We expect him home by Christmas, and are assured that his experience in America will be both a preparation and an incentive to still more earnest work among his educated countrymen here. His field of labor is very promising and will yield largely.

8. The interests of the W. F. M. Society in Lucknow, the Girls' Boarding School, of which Miss. E. Gibson is Principal ; the zenana work, in charge of Mrs. Craven ; and the city girls' schools, superintended by Mrs. Badley—are so well reported in the Annual Reports of the W. F. M. Society that further mention is unnecessary.

THE CENTENNIAL SCHOOL.

REV. B. H. BADLEY, ... *Principal.*

This year has given us a larger number of students than any previous one, and has fully convinced us of the need of the Institution. We close the year with 90 enrolled, and an average attendance of 70. Government has shown its appreciation of the school by giving a monthly grant-in-aid of Rs. 50, which greatly assists us in solving the financial problem. The school is becoming better known, and with larger funds at our disposal we shall be able to attract students from every part of North India. Recently, a Native Preacher of the United Presbyterian (Scotland) Mission at Jeypore, in Rajpootana, brought us two of his sons, and promises to send a third next year.

The students are making satisfactory progress, and our earnest hope is that before many years this Institution may begin sending out its graduates as teachers, preachers and useful laymen. The Boarders are regular in their attendance at church and Sabbath-school, and enjoy all our services. A course of weekly lectures by the Principal on the chief characters of Biblical History has been listened to with great attention. Other missionaries have also favored us with lectures.

We are crippled by the want of funds, and are sadly in need of maps, globes and other apparatus. When we think of the delay that must ensue in securing these things in the usual way—by estimate, waiting, and appropriation—we can not but indulge the hope that these lines may meet the eye of some good friend who believes in Mission Schools and would be glad to see a hundred Ram Chandra Bose's at work in North India, and would count it a pleasure to help us to these needed appliances.

Several scholarships have been established this year by Sabbath-schools in England and America. These are made available for orphan or other

poor boys who are thus prepared for a useful life. The small sum of Rs. 60 per annum supports a boy. We need at least ten more scholarships. Who will help us?

We ask the prayers of the Church for this school. We have lost much by delay, but if supplied with funds we can put forward the Institution rapidly, and with God's blessing it will be a great help to our entire Mission, as well as to the other Missions in North India.

PRESS REPORT.

REV. T. CRAVEN, ... *Superintendent.*

DURING the past year some very important works have been issued from our Press. Among these are the following:—Commentary on Matthew and Mark in the Lithograph-Urdu; this makes a large Quarto volume of 350 pages: another work is the Concordance of the Holy Scriptures, a portable, well-bound volume of 912 pages: a third we may mention, *viz.* the handsomely got up, beautifully illustrated Life of Our Lord Jesus Christ, a translation of "Our King and Saviour," by Dr. Wise. The total number of books, tracts, and periodicals issued during the year is 57,000 with a total number of pages of over four millions.

Advertising our books has had more attention the past year than heretofore. The *Pioneer* and other means of making known our books have been subsidized for this work. The *Pioneer* investment has not been much of a success. The greatest success we have met in this respect has resulted from the sending out of Catalogues in the Vernacular. It was noticed that English School-books were ordered by scholars and teachers in the Urdu language; that the advertisement of the Royal School Dictionary sent out in the Urdu language aroused general interest in that book. This lead to an inquiry into the merits of the different styles of advertising—as a result this conclusion was reached that all books seeking a market among a purely Hindustani people should be made known in their Vernacular. I do not know what the real facts in the case are, but so far as my information goes I cannot say that there is a descriptive Catalogue of any religious Society's books in the Vernacular in India. Next year greater attention still will be given to this part of our work. There is no doubt that the results will be highly satisfactory.

Our Periodicals, we may say, are in a flourishing condition. The Church papers are in demand. A number of subscribers, whose accounts were far in arrears, on their papers being stopped, were found neither to have removed or died but alive, and the money was immediately forth-coming. This has encouraged us in that part of our work. Attending our Sunday-school as usual on a Sabbath we noticed the pleasure with which the "Children's Friend" was received. Very soon the elder boys had a discussion

over the merits of their fidelity in preserving back numbers. One declared he had all the monthly numbers since he joined school with the exception of several months he was gone out of the city: another stated he had his since 1877, and a third, since 1878, so the discussion proceeded. On request for the copies, they were brought from their homes. It is useless to attempt an estimate of the good these Hindee and Urdu monthlies are doing, thus prized and valued, in thousands of Hindoo and Mahomedan homes. As we mention these encouragements we are reminded of our indebtedness to the Sunday-School Union of our Church in America for its money appropriation, and to the Religious Tract Society, London, for the pleasing illustrations which give our monthlies their attractiveness, and for paper on which to print them.

Our wants seem to increase with our own experience and the experience of kind friends who send their suggestions to us. An experienced man is needed for the work of Printing,—a few friends to endow our Press are needed. Had we a sum of Rs. 100,000 at this time to furnish a steady yearly income it would be not more than we need, but rather a small part of the aggregate we could wisely and economically employ in this great work.

BARABANKI.

Rev. E. JOEL, ... *Native Minister.*

THIS is a large native city, 17 miles by rail from Lucknow. It offers excellent opportunities for bazar preaching, and the people listen very attentively. The native minister and his wife are laboring diligently and not in vain. The Zenana work is especially interesting. There is one boys' school with two teachers (one a Christian) and 50 scholars: connected with this is a Sunday-school attended by 40 boys.

There are numerous Hindu festivals held in this District which are attended by the minister and his colporteur. Tours have also been made to the larger towns and villages; in some instances the preacher is very hospitably entertained and is urged to come again.

At present there are only six members of our church here, but from this small beginning much, we trust, will result. The field is promising.

Barabanki is frequently visited by some one of the Lucknow missionaries. On one occasion, a Magic Lantern exhibition was held in the Government school-house, and was attended by 400 people.

SITAPUR AND LAKHIMPUR.

REV. J. E. SCOTT, ... *Missionary.*

"THE world was not made in a day" is a maxim of such practical truth that it has passed into a proverb and is handed down from one to another to teach a lesson of patience in the midst of seeming difficulty and delay. The Province of Oudh, in Missionary circles, is considered, and perhaps rightly, a hard field, but as no one should be discouraged over the difficulty of a problem whose solution is certain, so no Missionary who has faith in the Lord Jesus Christ and believes in the ultimate success of Christianity should be disheartened one moment because India is not converted in a day. But in Oudh it is not all trust in the dark. There are many indications of better results than those already achieved. There is a better day dawning. During the year 1880, there has been light in the darkness in Sitapur and Lakhimpur Circuit the precursor and harbinger of the coming time when the whole land shall be full of the glory of God. Some of these rays of light are, (1) An earnest desire to hear the Gospel. In hundreds of villages where I have gone, industrious, hard-working farmers have left their fields to listen to Christ preached and to ask concerning Him and his religion. Multitudes are prompted not by mere idle curiosity, but by personal interest in their soul's salvation and their eternal welfare to listen time and again to the story of the Cross. School boys are often heard singing Christian songs and hymns, and in Sitapur district two hundred of them know that excellent book, Mudge's Questions in Theology from end to end. A Hindu pandit, *Mouni Lall*, takes in the *Heathen Woman's Friend*, and a landlord, Sheo Ghulam, patronizes the *Kaukab-i-Hind*, published at our Press. (2) An honesty in confessing the weakness of their own systems. Men on every hand confess that the religions of India have gone bad. In the emphatic language of a high caste Hindu, Men in the courts uplift the sanctifying water of the sacred river and press upon their breasts the pages of the Prophet's book, and yet speak that which is false. The age of sin has crushed the world and the advent of a western empire has precluded all hope. (3) The appearance of numerous enquirers. These have increased year by year. We used to rejoice over one—now we are discouraged if there are not a score. I may mention a few of the more interesting cases: *Ram Gopal*, a well-to-do Hindu, the Sub-Overseer in the Public Works Department, a man well thought of by his superiors, who was educated in a mission school, has attended the Sabbath services during the year and has contributed Rs. 20 to the new church. He confesses himself convinced of the truth of Christianity and only wishes to learn more about it before being baptized. He is my warm personal friend and a man in whom I have great confidence. *Ram Sahai*, a religious teacher and temple priest at Har Ganw, in the district, has been under instructions for three years and is most earnest in his avowal of the truth of the religion of Christ. He is a man known and well respected by all the town. Mrs. Scott

and I have enjoyed the hospitality of his house, and such is his gentle and kind disposition that I have learned to love him as a brother. The bright-eyed, intelligent young wife of the Assistant Surgeon of Sitapur, Babu *Nobin Chandur Dutt*, has been taught all year by Mrs. Scott and already accepts Christ in her heart and we hope will soon receive Him openly. She has visited at the Mission house and has renounced many of the foolish customs of her religion. An educated young man in the police at Lakhimpur, also, accepts the true Incarnation and seems to be not far from the kingdom of God. Some of those mentioned last year, as *Sheo Ghulam*, the land-holder at Misrikh, *Mounu*, the Khairabad ex-school teacher, are still seeking the true way. Will you not, dear reader, pray for all these that they may find the Savior and for me that I may have skill in directing them to Him? (4) The people are being baptized. There have been more than one hundred in the last decade and ten during the past year. Some of those recently baptized have been interesting cases. In the early part of the year *Bagi Lal*, a Brahmin of Khairabad, of good family, offered himself for baptism, and, after due instruction and prudential delay, was baptized. It chanced that his baptismal day was also our sacramental Sabbath, and after he had received the one sacrament he was admitted to the other, and kneeling beside a converted Sweeper drank after him from the same cup, thus evincing the fact that the "*twice born*" in the sight of Hinduism had become an outcaste for ever, but in our eyes had entered the fellowship of the saints in light. On a recent tour through Khiri district I was enabled to lay the corner-stone of a house not made with hands in the town of Lakhimpur, by baptizing four persons in the presence of a congregation of Hindus and Mahomedans in the *bazar*. I believe this is the beginning of a large Church in Lakhimpur.

These are a few convulging rays which betoken the rising of the Sun of Righteousness and the dawn of a better day. It may be interesting to note now the general methods of work by means of which under the blessing of God some of these results have come about and to briefly state the labors of the past year. The work on this circuit is educational and evangelistic. There are seven day-schools, three for boys and four for girls, with a staff of twelve teachers whose combined salaries amount to Rs. 110 per month, and an attendance of two hundred and fifty pupils. The main school (middle grade, Anglo-vernacular) is at Khairabad, six miles from Sitapur, and has one hundred and fifteen on the roll. All these schools are doing well and have a decided influence in favor of Christianity. These day-schools are the basis of the Sunday-schools into which they are all organized, and, together with two others which are formed independently, make the attendance on Sabbath much larger than on week days. There are now over three hundred Sabbath-school scholars in the eight Sunday-schools on the circuit. All these are conducted after one uniform system, using the same lesson upon the same day with general examinations held quarterly. The ticket and card system is successfully used for attendance. The Children's Friend, the little paper in *Urdu* and *Hindee*, published at our Mission Press, Lucknow, has proved very attractive to the

children. In short, the educational work carried on through the day and Sunday-schools has prospered during the past year, the attendance, work and results are more satisfactory, and I can most emphatically pronounce it a most valuable agency in the enlightenment and salvation of the people.

The evangelistic work among the two millions non-christians in the two districts of Sitapur and Khiri is carried on from four centres, at which helpers or catechists are stationed. Associated with me in this out-door evangelistic work are six helpers—four catechists and two colporteurs—stationed at Sitapur, Lakhimpur, Khairabad and Misrikh, in which they preach, and from which they tour among the surrounding villages, selling books and tracts, preaching in the markets and fairs, and talking with the people in the fields, at the threshing floors, by the wayside and at their humble homes. In the cold season from October to March, I join in this most interesting and profitable work, itinerating through the districts in tents everywhere, preaching the Word. About five months of each year for the past five years have been thus spent. A month's tour of over a hundred miles during which I examined a number of schools, preached in a score of markets, visited the adjacent villages, baptized four persons and attended one *mela*, has just been completed. And thus, moving from place to place, often on foot, some times on a half-starved, saddleless native pony, sometimes on a huge elephant or stately camel, and sometimes in a palankin or jolting bamboo-cart across country through the waving corn, by the high ways and hedges and among the numerous villages of this thickly populated circuit—in hope of speedy and abundant fruition, has the Gospel seed been sown. Oh, that the blessing of Heaven would rest upon this work more and more.

But the past year has been one of interest and profit in other respects besides the above. Not speaking of the privilege of preaching the Gospel in my own tongue in the Sitapur Station church, or of the miscellaneous duties which must always fall to the lot of a missionary in a Civil and Military station left without a chaplain, or of English work done at odd times among educated non-christians, I pass to that which lies nearest my heart, viz: (1) The prosperity of the Christian community. There are about eighty Native Christians on the circuit. While the most of them are in humble circumstances, yet none of them are without employment and visible means of support. Those who are servants are far superior as such to non-christians in the same position. Recent converts have grown in knowledge and grace. The old priest, *Sarain Das*, still itinerates among his people. I am trying to educate the people to give to the Lord, but in this they are slow to learn. It is true they have poverty to plead, but the most disheartening thing is that the helpers and catechists who live comfortably upon mission money contribute the least to its support and thus their example proves a hindrance. Mrs. Scott has a school for the Christian women and children and we make it a rule to allow no one to remain in our community who is practically opposed to education. We make a constant effort to impress that good old doctrine

that "cleanliness is next to godliness," in which there has been varying success. The Christians live in peace with each other and with all men. They are good church-goers and are constant in the use of the means of grace. (2) The building of a city church. This addition to the material prosperity of the work at Sitapur has been, during the whole year, a constant means of grace to me. The success of missions depends largely upon proper appliances. This house was very much needed. It is true there was a small, uncomfortable brick house, 40′×30′, in the corner of the mission compound in the civil lines a mile out of the town but it was unsuitable, badly situated and out of repairs. The people would not come to it and so it was decided to move it to the people. A subscription paper was opened and in a short time a thousand rupees were contributed from different parts of the world toward building the new house. The first money subscribed came from China. Through the kindness of the Deputy Commissioner a most desirable site was secured and now a useful house with a large room 40′ × 30′, two back rooms 20′ × 9′, side verandahs and porch in front is almost ready for occupation. The entire cost, including old materials, will be Rs. 2,500. There has been no cost to the Society. My most sincere thanks are tendered to those who have so kindly aided the enterprise by their contributions.

Although among those who would keep in the foreground the brighter experiences of mission life and work yet perhaps it is not best to confine this report to them alone. Are there no difficulties and trials? Yea, hundreds of them. The stolidness of caste, the opposition and maliciousness of Islam, the insincerity of enquirers, the poverty of Christians, the bad lives of Europeans, the ignorance of missionaries, the fewness and inefficiency of helpers and catechists, the lack of funds and the unhealthiness of the climate are facts which have truth enough in them to drive the earnest missionary to a closer walk with God and to give the professional grumbler a perpetual confirmation in his grumbling. I am taught by observation and a hard-earned experience this one thing that there is but one way to convert India and that is to work on, and work long, and work hard—to plow, and plant, and water and weed, and to look to God for the increase.

GONDAH AND BAHRAICH.

Rev. S. KNOWLES,		*Missionary.*
Rev. W. PETERS,		*Native Minister.*

Our missionary work in this country is very much like the building of the walls in Jerusalem in the troubled, sceptic days of Nehemiah, "When Sanballat the Horonite and Tobiah the servant, the Ammonite, and

Geshem the Arabian," laughed the prophet to scorn, and despised him and said: "What is this thing that ye do?" There are those who still ask in the same spirit, as the missionaries go forth to preach and to teach, "What is *this thing* that ye do?" With the deeply seated zeal and hatred and the fierce enthusiasm of Islamism; with the hoary systems of Hinduism, woven into the very texture of social, moral, and intellectual life; with proudly defying, painted, caste, binding millions of men in the iron circle of a dread necessity; and with Brahmo Samajism so successful in offering its Hindu-Christian Socinianism to the educated youths of the country emancipated from Brahminical rule, all haughtily fronting you—do you expect by your simple teaching and preaching to advance, and conquer, and win this vast Empire of 250 millions of souls for Christ?

Our answer is, the noble one which the brave Nehemiah gave: "*The God of Heaven, He will prosper us, therefore we his servants will arise and build.*"

Over twenty-one years ago we met, in a Prayer-meeting, held in a small building, once used as a sheep-house, in Naini Tal, two native Christians; one was borrowed from another Mission, the other was a convert from Brahmanism. Those were the only two Native brethren in our Mission. A few days ago we were privileged to attend a Christian *mela*, held in a large grove of mango trees near Shahjehanpore, and there we saw over 830 native Christians as *representatives* from our Mission in Oudh and Rohilkund, collected for the purpose of praying and worshipping God, and of being lifted into a higher and happier and more useful life. As we looked upon those hundreds of converts from Hinduism and Islamism so reverently yet earnestly and confidently bent at the "Throne of Grace," our hearts beat with joy as we said, Truly God *has* prospered us beyond all our expectations; and in the *thousands* that shall yet thus gather in the Camp of the Lord, He *will* "prosper us" beyond "all that we can ask or think!" Hence it is to God who *prospers*, and not to short-sighted, unbelieving man who objects, that we are to humbly look and boldly hope.

Our District.—This extensive and important Gonda Mission Field of labor, with its 1,169,562 precious souls, was chosen by the late Rev. Bishop Thompson and occupied in 1864. Bahraich, with its smaller population of 760,000, but containing many large towns and villages accessible to the Gospel, was taken up in 1868.

Looking back over 16 years of toil given in the first, and twelve in the last, by four different missionaries, and then looking at our little Church of 46 members and 13 probationers, our 21 Day-schools and 645 Day-pupils, with the same number of Sabbath-schools and scholars, and also at the 615 average attendants on Sunday worship, we feel, at first sight, sadly disappointed and somewhat discouraged. But we are not to look only at what appears *at present*, and sum that up as the only result of so many years of labor of mind and body, and the expenditure of so many thousands of rupees; but we are to remember the number of converted men and women who have been baptized in the past, and gone forth as

ministers and teachers and colporteurs to work for the Great Master in this and other Missions, the number of young men that have left our Day and Sabbath-schools to occupy different stations in life, deeply imbued with the grand ideas of the only Pure Incarnation, the Saviour of sinners—and of the priceless blessings that flow from God's mercy through him, the present pardon of sin, a new heart and life, and a glorious and *instant* immortality beyond the grave; the religious influences that have worked their way like some mighty under-current, unseen and unappreciated, among the people living in the towns and villages, where the missionaries and their native helpers have been privileged to preach "repentance towards God, and faith in our Lord Jesus Christ." Things that are unseen are generally the most powerful. It is not the wire we *see* stretched from pole to pole by the side of the road, but the *unseen* electricity, subdued to man's service, that sends the message of grief or joy with the speed of lightning quivering along the line. So it is with growth of body or mind, and so it is with the grand ideas engendered by a faithfully preached Gospel. Hence, all these things, and many more, should be considered in estimating the work of the past in our Districts by the results which appear in the present.

1. *Chapel Services.*—The Vernacular services on the Sabbath-day in Gonda are held in the Missionary's bungalow, and the same kind of services are conducted in Bahraich in a native Christian gentleman's house. Special Sabbath-day services are also held in all our out-stations at Colonelgunge, Nawabgunge, and Ellenpore. At the latter place there is a native Christian congregation numbering over forty. These native Christians are engaged as *Asamis*, or renters of the land on the estate of an English Official, about 28 miles to the east of Gonda. It is pleasant to hear the sound of the gong on a Sunday morning and evening wafted over this partially cleared jungle to the scattered huts and rude homes of Christians and heathens, and to see the former in twos and threes wending their way through rich, green cornfields, dressed in clean, home-spun garments, to the small and rudely constructed place of worship attached to the native Preacher's house. During the year Mr. Stephen Paul has collected Rs. 279 in cash, and has obtained the promise of more money, for the building of a church in this promising place; and as soon as the land promised for the same, has been deeded to us, we hope to lay the foundation of it, and begin building.

2. *Sabbath-Schools.*—Sabbath-schools are held every Sunday in Gonda and Bahraich, and in all our out-stations. Our native helpers and school teachers have generally engaged in this necessary work with cheerfulness and intelligence, and many with real enthusiasm. The average number of scholars in the two Districts is 648. The Sabbath-schools in Gonda and Bahraich are the largest and the most important. The Berean Lessons, the New Testament, the Hymn-book, mostly in Hindi, have been the means used to teach the principles of our holy religion, and to bring the knowledge of the true God and His Son Jesus Christ home to the minds and hearts of the scholars.

It often happens that outside of each Sunday-school a number of people will gather to hear the hymns sung, the prayers offered, and the exhortations given; and thus, through the Sabbath-school, the seeds of Divine Truth have been sown in many hearts.

We cannot report the conversion of many in our different stations. But two Sabbath-school Hindu boys in Bahraich died during the year. Before their death they sent for their Christian teacher, Samuel, to read and pray and converse with them about the true Avatar; and this honest teacher believes that these two dear youths, amid all the scenes of idolatrous ceremonies, died with firm trust in Jesus Christ as the Saviour of their souls.

3. *Bazar Preaching.*—If it is true that "Jesus Christ tasted death for *every man*;" and if it is possible for "every man" to believe and be consciously saved, then "every man," if possible, ought to *know* these glorious truths. But how is he to *know* them unless they be published and explained to him? And ought not bazar people to have these blessed truths made known to them as well as any other kind of people? We know that to preach in a crowded, heated, dusty bazar to a cold, unsympathizing people, and sometimes to a very hostile crowd, is physically and mentally wearing and wasting. It is certainly not so agreeable to the senses as preaching behind a comfortable reading desk, under a swinging, cooling punkhah, in an atmosphere made deliciously cool by tatti and thermantidote, and to a sea of upturned, sympathizing faces; and, yet, if men are to know the Gospel of Christ that is to save them, the bazar, with all its inconveniences, is one of the places where the missionary is to win souls for God.

One marked feature of this work during the past year has been the almost entire absence of opposition from either Hindu or Musalman. Large crowds of city people and villagers have collected round the preacher's stand, and have, almost without exception, listened attentively and respectfully to the singing of our hymns, to the offering up of our prayers and to the exposition of some part of God's Word.

A Hindu faqir living in a village called *Disar*, 14 miles from Gonda to the south, has been a constant attendant at our preaching. He now calls himself a Hindoo-Christian faqir. I have often conversed with him and asked and urged him to embrace the discipleship of Christ. He has three *almirahs* at his house, which are full of books. The first is full of books on Islamism, the second on Hinduism, and the third on Christianity; but he always points to the third as his best almirah. We yet hope to see this man a true and single-hearted believer in Christ.

Mr. Bihari Lal has carried on regular bazar preaching in the large corn-market of Colonelgunge. He has two very promising inquirers, one a Hindu, the other a Musalman, whom we hope soon to baptize.

Mr. Stephen Paul has no opportunity for this good work in Ellenpore itself, but a few miles distant from this place, there are large Bazars held, in which he holds up Christ as the Saviour of their souls to the listening crowds of villagers that press about him.

Mr. Wilbur Fisk has the largest corn-market in Upper India in which to preach, and the most interesting crowds of people to be found anywhere to listen to the same. Nawabgunge on the *Ghogra* is the most promising out-station in our two Districts. A good work is opening out here among the *Koris*, a low-caste people engaged as cultivators of the soil. We have a number of very interesting inquirers among them, and four adults and two children have been baptized.

In Bahraich some good has already appeared. A native gentleman heard the preaching and requested the preacher to visit him. He heard the Word of God again gladly, and arranged with Mr. Charles Luke our Catechist to visit his estate, a few miles out from Bahraich and regularly preach this gospel of peace to himself and household. We hope to see a good work started and carried on in this place.

4. *Vernacular Day-schools.*—There are 21 schools in our two Districts, with an average attendance of 645 pupils. Most of the pupils can repeat from memory the Ten Commandments, whole parts of the New Testament, and Catechism, and a few can repeat all our popular *bhajans* and hymns.

5. *District work.*—This being the first year of our second appointment to this Station and District, we could not do much in the way of itinerating or visiting *Melas*.

In company with Mr. W. Peters, we made one itinerating tour to Ellenpore to meet the owner of the Grant by appointment. The cleared part of this jungle called Ellenpore, with its waving fields of corn ripening to the sickle, its scattered grass-covered huts, its flocks of lowing cattle, its groves of *Mahwa* trees, with the native Preacher's white house standing up clear in the centre, presented a very pleasant appearance. The Grantee kindly showed us over the whole estate, or rather as much of it as was under cultivation, and we were glad to find that two native Christians were his very best *Asamis*, or renters of his land; and certainly the 250 acres of one of them stretching out from where we stood, to the very edge of the forest, a rippling sea of living green, showed what the energy and perseverance of one native Christian can do; for a few years ago this beautifully cultivated place was a wild, impenetrable jungle.

We spent a few days here preaching, and holding prayer-meetings among the native Christians, and helping them up into a higher and brighter and more joyous experience in the believer's life. Rev. I. Fieldbrave from Lucknow, and Mr. E. Joel from Bara Banki, were with us and rendered good service to this small native Church.

We also made another itinerating tour to Bahraich in April. Our principal objects in going were, to arrange for carrying on the school building which had been begun by my predecessor and was, we found, only a few feet above the ground; as well as to preach, renew old acquaintances, and make ourselves acquainted with others likely to aid us in our work. We visited and examined all our Boys' and Girls' schools, preached repeatedly in the bazars, conducted a service in Hindustani in the morning and preached in English in the evening on the Sabbath day,

and visited all the leading native gentlemen in the District. Among the latter we had the pleasure of meeting H. H. Kunwar Harnam Singh, brother of the Maharajah of Kapurthala, and his lady, from whom we received much kindness.

We also paid two or three visits to Nawab Gunge 24 miles from Gonda, the work there being so encouraging among the *Koris*; and in November, in company with all our native helpers, we journeyed to Ajudiya near Faizabad and in co-operation with the Lucknow Missionaries, we preached two or three times daily to large crowds of the followers of Ram and Shiva, and Hanuman, assembled for the great bathing in the river Ghogra at the time of the full moon.

6. *Baptisms.*—We have baptized eight adults and nine infants during the year. We have two inquirers at Colonel Gunge, and many more in Nawab Gunge; but we prefer to wait before we baptize them till they become fitter subjects for this holy rite, and are likely to remain steadfast after they have received it. Men too, principally traveling faqirs, have come to us from various places and at different times, asking for baptism; but I always found that the chief motives of these painted peregrinating individuals was ready money or easy service. For either of these could have purchased us any number of willing candidates for baptism and the name of *Christian*; but we would rather give such some homely advice and our verbal blessing, and let them pass on their ways, still bearing upon their foreheads the signs of *Rama*, *Shiva*, and *Vishnu*.

(1.) *Chunni Lal*, a young man of the kayath, or writers' caste, aged 22, was the first we baptized this year. He was in the service of a native Christian gentleman in Bahraich, and regularly attended our religious services there. The truth made a deep impression upon him. He became greatly troubled, and sought relief in repeating a set number of prayers, and trying to do all the "good" he could: but it was not till he saw Christ as his *only* Saviour, and accepted Him as such that he experienced a new life, and saw a new meaning in prayer.

He obtained leave from his master and walked all the way from Bahraich to Gonda, about 40 miles, to see us and to be baptized. We held a special service, and baptized him on the 25th of March. His master has since given him a very excellent character.

(2.) *Kunahi Lal*, a young man of the Bais, or trading caste, aged 20 was the second we baptized. He is the only brother of Bihari Lal, our native Preacher at Colonel Gunge, upon whom we performed the sacred rite fifteen years ago.

(3.) *William and Hira*, the one a Brahmani youth, aged 14, the other a girl of the same caste aged 10, would not be classified as adults at home, and yet, in a country like India, where such early marriages are performed, and the responsibilities of a family are thrown upon mere children in years, they would so be reckoned.

The youth in physique and promising intellect is the finest specimen of a young Brahman I have ever seen. He first came to us as an orphan, and was under our instruction for many months. He often asked us to "*make* him a Christian;" but after a time when he understood this important work of making Christians better, and learned of Him who has power to change the heart, and make him a "new creature," he gave so much promise that we baptized, and sent him to the Centennial School, Lucknow.

The Brahmani girl was an orphan, too. Her mother brought her all the way from Bombay to the Devi Pathan mela in Oudh. There this poor woman died of cholera. The girl was brought to Gonda, where she was saved from a life of infamy by being made over to us by the Deputy Commissioner of Gonda. She is a very quick, bright intelligent girl.

(4.) *Sidhu, his wife, and two children* were baptized at Nawab Gunge on our way to the Ajudhia mela on the 13th November. *Sidhu* belongs to the Hindoo caste of Koris. He had been an inquirer for some months, and at last determined to come out boldly, and with his family, to confess Christ before his fellow villagers. This is the beginning of a work that will end, we hope, in the conversion of the whole of this caste.

(5.) *Chhote Das and his wife. Chhote Das* is the Head *Guru*, or Spiritual Teacher of the *Kori* caste. For a long time he opposed our preaching in the Nawab Gunge bazar, but the word of truth brought strong conviction to his mind at last, and he became a very earnest and sincere inquirer. For months, in studying the Life and Work of Christ and in prayer, he has sat at the feet of the Great *Guru*, and learned of Him. He has believed on Christ in his heart, and has confessed him with his mouth. We baptized him and his wife at Nawab Gunge, and never did we perform so impressive a ceremony. This *Guru* has great influence with his people, and we hope to set him to work among them, and, by the "*Grace of God that bringeth salvation*," win this whole caste to the service of our Lord Jesus Christ.

In closing this imperfect view of our work for the past year, allow us to say that our trust for the future is not in the number of baptisms we may count, or the number of rupees we may collect, or number of scholars we may reckon, or the amount of social influence we may gather and bring to bear upon our great work, but in *The Spirit of the Living God*, who, unseen to human eye, enriches our souls with knowledge and wisdom, and our lips with utterance, and makes the "*Word*" spoken or written "*The power and wisdom of God unto the salvation of the soul.*"

ROY BAREILLY.

REV. J. T. McMAHON, ... *Missionary.*

ON returning from Conference *viâ* Allahabad where I went to attend the reunion of the North India and South India Conferences, I stopped over night in Futtehpore, where my friends Messrs. Young, Thornton, and Andrews took the best of care of me; and Brother Thornton sent me on his buggy eight miles towards Roy Bareilly. In return for all this kindness I preached to them in English at 4 P. M. Had 19 present, including children. I fear that they had the worst of the bargain.

On sending back Brother Thornton's buggy at the end of eight miles, Mr. Blunt kindly sent me on to the Ganges six miles in his mule cart. The mule liked to have his own way. In this I heartily sympathised with the beast, being naturally inclined to like my own way. Two years ago I found Mr. Blunt living out here in the jungle with his wife and children and mother-in-law. I had prayers with them, and obtained his name for the LUCKNOW WITNESS; since then Mr. Blunt has been my fast friend. At the Ganges there were two miles of sand to be crossed under a burning sun. Mr. Blunt had thoughtfully put his saddle into the cart. So all I had to do was to mount the mule, and in a short time I was in the Roy Bareilly district, and in my own buggy, and home.

On the 26th January went into camp. At Ahar, 13 miles from Roy Bareilly, a landholder asked me to go and see his father who was 89 years of age, and almost blind. He asked me to explain what was in my book; I told the old gentleman of the birth and death of our Lord Jesus Christ, and prayed that it might be blessed to his soul's good. Most of the time on this march there were three preachers with me, Brother Isa Das, Local Deacon—an experienced preacher, Brother Luke —a good preacher but suffering from fever, and Brother Ransom, a new man. So I was not very well off for help. Usually the native preachers had one or two texts which they used daily, and sometimes preached without any text, in which case they might as well have left out the sermon too. I found, too, that I was stepping into the same habit, and that my texts were decreasing in number. I told the brethren that we had better begin with the New Testament to read a few lines or verses, and comment on them, the second preacher taking up the subject where the first one stopped. The plan worked excellently. The brethren preached with new power, and the people listened as never before. In the Bhojpore bazar, Bro. Luke's turn was explaining the judgment. The people stood breathless while the preacher had the books opened and had the wicked separated from the righteous. When the sermon was ended an old man with gray hair said to me, "That man is very sharp." About 25 days were spent in camp, during which time we marched and rode 126 miles. This fall probably about 80 miles will include our whole camping, as the Doctors have ordered me not to overdo it; 20 miles are all that I shall probably go myself.

Visiting. (1) In February, a native gentleman asked me to come and read the Scriptures and pray with him. This I continued to do for about four months, (having been kept from seeing him for about two months while in camp and while in Bareilly,) during which time I read through the Gospel of Matthew, and four or five chapters in Mark, when, on going one morning in July, I found the Babu had just died. He told me more than once that he believed in Jesus Christ as his Savior. He was a high caste Hindu, but was not ashamed to have me read and explain the Testament before his friends and neighbours. (2) During the summer I visited Bhawani, a Christian farmer once in two weeks, to have prayers with his family and to instruct his servants who are Hindus. One servant Ganeshi, can read and write and has an inelligent idea of the Scriptures. He ought to be baptized. (3) Bro. Ransom has taught Sister Bird's servants twice a week and has done a good work among them. (4) Bro. Luke has taught the munshis and servants of Major Orr once a week. At first they were unwilling to hear: now if Bro. Luke misses a week they ask him why he did not come. They ask for this and for a Bhajan and sing a little.

(5) Bro. Isa Das at Bhojpur visited Megh Nath's house twice a week where about 15 men came to listen. He taught these people to repeat after him a verse or two each, beginning with Mathew, which Gospel he finished in this way, explaining the meaning also. He sang with them. One man, a singer by profession, learned many of these hymns which he

now signs here and there. He closed with prayer. The people joined in the Lord's prayer. Three of these fifteen men learned to pray so that they themselves pray to God.

(6), Bro. Isa Das went once a week to teach seven fakirs on the banks of the Ganges. One of these men can read the Testament in Sanskrit. These fakirs have begun to acknowledge the Lord Jesus as a Guru. These men pray in their own words.

(7), Bro. Isa Das visited Nagar—5 miles away—twice a week and taught about 25 men nearly the whole of John's Gospel. Some of these men have committed verses by heart. A few of them can pray in their own words.

Bazar Work.—On an average we have had books for sale five evenings in the week in the bazar. Three times a week we preached in the Roy Bareilly bazar. Bro. Isa Das preached usually six times a week in the bazar and melas.

Bro. Ransom preached once a week in Munshigunj and a few times in Bareilly and in the other bazars—he is not near bazars.

Sunday-Schools. The Sunday-schools are taking root in the minds of the people. A new day-school, opened two miles from Munshigunj in Kuchariya, has given 20 boys to the Munshigunj Sunday-school. The other schools are holding their own.

Day-schools, Hindustani Services, English Work, Class, and Cholera I can not now write up, as this last subject has rendered me unfit for prolonged literary effort.

HURDUI.

REV. A. C. PAUL, ... *Native Minister.*

Bazar Preaching —Bazar preaching has been kept up more efficiently than last year, and has been unusually interesting, inspiring us with greater zeal than ever before. People listen to the word attentively : the moral and religious claims of truth are well understood by the multitudes ; enquirers pay frequent and respectful visits at the minister's bungalow now and then. Seed is sown with faith by the earnest laborers, and great is the hope of the harvest. The fields have been very hard, but now seem to be ripening all abroad for the harvest and by the grace of God many will come to a knowledge of Christ and be saved.

Boys' Schools.—There are three small schools containing fifty boys ; they are improving both in the religious and secular instruction given. They are doing much more then last year: all the boys attend the Sunday-school.

Girls' Schools.—The Girls' schools are a great help to the Zenana work. On this circuit native females have become more easy of access,

than before to the Christians. There are six Girls' schools within the mission bounds containing 100 girls; all of them are improving in religious instruction as well as in knowledge. These pupils also attend the Sabbath-schools.

Colportage.—This work is not so fruitful as it ought to be; the people of this circle know very little of learning; there are few who can read Urdu perfectly or even fairly. Most of them know Hindee. Colporteurs go daily to the various towns and stations and offer their books for sale. They try their best, and succeed in selling some books each day; they also go out with me in the circuit.

Building.—The minister's building has been completed, but is not quite all paid for. A good well has also been constructed in the sadar station of Hurdui for the use of the native Christian community.

Itinerating.—Itinerating has been limited owing to the want of funds. Still we have tried to see all the out-stations and to attend the melas; and have made one trip to Dasahra and to Bilgram and Dhanukjug; we have also made visits with our helpers to several other small melas. We, with our brothers and sisters, are always heard with great respect, and are sure the word will produce its desired effect hereafter.

There are in all sixty-one Christians, including children within the bounds of the Hurdui District. All of them seem to be people of promise in regard to their moral and religious conduct. The schools have made considerable progress both in numbers and in the matter of real education. Bazar preaching has been very encouraging: people listen to the Word with greater interest than ever before. They gather together in crowds on the market days, on Sundays especially, being the day of general mart in Hurdui. They often visit our Church, which stands just close to the public road, as they pass by, and sometimes drop in for a little while.

Five persons were baptized during the year: one of these was a Hindu, and one Mahomedan; the other three were Christian infants.

CAWNPORE.

REV. G. H. McGREW, ... *Missionary.*

THE story of the year's work may be told in few words. At the last session of Conference, Doctor Waugh who, in addition to being Principal of the Memorial School, had been in charge of the native work was translated to a wider field of usefulness in the Eldership. Bro. Knowles, who had been pastor of the English congregation, was transferred to the native work in another station.

The Memorial School, under the joint management of the two Conferences, was placed under the charge of Bro. Bowser of South India. The

two native helpers, both old and experienced men, were appointed to other fields of labor. With the exception of the Girls' School, the interests of our Church in Cawnpore were intrusted to the keeping of four men no one of whom had ever lived in the station before; and no two of whom had ever worked together elsewhere.

As no special provision had been made for the English congregation, what should be done for it was naturally the first question which came forward for solution. Unless some thing should be done by us, the children of both the Memorial and the Girls' Schools, about one hundred and twenty-five in number,—many of whom had arrived at a critical time in their religious life, would be left without any regular public service. Moreover, the English congregation were willing to pay the salary of a helper to have direct pastoral charge of the native Church, and to meet the current expenses of our native Sunday-schools, as well as to raise as much as possible of my own salary. In consideration of these facts, I concluded to continue the English services as I found them. At the same time, the people of the congregation were publicly informed that they must expect from me no pastoral visitation or care whatever.

In spite of, or (as some perhaps would say), in consequence of this absence of pastoral care, the Sunday congregations have kept up well; the Sunday-schools and the social meetings have maintained a good degree of interest. At the late Dasahra Camp meeting in Lucknow several young people of both sexes, belonging to the congregation were happily converted to God.

In addition to the services kept up in the church, one has been held twice a week in a private house in Mirpur, and preaching has been had once a week for the greater part of the year at the East India Railway Station. In all these branches of work the Principal and teachers in the Memorial School have given indispensable assistance.

In August, a Sunday-school was started for the English-speaking children living near the East Indian Railway Station. It has been notably successful thus far, in the face of an attempt on the part of the High Church chaplain to draw away the scholars, who are now thirty-five in number.

The lack of pastoral visitation has been remedied to some extent by Bros. Webb and Plomer of the Memorial School. But it is plain that the spiritual welfare of the congregation depends very much upon visitation from house to house. There are many persons living most heathenish lives in the *bazars* of the city, who can be reached in no other way than by calling on them in their houses, and urging them to come out to service. Hence the demand for a thoroughly competent preacher and pastor to devote his whole time to the English congregation is imperative, and so long as we maintain the two Schools, a regular preaching service in English must be kept up. Moreover, with the conflict between Ritualism and Evangelical piety deepening all over the country, to abandon this outpost would be little less than criminal. But the English Church should be put upon the same footing in relation to the Conference as the one at Naini Tal:—having a minister who can devote his entire time to its in-

terest. The two English schools have been visited by me from time to time throughout the year. In both the religious welfare of the pupils appears to be carefully promoted.

In the native work the old lines have been followed, and in two or three directions a new departure has been made.

The Leaflets in Hindi and Urdu published by the North India Tract Society have been given away in connection with bazar preaching. The effect has been excellent. The leaflets are eagerly sought for by all classes, and appear to be read by all who can get them.

A magic-lantern, kindly loaned me by Miss Ward of the Union Zenana Mission, has been used in three places with good effect. The pictures were exhibited at the native preacher's house in Mirpur, the yard about the place was packed, the walls of the compound covered, and the roofs of the surrounding houses lined with the people. Six or seven hundred persons saw the exhibition, and many others went away because they could not find standing room. Most of the pictures drew from the crowd noisy expressions of wonder and delight. But there was one picture which produced an instant indescribable hush of awe. It was the head and bust of our Lord in the "Ecce Homo," delicately drawn and tastily coloured.

Since then, many invitations to exhibit the pictures in their houses have been sent us by respectable native gentlemen. But the borrowed lantern had to be returned to its owner, and has been sent to another station. Who will supply its place by sending out from America one of *Marcy's* Sciopticons with a hundred coloured slides representing Scripture scenes and animals? Whoever shall do so will add a most potent Mission agent to those already at work in Cawnpore.

During the greater part of the year, a meeting for English-speaking natives has been kept up at the house of Mr. Oppenheim, a layman, by the teachers in the Memorial school, and Mr. Oppenheim himself. Although the attendance has been small and irregular, the influence of this meeting has been excellent. Its informal character has given the Baboos an opportunity to present their objections to Christianity; and they have heard carefully considered replies. The clear and repeated testimonies of the Christians to the saving power of Christ cannot fail to have made a deep and lasting impression on the minds of those who knew nothing of these things.

The statistical tables show that the number of pupils in the day-schools has increased considerably. This apparent increase is due to the fact that both of the English schools are now reported along with those for natives. In fact the number of natives has decreased from one hundred and seventy to one hundred and twenty-five. This decrease is accounted for by the fact that two Pundits who were subsidized in a small way by the Mission and whose boys were formerly entered in the statistics, have closed their connection with us. One of them found more advantageous terms in the S. P. G. Mission. The other habitually reported a large number of pupils who could never be found in attendance. Hence, after

behad been repeatedly admonished, his subsidy was withdrawn and his pupils' names stricken from our rolls. In the two schools for natives which remain, English is taught up to the Fourth Book. They are inexpensive, and each forms the nucleus of a Sunday-school, as well as affording to Christian children the opportunity of education under Christian auspices. Into one of these schools the study of the Bible has been introduced during the year. There were the usual threats of withdrawal; but no one went away.

Our native schools in Cawnpore have always been of a low grade, and not very efficient. When our Mission came it found the educational field pre-occupied by the Government schools and those of the other Mission. Hence, they have had a sort of infirm existence from the beginning; nor can they be brought up to an equality with their competitors without the expenditure of much time and more money. During the year an educated Hindu gentleman has given us, free of rent, the use of a very convenient house in his garden for one of our schools. He wishes thereby to testify to his interest in education under Christian auspices.

The number of children in the Sunday-schools has increased from three hundred and thirty reported last year, to five hundred and thirty-five enrolled at this writing. This fact is the more gratifying as one of the Pundits above named took away from the Sunday-schools nearly thirty boys. This loss, however, is nearly balanced by the number of Mahomedan girls who are learning in the school which has been opened for them during the year.

Preaching and social meetings have been maintained for the native Christians in a part of the house occupied by one of the local preachers. The attendance upon these services has fluctuated greatly. This fluctuation is explained in part by the fact that the greater part of our members are not Mission servants, but earn their living like other people. In consequence they are scattered over the city and in the cantonments. Some of them live nearly three miles from the place of service. There is no mission compound in which the native Christians are collected, and where the Missionary can wield what Babu Ram Chandar Bose mildly calls "the rod of correction" with more than Apostolic vigour and with less than Apostolic discretion.

The shop in which our ordinary services are held is always crowded and is much too small for even our present congregations. There is an urgent and growing need for a large and substantial church in the heart of the city where, as is now done in Moradabad, Bareilly and Shajehanpore, we can collect not only the native Christians, but also the different Sunday-schools and the native community generally, for the public worship of God.

There are indications of slow but substantial growth in honesty, truthfulness and intelligent piety, among the native Christians. There have been five adult accessions by baptism, and thirteen by letter. There are a number of interesting enquirers, some of whom are progressing satisfactorily toward fitness for baptism.

The chief interest of the year's work has centered in the bazar

preaching. For some years past both Missions in Cawnpore have somewhat neglected this form of work. The native brethren and myself have gone regularly three times in the week into the bazar for preaching. The crowds of listeners have been great, and commonly very attentive. At one place where large numbers of Mahomedans were accustomed to listen to us, the Moulvies became disturbed, and tried to break up our preaching by drawing us into public discussion. Failing in this, they put up a young man with strong lungs to preach against us. For several months, the two preaching services have proceeded within fifty yards of each other without collision or interference. The young Moulvie does not, I believe *pray aloud*; but with one or two others, he *tries to sing*, and certainly preaches most lustily. His hearers probably do not know what it is that makes this preacher such an object of interest to us. Soon after he and his companions had failed to draw us into discussion in the bazar, this young man came to my study to talk about religion. I found him very ignorant concerning what the Christian books taught; he was full of anxious and eager enquiries. Before we parted I gave him some of the books on the Mahomedan controversy. He soon came again and begged for a copy of the Bible. I gave him one; and his subsequent enquiries have related chiefly to what he had read in it. Even after he began to preach in opposition to us, he continued to come to my house and to bring friends with him. But he is freest and frankest when alone. He speaks of the Lord Jesus Christ with a reverence which might well put many of us Christians to the blush. I do not count him an "enquirer" in the usual sense of the term, but plainly he is drifting away from the old moorings, and no man can tell whether he will swing back into the old port, or after drifting wearily on the sea of doubt, finally land in the harbour of peace.

Other incidents of an equally interesting character might be narrated. It remains only to say in general terms, that the closing year finds me, although wearied by preaching seven sermons a week, stronger than ever before in the belief that India will at no very distant day be converted to Christ.

MINUTES

OF THE

SEVENTEENTH SESSION

OF THE

NORTH INDIA CONFERENCE,

FORMERLY THE INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

Bareilly, January 5-11, 1881.

LUCKNOW:
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1881.



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North India Conference:		*South India Conference*:	
J. W. WAUGH,	1882.	J. LYON,	1882.
H. PETMAN, ESQ.,	1882.	F. J. DEATKER, ESQ.,	1882.
G. H. MCGREW,	1883.	D. OSBORNE,	1883.
DR. J. H. CONDON,	1883.	W. J. COEN, ESQ.,	1883.

Committees of Examination.

First year.—T. J. SCOTT, H. MANSELL, I. FIELDBRAVE.
Second year.—R. GRAY, J. MUDGE, H. A. CUTTING.
Third year.—J. E. SCOTT, G. H. MCGREW, J. T. JANVIER.
Fourth year.—J. T. MCMAHON, R. HOSKINS, ZAHUR-UL-HAQQ.
For Admission on Trial and Local Orders.—
S. KNOWLES, T. CRAVEN, MAHBUB KHAN.

DISCIPLINARY QUESTIONS.

1.—Who are received by transfer, and from what Conferences?—H. F. KASTENDIECK, from the South India Conference, and S. S. DEASE, from the Philadelphia Conference.

2.—Who are admitted on Trial?—STEPHEN S. DEASE, BENJAMIN LUKE.

3.—Who remain on Trial?—ANTONE DUTT, C. L. BARE, H. F. KASTENDIECK.

5.—Who are admitted into Full Connection?—E. JOEL, W. PETERS, F. W. GREENWOLD, A. SOLOMON.

8.—What Traveling Preachers have been elected Deacons?—MAHBUB KHAN, E. JOEL, W. PETERS, F. W. GREENWOLD, A. SOLOMON.

9.—What Traveling Preachers have been ordained Deacons?—MAHBUB KHAN, E. JOEL, W. PETERS, F. W. GREENWOLD, A. SOLOMON.

10.—What Local Preachers have been elected Deacons?—FAZL ULLAH, ANTONE DUTT.

11.—What Local Preachers have been ordained Deacons?—FAZL ULLAH, ANTONE DUTT.

12.—Who are the Traveling Deacons of the First Class?—MAHBUB KHAN, E. JOEL, W. PETERS, F. W. GREENWOLD, A. SOLOMON.

14.—What Traveling Deacons have been elected Elders?—THOMAS GOWAN.

15.—What Traveling Deacons have been ordained Elders?—THOMAS GOWAN.

16.—What Local Deacons have been elected Elders?—PREM DAS.

17.—What Local Deacons have been ordained Elders?—PREM DAS.

18.—Who are the Supernumerary Preachers?—J. W. WAUGH, D. W. THOMAS, J. H. MESSMORE, E. CUNNINGHAM, J. H. GILL, A. D. McHENRY.

20.—Was the character of each Preacher examined?—This was strictly attended to.

21.—Have any died?—C. W. JUDD.

29.—What is the Statistical Report for this Conference Year?—*See Statistics.*

32.—Where are the Preachers stationed?—*See Appointments.*

33.—Where shall the next Conference be held?—At Moradabad.

DAILY PROCEEDINGS.

FIRST DAY.

BAREILLY, *Wednesday, January 5th*, 1881.

THE NORTH INDIA CONFERENCE of the Methodist Episcopal Church convened in Bareilly, to hold its seventeenth annual session, Wednesday, January 5th, 1881, at 11 o'clock A. M., Bishop S. M. Merrill, D. D., presiding.

The opening religious services were conducted by Bishop Merrill, who read the fortieth Chapter of Isaiah and the second Chapter of the Second Epistle to the Thessalonians. The hymn

"How happy every child of grace"

was sung, and prayer offered by Bishop Merrill.

The roll was called by the Secretary of the last Conference, and 33 members responded.

B. H. Badley was re-elected Secretary; I. Fieldbrave was re-elected Vernacular, and C. L. Bare, Recording, Secretary.

The following visitors were introduced; the Revs. J. S. Inskip, (New York East Conference) W. McDonald (New England Conference) and J. A. Wood, evangelists making a special visit to India.

The Rev. H. F. Kastendieck (a Probationer of the first year) was announced as transferred from the South India Conference, and was introduced to the Conference.

The Presiding Elders nominated, and the Conference confirmed, the following standing committees:

On Statistics—
R. GRAY, J. E. SCOTT, A. D. MCHENRY.

On Sunday Schools—
G. H. MCGREW, I. FIELDBRAVE, H. A. CUTTING.

On State of the Church and Mission work—
R. HOSKINS, ZAHUR-UL-HAQQ, A. C. PAUL, J. H. GILL.

Auditing—
S. KNOWLES, P. T. WILSON, J. T. MCMAHON.

Publishing Minutes—
SECRETARIES AND SUPERINTENDENT OF PRESS.

Temperance—
N. G. CHENEY, J. MUDGE, T. S. JOHNSON.

On Church Property—
D. W. THOMAS, T. CRAVEN, R. GRAY.

Public Worship—
T. J. SCOTT, D. W. THOMAS, J. T. JANVIER.

Finance Committee—
PRESIDENT of CONFERENCE, PRESIDING ELDERS, T. J. SCOTT, T. S. JOHNSON, H. MANSELL, T. CRAVEN, R. GRAY.

On Memoirs—
J. W. WAUGH, T. J. SCOTT, T. S. JOHNSON.

A special committee on Sanitarium was appointed as follows: P. M. Buck, N. G. Cheney, J. W. Waugh, D. W. Thomas, E. W. Parker.

It was voted that the daily sessions of Conference begin at 11 A. M. and close at 3 P. M.

The rules of order of last session were re-adopted.

On motion the call for statistics was made the order of the day for 12 M. to-morrow.

The following resolution on statistics was adopted:

That December 1st of each year be fixed as the time for making up our annual statistics, and that the items of our forms as far as they correspond with the forms of the Missionary Society be made the same, grouping our items where divided so as to correspond with the general items of the Missionary Society.

The twentieth disciplinary question, Was the character of each preacher examined? was taken up.

The character of the following brethren was passed and they presented verbal reports of their work; P. M. Buck, (Presiding Elder of the Kumaon District), N. G. Cheney, R. Gray, P. T. Wilson, J. H. Gill. The following resolution regarding Brother Gill was unanimously adopted:

Whereas, we have satisfactory evidence that the leave of absence asked by the Rev. J. H. Gill has been granted by the Missionary Board so far as their authority extends, therefore

Resolved,—That we hereby express our opinion that this leave should be granted and that the Treasurer of the Missionary Society connected with our Conference should pay his necessary traveling expenses to America.

E. W. PARKER,
P. M. BUCK.

It was voted that a supernumerary relation be granted to Brother Gill.

The twentieth question was resumed, and the following brethren represented their work in connection with the passage of character: E. W. Parker, (Presiding Elder of Rohilkund District), T. J. Scott, J. T. Janvier, D. W. Thomas, T. S. Johnson, H. J. Adams.

A motion to adjourn prevailed. Notices were given, the doxology was sung, and the Rev. W. McDonald pronounced the benediction.

SECOND DAY.

THURSDAY, *January 6th*, 1881.

CONFERENCE assembled at the appointed hour, Bishop Merrill presiding. Devotional services were conducted by R. Hoskins.

Minutes of yesterday's session were read and approved.

The roll was called and 34 responded. It was voted to dispense with the further calling of the roll.

The twentieth disciplinary question, Was the character of each preacher examined? was resumed. The character of the following brethren was passed and with the exception of those absent in America, they presented verbal reports of their work: R. Hoskins, H. Mansell, Zahur-ul-Haqq, E. Cunningham, A. D. McHenry, D. W. Thomas, J. W. Waugh, (Presiding Elder of the Oudh District,) B. H. Badley, T. Craven, I. Fieldbrave, J. Mudge, J. E. Scott, A. C. Paul, S. Knowles, J. H. Messmore, J. T. McMahon, G. H. McGrew.

A communication was read from E. Cunningham. On motion he was placed in the supernumerary relation.

On motion a supernumerary relation was granted to D. W. Thomas.

In the case of A. D. McHenry, several medical certificates were presented by E. W. Parker, Presiding Elder of the Rohilkund District, stating the urgent necessity of Mr. McHenry returning at once to America on sick leave. It was voted that leave of absence as a case of emergency and a supernumerary relation be granted to Mr. McHenry, and that the Conference Treasurer be authorized to pay his traveling expenses to America.

On motion leave of absence and a supernumerary relation were granted to J. W. Waugh, and the Conference Treasurer was instructed to pay his traveling expenses to America.

On motion J. H. Messmore was granted a supernumerary relation.

The special order of the day was taken up and statistics were received from all the charges. The missionary collections amounted to Rs. 556.

The third disciplinary question, Who remain on trial? was asked. Antone Dutt, C. L. Bare, (passed in Vernacular studies of first year), and H. F. Kastendieck were continued on trial.

The eighth disciplinary question, What Traveling Preachers have been elected Deacons? was asked. Mahbub Khan was elected to Deacon's orders.

The fourteenth disciplinary question, What Traveling Deacons have been elected Elders? was asked. Thomas Gowan, having passed the prescribed examinations, was elected to Elder's orders.

The eighteenth disciplinary question, Who are the supernumerary Preachers? was asked. C. W. Judd was reported as having died in February, 1880.

The tenth disciplinary question, What Local Preachers have been elected Deacons? was taken up. Fazl Ullah (recommended by the Rohilkund District) and Antone Dutt, (the latter a Probationer of the second year) were elected to Deacon's orders.

The sixteenth disciplinary question, What Local Deacons have been elected Elders? was asked. Prem Das (recommended by the Rohilkund District Conference) was elected to Elder's orders.

A communication sending greetings from the Foochow Annual Conference was read. On motion E. W. Parker, I. Fieldbrave, and J. T. Janvier were appointed to prepare and forward a suitable reply.

On motion Conference adjourned. The doxology was sung, and the Rev. J. S. Inskip pronounced the benediction.

THIRD DAY.

FRIDAY, *January 7th*, 1881.

CONFERENCE assembled at the usual hour, Bishop Merrill in the chair. Devotional services were conducted by Zahur-ul Haqq.

Minutes of yesterday's session were read, corrected, and approved. Rev. D. O. Fox, fraternal delegate from the South India Conference was introduced. A communication from J. H. Messmore was read and filed.

The fifth disciplinary question, Who are admitted into full connection? was asked. Enoch Joel, William Peters, Frederic W. Greenwold and Abraham Solomon were asked the usual disciplinary questions by the Bishop, who addressed them at length, and they were received into full connection; to pass an examination next year in Binney's Theological Compend; F. W. Greenwold and A. Solomon to bring up "Masih ki uluhiyat o insaniyat ki Dalilen."

The second disciplinary question, Who are admitted on trial? was asked. A motion to admit J. W. R. McGregor (recommended by the Oudh District Con-

ference) did not prevail: it was voted that the Presiding Elder of the District be granted permission to employ him as a local preacher.

The name of Benjamin Luke (recommended by the Oudh District Conference) was presented, and on motion action was postponed until to-morrow. J. T. Janvier and H. A. Cutting were added to the Committee of examination in his case.

On motion the time of session was extended.

The first disciplinary question, Who are received by transfer and from what Conferences? was asked. Stephen S. Dease, a Probationer of the first year, was announced as transferred from the Philadelphia Conference.

On motion, Conference adjourned. The doxology was sung, and D. O. Fox pronounced the benediction.

FOURTH DAY.

SATURDAY, *January 8th*, 1881.

CONFERENCE assembled at the usual hour, Bishop Merrill in the chair. Devotional services were conducted by P. T. Wilson.

Minutes of preceding session were read and approved.

The following resolution was adopted: That, when the census be taken in February next, we record all our names and urge all our Native Christians to enter their names under the head of "Methodist Episcopal Church."

H. MANSELL,
T. CRAVEN.

Rev. S. S. Dease, transferred from the Philadelphia Conference, was introduced.

The following resolution was adopted:

Resolved,—That the regular work of this Conference shall be done both in English and in Hindustani, all resolutions, reports, etc, being presented in both languages, and when remarks are made in English the meaning of the same shall be in Hindustani if desired by two members of the Conference.

E. W. PARKER,
I. FIELDBRAVE.

The Special Committee on the Course of Study for Native members of the Annual Conference presented its report, which was adopted. *(See Reports.)*

The following resolution was adopted:

Resolved,—That in the opinion of this Conference one sanitarium should be secured at Nynee Tal and also one at Almora so that all the varied demands of the Conference may be more fully met.

2. *Resolved*,—That the Committee on Sanitarium be requested to take steps to secure means and a property for a sanitarium at Almora before the coming hot season.

G. H. McGREW,
T. J. SCOTT,
C. L. BARE.

The thirty-third disciplinary question, Where shall the next session of the Conference be held? was asked. Moradabad and Shahjehanpore were nominated: Moradabad was chosen.

The following resolution was adopted:

Resolved,—That this Conference request the Board of Trustees of the Theological Seminary and Normal High School to furnish scholarships in the Entrance and Preparatory Entrance classes for the Christian boys of our Mission and arrange for their instruction in the Bareilly College; to furnish scholarships for our Christian boys in the English Third Class and make provision for their instruction in the Bareilly City Mission School; also to receive on scholarships promising Christian lads and men and thoroughly train them in vernacular studies up to the standard of the Government Normal Training School.

R. HOSKINS.
G. H. McGREW.

The second disciplinary question, Who are admitted on trial? was resumed. Benjamin Luke was admitted on trial.

On motion Conference adjourned. The doxology was sung, and the Rev. J. S. Inskip pronounced the benediction.

FIFTH DAY.

MONDAY, *January 10th*, 1881.

CONFERENCE opened at the usual hour, Bishop Merrill presiding. Devotional services were conducted by J. T. Janvier.

Minutes of preceding session were read and approved.

The Auditing Committee presented its report which was adopted and placed on file.

The following resolution was adopted:

Resolved,—That as a Conference we urgently recommend our Missionaries not to employ Christians who wander about without recommendations or letters from the Preachers in charge of our stations.

T. J. SCOTT,
G. H. McGREW.

It was voted that the Finance Committee be instructed to distribute among the various charges the Missionary apportionment for the present year.

The following certificate of ordination was entered on the Journal:—

"This certifies that on Sunday the 9th inst., I ordained the following persons to the office of Deacons, namely, Enoch Joel, William Peters, Abraham Solomon, Frederic W. Greenwold, Mahbub Khan, Fazl Ullah, Antone Dutt. Also, that on the same day, with the assistance of Elders present, I ordained Thomas Gowan and Prem Das to the office of Elders in the Methodist Episcopal Church. Done in Bareilly, India."

S. M. MERRILL.

Bareilly, Jan. 10th, 1881.

A motion prevailed to reconsider the vote taken on Saturday regarding the Theological Seminary and Normal High School. After considerable discussion the following substitute was adopted:

Resolved,—That no funds of the Theological Seminary and Normal High School shall be at any time diverted from the work of this Institution in Bareilly by giving scholarships to boys or paying teachers connected with schools in any other stations or in any other manner whatever.

2. That the Board of Trustees be instructed to expend as scholarships

and teachers' salaries for Christian young men who may be students of the Second and Entrance Classes of the Bareilly Government High School and of the Third Class of the Bareilly City Mission School a sum never exceeding annually six per cent. of Rs. 40,000, and that provision be made for giving instruction in the Theological Seminary and High School Institution to Christian students in the Third, Second and Entrance Classes as soon as fifteen passed candidates for the Second and Third Classes may be obtained.

3. That we recommend that a special Normal Class for training Christian teachers for lower grade vernacular schools be commenced at once.

E. W. PARKER,
D. W. THOMAS.

The Publishing Committee presented its report, which was adopted. *(See Reports.)*

T. J. Scott was re-elected a member of the Publishing Committee to serve three years.

The Special Committee on Mission property presented its report.

It was voted that the title "President" of the Theological Seminary and Normal High School be changed to "Principal."

On motion Conference proceeded to elect three trustees of the Theological Seminary and Normal High School to serve three years. D. W. Thomas, G. H. McGrew, and H. Blunt, Esq., were elected.

E. W. Parker was re-elected Corresponding Secretary.

D. W. Thomas was re-nominated as Conference Treasurer.

The following brethren were nominated as members of the Finance Committee for 1882: H. Mansell, T. J. Scott, T. S. Johnson, G. H. McGrew, R. Gray; alternates, T. Craven, S. Knowles.

The following Committee of Supervision of the English Schools in Naini Tal was appointed with power to add to its numbers: General Sir Henry Ramsey, H. Petman, Esq., P. M. Buck, E. W. Parker, T. J. Scott, N. G. Cheney.

The Committee on Education presented its report, which was adopted. *(See Reports.)*

G. H. McGrew was re-elected a member of the Educational Committee, to serve three years.

Dr. J. H. Condon and G. H. McGrew were elected Trustees of the Memorial School, Cawnpore, to serve two years.

It was voted that the Educational Committee of the Conference be members (for the North India Conference) of the Joint Examining Committee of the Cawnpore schools.

The following resolution was adopted: That it is expected that all English-speaking members of this Conference pass the appointed course of study in the vernaculars.

N. G. CHENEY,
E. W. PARKER.

The Minutes of the Kumaon District Conference were placed on the Secretary's table.

The following resolution was adopted:

Resolved,—That the Presiding Elder of the Oudh District be requested to communicate with Major A. P. Orr of Roy Bareilly, regarding his welcome and timely endowment of a native preachership by the gift of Rs. 4,500, the interest of which shall be used for the above purpose in perpetuity, and that

this Conference reiterate the thanks tendered Major Orr by the Finance Committee of the Conference at its recent session in Nynee Tal, July, 1880.

J. W. WAUGH,
E. W. PARKER.

On motion Conference adjourned. The doxology was sung and T. S. Johnson pronounced the benediction.

SIXTH DAY.

TUESDAY, *January 11th*, 1881.

CONFERENCE assembled at the usual hour, Bishop Merrill presiding. Devotional services were conducted by S. Knowles.

Minutes of preceding session were read and approved.

The following committees presented their reports, which were adopted: On Sunday-schools, on Statistics, on Temperance, on State of the Church, and the Report of the Trustees of Theological Seminary. (See Statistics and Reports).

It was voted that the title of our Mission Press be hereafter as follows, "Methodist Episcopal Church Press."

The Secretary was instructed to republish the Conference Manual, with corrections to date.

The following *Committees of Examination* were announced:

First year.—T. J. Scott, H. Mansell, I. Fieldbrave.

Second year.—R. Gray, J. Mudge, H. A. Cutting.

Third year.—J. E. Scott, G. H. McGrew, J. T. Janvier.

Fourth year—J. T. McMahon, R. Hoskins, Zahur-ul-Haqq.

For admission on Trial, and Local Orders, S. Knowles, T. Craven, Mahbub Khan.

Annual Missionary sermon, S. Knowles, Alternate, J. T. McMahon.

The following resolutions were adopted:

I. That in case Mrs. T. S. Johnson be obliged to return to America during the year the Conference Treasurer be authorized to pay her travelling expenses the same having been already sanctioned by the Missionary Board.

E. W. PARKER,
B. H. BADLEY.

II. *Resolved*,—That in the event of it being found necessary for Bro. McMahon to send his second son, Master George to America, (in company with some one about to return thither) the Treasurer be requested to advance the funds for the same under the rule for Emergent cases.

J. W. WAUGH,
E. W. PARKER.

III. *Resolved*,—That we express our gratification to our Board of Bishops that we were so kindly remembered in the appointment of delegates to the Methodist Ecumenical Council to be held in London by selecting J. W. Waugh, D. D., one of our numbers, to represent our work as a delegate to that body.

E. W. PARKER,
P. T. WILSON.

IV. *Resolved*,—That the visit of our highly esteemed Bishop Merrill has been very greatly appreciated by us, both on account of his kind words of instruction and encouragement, and of his wise administration of the affairs of our Conference.

2*nd*. That we most respectfully invite Bishop Merrill to continue with us in India during the coming year in order that he may give us his aid and superintendence more fully in moulding and developing our new work.

3*rd*. In case circumstances will not permit Bishop Merrill to comply with the above invitation, we most earnestly and respectfully request that he will urge it upon the Board of Bishops that our new work in India needs more careful supervision and direction than can possibly be given in so short a visit, and hence it would be of great advantage to our work could the Bishop who shall visit us remain in India sixteen months, including two cold seasons.

E. W. PARKER,
J. W. WAUGH,
P. M. BUCK,
AND ALL THE OTHER MEMBERS OF CONFERENCE.

V. *Resolved*, (1). That we have been greatly pleased and profited by the presence and ministrations of our visiting brethren from America, the Revs. J. S. Inskip, W. McDonald, and J. A. Wood, and their wives, that we heartily sympathize with the grand work which they are doing in India and other parts of the world, and that they have our earnest prayers for their continued success in the remainder of their tour.

Resolved, (2). That we earnestly request these brethren and their wives to co-operate with us by mightily stirring up the churches at home to greater liberality and faith and zeal in the cause of Missions.

JAMES MUDGE,
J. W. WAUGH,
T. J. SCOTT.

VI. Whereas, our beloved brethren, J. W. Waugh, J. H. Gill and A. D. McHenry are compelled by ill-health to return for a season to America to recuperate, therefore

Resolved, That we will follow them in their journey and during their absence from us with our prayers and best wishes; and we hope to soon see them among us again.

B. H. BADLEY,
P. M. BUCK.

VII. Chunki Pádrí J. W. Waugh sáhib bawajah kamzorí aur ná tandurustí ke wiláyat ko tashrif liye játe haiṉ, ham ko un kí judái ká azhadd ranj hai. Un kí mihnateṉ hamáre bich yádgárí zamána raheṉgí. Hamárí duá yih hai ki Khudáwand unheṉ jald sihat baḳhshe aur ki wuh phir jald hamáre bich meṉ lauṭ áweṉ.

E. JOEL,
A. C. PAUL,
H. J. ADAMS.

VIII. *Whereas*, in many of our charges the Sunday-school work is increasing in interest and importance but is hindered by a lack of funds for purchasing the necessary requisites, therefore,

Resolved,—That the Conference earnestly request the Sunday-School Union of the M. E. Church to appropriate for our use the sum of at least $500 per annum to be divided by the Presiding Elders, pro-rata according to the number of Sunday-School scholars in the various charges, that the Corresponding Secretary of the Conference communicate this request to the Secretary of the Sunday School Union; and that Bishop Merrill be requested to kindly secure for us this appropriation.

E. W. PARKER,
J. W. WAUGH.

A resolution regarding English work, and another regarding travelling expenses to District and Annual Conferences were read and referred to the Finance Committee.

A communication from Rev. J. M. Reid, D. D., Corresponding Secretary of the Missionary Society, regarding Babu R. C. Bose, lay delegate to the General Conference, was read and placed on file.

The Finance Committee reported certain resolutions passed. It was voted that the resolutions be published. (See Reports).

The Committee on Memoirs presented its report which was adopted (See Memoir). A brief memorial service was held and touching tributes were paid by various members of Conference to the memory of C. W. Judd, deceased; after which the hymn

"There's a land that is fairer than day"

was sung.

A recess of 10 minutes was taken.

On re-assembling, the sacrament of the Lord's Supper was administered by Bishop Merrill, assisted by J. S. Inskip, D O. Fox and others.

The following resolution was adopted:

Resolved,—That we hereby express our great pleasure in having with us our esteemed brother Rev. D. O. Fox, Fraternal Delegate from the South India Conference, and our joy in hearing of the success of our work in the South; and we assure our brethren there we shall be glad at any time to receive fraternal delegates from them.

B. H. BADLEY,
S. KNOWLES.

N. G. Cheney was chosen Fraternal Delegate and E. W. Parker Alternate, to the ensuing session of the South India Conference.

It was voted that, after hearing the minutes and appointments read, the Conference adjourn. The minutes were read and approved. The Bishop addressed the Conference regarding the great work of our Church in India, and at the close announced the appointments for the ensuing year. The doxology,

"Praise God from whom all blessings flow"

was sung, Bishop Merrill pronounced the benediction, and the Conference adjourned *sine die*.

RELIGIOUS SERVICES.

Wednesday, 6 P. M., preaching by Rev. J. S. Inskip.

Thursday, 6 P. M., Lecture before the Conference Literary Association; subject. "Hindustani Poets and Poetry," by T. J. Scott.

Friday, 6. P. M., Anniversary of the Conference Sunday School Union. Addresses by Bishop Merrill, J. S. Inskip, R. Hoskins, and others.

Saturday, 6 P. M., Annual Missionary Sermon, by R. Gray

Sunday, 7½ A. M., the Conference Love-feast, led by P. T. Wilson; at 10½ preaching by Rev. J. S. Inskip; at 2, preaching in Hindustani by I. Fieldbrave, followed by the ordination of Deacons, at 6, preaching by Bishop Merrill, followed by ordination of Elders.

Monday, 6 P. M., preaching by Rev. J. A. Wood.

Tuesday, 6 P. M., preaching by Rev. J. A. Wood.

The usual morning and evening prayer-meetings.

APPOINTMENTS FOR 1881.

KUMAON DISTRICT.

P. M. BUCK, P. E. (P. O. Almora).

NYNEE TAL, and High School, N. G. CHENEY, H. F. KASTENDIECK.
BHABAR CIRCUIT, THOMAS GOWAN.
EASTERN KUMAON CIRCUIT, R. GRAY, *Three to be supplied.*
DWARAHAT CIRCUIT, P. M. BUCK. *Two to be supplied.*
GURHWAL CIRCUIT, J. T. MCMAHON, F. W. GREENWOLD. *Four to be supplied.* (P. O., Paori, Gurhwal, *via* Almora.) [Gurhwal, *via* Almora.)
P. T. WILSON, Superintendent of Medical work, Gurhwal. (P. O., Srinagar, [Almora.)
R. GRAY, Superintendent of Medical work, Kumaon. (P. O., Pithoragarh *via*

ROHILKUND DISTRICT.

E. W. PARKER, P. E. (P. O., Moradabad.)

BAREILLY, T. J. SCOTT, S. S. DEASE, J. T. JANVIER. *Three to be supplied.*
FATAHGUNGE CIRCUIT, A. SOLOMON. *Three to be supplied.*
KHERA BAJHERA. *To be supplied.*
SHAHJAHANPORE CIRCUIT, C. L. BARE. *Seven to be supplied.*
PANAHPORE CIRCUIT, H. J. ADAMS.
BUDAON CIRCUIT, R. HOSKINS. *Six to be supplied.*
KAKRALA CIRCUIT, MAHBUB KHAN. *One to be supplied.*
BILSI CIRCUIT, ANTONE DUTT. *One to be supplied.*
MORADABAD CIRCUIT, H. MANSELL. *Five to be supplied.*
CHANDAUSI CIRCUIT. *To be supplied.*
SAMBHAL CIRCUIT, ZUHUR-UL-HAQQ. *Six to be supplied.*
AMROHA CIRCUIT, *Six to be supplied.*
BIJNOUR CIRCUIT, H. A. CUTTING. *Five to be supplied.*
THOMAS S. JOHNSON Superintendent of Boys' Orphanage.
T. J. SCOTT, Principal of Theological Seminary and High School.

OUDH DISTRICT.

THOMAS S. JOHNSON, P. E. (P. O., SHAHJAHANPORE.)

LUCKNOW CIRCUIT, B. H. BADLEY, ISAAC FIELDBRAVE, T. CRAVEN. *Four to be supplied.*
EAST LUCKNOW, JAMES MUDGE.
SEETAPORE CIRCUIT, J. E. SCOTT. *Five to be supplied.*
HARDUI CIRCUIT, BENJAMIN LUKE. *Three to be supplied.*
GONDA AND BARAICH CIRCUIT, S. KNOWLES, W. PETERS. *Six to be supplied.*
BARABANKI CIRCUIT, E. JOEL.
ROY BAREILLY CIRCUIT, A. C. PAUL. *Four to be supplied.*
CAWNPORE CIRCUIT, G. H. MCGREW. *Three to be supplied.*
Ditto, English Church, *To be supplied.*
Ditto, Memorial School *To be supplied.*
T. CRAVEN, Superintendent of Mission Press.
B. H. BADLEY, Principal of Centennial School.
Supernumerary—J. W. WAUGH, D. W. THOMAS, J. H. MESSMORE, E. CUNNINGHAM, J. H. GILL, A. D. M'CHENRY.

REPORTS OF COMMITTEES.

I. COURSE OF STUDY FOR THE ANNUAL CONFERENCE.

Sálána Káṉfarans ki Fihrist ki ḳhwándagí.

Note. Candidates who prefer it, may take the English Course of the Discipline.

FOR ADMISSION ON TRIAL.

Dáḳhilá ke wáste.

1. Candidates must be acquainted with the common branches of Vernacular education as Grammar, Geography and Arithmetic in Urdu or Hindí.
2. Ancient History, Ain i Táríḳh-numá, and History of India, Sair i Mutaqaddamín. (Curator's, Allahábad.)
3. Rhetoric, Misbáh ul Balágat, (Mission Press, Lucknow.)
4. Geography of Palestine, Jugráfiya i Pák Kitáb. (Sikandra Press.)
5. Discipline of the Methodist Episcopal Church.

BOOKS TO BE READ.

Mutálá karne ke liye.

1. Be-gunáh i Masíh. (Hooper: Lahore Tract Depôt.)
2. Morris's Church Polity, Ek Waz, Bishop Morris sáhib ká.
3. Political Economy, Risála i Ilm Intizám i Madan. (Curator's, Allahabad.)
4. "The Bible not of Man." Baibal insán ke aqlí kámon se baṛhkar hai.

FIRST YEAR.

Pahlá Sál.

1. Walker's Philosophy of the Plan of Salvation, Filásafí dar báb Tadbír i Naját (Lucknow.) Ilm i Iláhí ká Usúl. (N. I. T. S.)
2. Muller's Doctrine of Sin, Haqíqat i Gunáh. (Lahore.)
3. Mitchell's Letters to Indian Youth, Khutút i Jawánán i Hind. (Lodiana Ed.)
4. Church History, Intikháb Tawáríkh i Kalisiyá (Caleb: Mission Press, Allahabad.)
5. Homiletics, Ilm i Waz. (Lucknow.)
6. Ahsan ul Qisas. (Part of Horne's Introduction, Lucknow.)
7. Written Sermon, Tahrírí Waz.

TO BE READ.

Mutálá karne ke wáste.

1. Qurbat i Iláhí yá Taqdís i Mominín. (Mission Press, Allahabad, or N. I. T. S.
2. Huyát ul Muttaqín. (Lucknow.)
3. Táríkh i Muhammadi, Life of Mahomed. (Lahore.)
4. Taftísh i Islám. (Mission Press, Lucknow.)
5. Collier's History of England, Inglistán ki Tawáríkh. (Newal Kishore or Government Curator's, Lahore.)

SECOND YEAR.

Dúsrá Sál.

1. Binney's Compend. Ilm i Iláhí ká Ḳhulása. (New Edition, Lucknow.) Iláhí Buráhín, Masíh kí Uluhiyat o Insániyat kí Dalílen. (N. I. T. S.)
2. What think ye of Christ, Masíh Ibn Ulláh. (Vaughan, Lodiana.)
3. Tariq ul Hayát.
4. Mat Pariksha 2 parts and Sat Mat Nirúpan.
5. Catechism No. III.
6. Written Sermon, Tahrírí Waz.

TO BE READ.

Mutálą karne ke wáste.

1. Introduction to the five books of Moses, Miftáh ut Taurat. (Lodiana or Lahore.)
2. Commentary on Genesis, Paidáish kí Tafsír.
3. Risála Ilm i Tabíat. (Curator's Allahabad, Rs. 2-8.)
4. Flavel's Fountain of Life, Chashma e Zindagí. (N. I. T. S.,) or Thomas á Kempis in Hindí, Kristánir Karan. (Mirzapore P.)

THIRD YEAR.

Tísrá Sál.

1. Ráh i Zindagí. (N. I. T. S.)
2. Teg o Sipar. (Lodiana.)
3. Bushnell's Character of Jesus, Ísá kí Sírat. (Lahore.)
4. Butler's Analogy, Millat i Tashbíhí. (Mission Press, Lucknow.)
5. The Trinity, Tashríh ul Taslís. (Lucknow.)
6. Logic, Kawáif ul Mantiq.
7. Niyáz Náma. (N. I. T. S.)
8. Tahrírí Waz.

TO BE READ.

Mutálą karne ke wáste.

1. Hamárá Bádsháh aur Shafí, Wise's Christ our Lord and King. (Lucknow.)
2. Muąjize Haqq o Bátil, On Miracles. (Lucknow.)
3. Misr kí q..dím Tawárikh, Ancient Egypt. (Curator's, Allahabad.)
4. Life of Dr. Judson, Dáktar Judsan Sáhib kí Sarguzasht. (Lahore.)

FOURTH YEAR.

Chauthe sál ke imtihán ke suwálát.

FASL 1.

Dindárí aur avqátguzárí ke bayán meą.

1. Rúhání zindagí kyá hai? us kí asliyat bayán karo.
2. Kyúnkar malúm hotá hai, ki hum meą Rúhání zindagí hai?
3. Wájz ko kis tarah malúm hotá hai, ki Ḳhudá ne mujh ko waz ke kám ke wáste talab kiyá hai?
4. Ḳhádim ud dín ke khás kám bayán karo, aur yih batláo ki is ḳhidmat ke wáste kaun kaun se wasf cháhiyeą?
5. Wuh kaun se tariqe haią, jin se yih ausáf barhte játe haią?
6. Batáo ki logoą ke gharoą par ahwál-pursí ke liye jáná, kaisá zarúr hai, aur yih kaho ki tumhárí is kám meą kis qadr tawajjuh hai?
7. Yih batláo ki kis tarah parhte likhte ho?
8. *Jab se tum* Kánfarans kí imtihán-bardárí meą ho, tab se tum ne jitní kitábeą *har sál dekhí haią* un sab ke nám batláo?

9. Kutub i Muqaddasa ke paṛhne meṇ tumhárá kitná waqt sarf hotá hai aur kis tariq se paṛhte ho?

FASL 2.

Baibal ká imtihán.

1. Kis iṣtibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin dalá'il se tum yih ráe rakhte ho?
2. Kis dalíl se Majmúa i Ahd e Atíq ko, jo ham meṇ murawwij hai, muṣtabar jánte ho? Khulása bayán karo.
3. Kis dalíl se wuh sab kitábeṇ jo is Majmúa i Ahd e Jadíd meṇ dákhil haiṇ, muṣtabar o sahíh jánte ho? mukhtasar bayán karo.
4. Kis tarah Muhammadíoṇ ke is dawe ko, ki Kutub i Muqaddasa mansúkh ho gaí haiṇ, galat sábit karte ho?
5. Khurúj i Misr se Yashú kí maut tak, Isráelíoṇ kí táríkh ká khulása batáo.
6. Das firqoṇ kí bagáwat ke mutaalliq jo khás wáqiát haiṇ, unheṇ bayán karo.
7. Yahúdíoṇ kí sálána Ídeṇ aur niz yih ki kis bát ke wáste muqarrar húí thíṇ, aur kis tarah par adá kí játí thíṇ, batáo.
8. Khás khás nabíoṇ ke nám aur jis zamáne meṇ unhoṇ ne nabúwateṇ kíṇ, wuh zamáne aur níz yih ki wuh nabúwateṇ kis báre meṇ thíṇ bayán karo.
9. Khudáwand Masíh kí bátoṇ se kuchh aisí misáleṇ do jin se zihir hotá hai ki wuh Puráne Ahd ke nawishtoṇ ko muṣtabar samajhtá thá.
10. Kaun sí pesh-khabaríáṇ Masíh se mutaalliq haiṇ, khusúsan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke maalúm haiṇ, aur muddat ahd i risálat kis qadar thí?
12. Us kí risálat ke khás wáqiát aur jaháṇ jaháṇ ki wuh guzre haiṇ, batáo.
13. Khás khás báteṇ mundarja i Aamál i Rasúl batáo.
14. Muajiza kyá hai aur muajizoṇ se kyúṇkar maalúm hotá hai ki Kutub i Muqaddasa min-jánib Alláh haiṇ?

FASL 3.

Baibal ke taalímát ke bayán meṇ.

1. Khudá ká wajúd Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai yaṇe ki ek Khudá meṇ tíṇ aqnúm haiṇ
3. Khudá kí sifát batáo aur har sifat ká subút Pák nawishtoṇ se do.
4. Khudá ke mujassam hone ká masla jo Kutub i Muqaddasa meṇ páyá játí hai, use bayán karo, aur yih batáo ki us taalím ko naját ke bandobast se kyá jláqa hai?
5. Masíh kí ulúhiyat Kutub i Muqaddasa se sábit karo.
6. Baibal kí kaun kaun sí áyát Ulúhiyat i Masíh ke mukhálif, Musalmán pesh karte haiṇ, aur tum un ke kyá maṇe lete ho?
7. Rúh i Quds kí aqnúmiyat ká, aur Ulúhiyat ká aur us ke kám ká, Pák nawishtoṇ se subút do.
8. Adam ke gunáh ká natíja us ke aur us kí aulád ke haqq meṇ kyá húá?
9. Masíh ke kafáre aur gunáhoṇ kí muáfí meṇ kyá jláqa hai?
10. Masíh ke jí uṭhne ká subút do.
11. Masíh kí shafáat kí asliyat aur fáida, jaise Kutub i Muqaddasa meṇ taalím hai, bayán karo.
12. Rúh ul Quds kí gawáhí kí nisbat kyá taalím o dalíl hai?
13. Masíhí kamáliyat ká masla jo Wesley sáhib ne sikháyá hai use mukhtasaran bayán karo aur Baibal se us ká subút do.
14. Naí paidáish aur kámil pákízagí ke darmiyán jo farq hai use samjhá do.
15. Is dawe ke báre meṇ ki "jo koí uz sar i nau paidá hotá hai is taur se nahíṇ giregá ki ákhir i kár halák ho jáe," hamárí Kalísiyá kí kyá ráe hai? aur sábit karo ki yih ráe Kalám i Iláhí ke bamújib hai.
16. Batáo ki *Baptismá kaisí* rasm hai, aur kis garaz se hai, aur kyúṇ tara hai? *har bát ká subút do.*

17. Sábit karo ki bachchon ko Baptisma denā munásib hai.
18. Baibal men Ásháe Rabbáni kí nisbat kaun kaun se muháware áe haiṇ, aur wuh kis garaz se haiṇ, aur Masíhion par us ká mánná kyún farz hai?
19. Hindúon ke masle tanásukh, yane káyá palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jí uṭhne ke báb meṇ, Kutub i Muqaddasa meṇ kyá taṭlím hai? Hawála do.

FASL 4.

Kalísiya ke intizám o tartíb ke bayán meṇ.

1. Kalísiyá ke tarah tarah ke intizámát bayán karo.
2. Methodist Episkopal Kalísiya meṇ General Kánfarans aur Annual Kánfarans aur Quártarlí Kánfarans ke mutaalliq kyá kyá kám haiṇ?
3. Kalísiya ke ohdadíron meṇ "Bishop" aur "Presiding Elder" aur "Elder" aur "Díkan" aur "Príchar in Chárj" aur "Lokal Príchar" aur "Stuard" aur "Trastí" aur "Kilás Lídar" jo haiṇ, un meṇ har ek ká kitná iḳhtiyár hai aur kyá kám mutaalliq hai aur kis ke sámhne jawáb-dihí hai?

FASL 5.

Táríḳh i Kalísiya.

1. Yahúdíon ke ḳháss firqe, Masíh ke waqt meṇ kitne the? un ká bayán karo.
2. Awáil zamánoṇ meṇ jo aziyateṇ Masíhíon ne uṭhái haiṇ, un ká kuchh bayán karo.
3. Un wasáil ká bayán karo jin ke sabab se ibtidá meṇ Masíhí mazhab bahut phailá, (Mather Sáhib kí Tawáríkh i Kalísiyá 3rá Báb, dafa 1, 2, 3, 5 ko dekho.)
4. Gnostíkon kí kyá taṭlím thí aur us se qadím Kalísiyá par kyá ḳharáb asar paṛá? (Mather Sáhib kí Tawáríkh i Kalísiya 3rá Báb d fa 85.)
5. Luther Sáhib se ain qabl, Dín i Ísawí ká kyá hál thá?
6. Barí Isláh i Mazhabí jo Luther sáhib ke waqt meṇ húí, us ká hál bataáo, kis sabab se wuh isláh húí thí, aur kaun kaun log us meṇ sharík i hál the?
7. Birtániyá e Uzmá meṇ Methodist Kalísiyá ke muqarrar hone ká sabab bataáo, aur Wesley sáhib kí tahrík meṇ ḳháss log kaun the?
8. Methodist Episkopal Kalísiyá kis sabab se aur kis waqt meṇ aur auwal kahán baní. (Disiplin ká báb i auwal dekho.)
9. Hinúd ke muḳhtalif firqe aur yih ki wuh kahán se nikle aur un ká báni aur un ke ḳháss aqíde bataáo.
10. Muhammadíon ke dín kí ibtidá aur Muhammad Sáhib ká kuchh bayán karo, aur muḳhtalif firqoṇ ká aur un ke hádíoṇ ká kuchh zikr karo.
11. Sikhoṇ ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá iláqa hai?
12. Brahmo mazhab ká ágáz o taraqqí aur hálat i maujúda aur ḳháss aqídoṇ ká bayán karo.

Mutálaa karne ke liye.

1. Táríḳh i Yúsufí, Josephus. (Mission Press, Lucknow.)
2. Brahmo Mazhab. (Mission Press, Lucknow.)
3. Augustín ke Iqrárát, Augustine's Confession. (Mirzapore Mission Press.)
4. Hall ul Ashkál. (Mission Press, Lucknow.)
5. Jáme ul Faráiz. (Lahore Tract Depôt.)
6. Miftáh ul Hinúd. (Mission Press, Lucknow.)

FOR LOCAL ORDERS.

Un Lokal Prícharoṇ ke imtihán jo Díkan yá Eldar honá cháhte haiṇ.

I. LOCAL DEACONS.

Lokal Díkan ká imtihán.

1. The candidates must pass a satisfactory examination in review of the four years' course for Local Preachers.

Jo log Lokal Díkan honá cháhte hain, unhen chár baras kí khwándagí kí un kitábon men, jo Lokal Pricharon ke wáste muqarrar hain, phir mukhtasar imtihán dená hogá.

2. Haqíqat i Gunáh. (Lahore)
3. Ilm i Waz. (Lucknow.)
4. Millat i Tashbíhí. Butler's Analogy.
5. Tahrírí Waz.

TO BE READ.

Mutálá kí Kitábon.

1. Intikháb Tawáríkh i Kalísiyá, Church History. (Mission Press, Allahabad.)
2. Hayát ul Muttaqín. (Lucknow.)
3. Chashma i Zindagí. Flavel's Fountain of Life. (N. I. T. S.)
4. Paidáish kí Tafsír.

II. LOCAL ELDERS.

Lokal Eldar ká imtihán.

1. Review of the books to be studied and read for Local Deacon's Orders.

Jo Kitábon Lokal Díkanon ke imtihán anr mutálá ke wáste muqarrar hain, un men mukhtasar imtihán.

2. Philosophy of the Plan of Salvation, Filásafí dar báb tadbír i naját. (Lucknow.)
3. Ráh i Zindagí. (N. I. T. S.)
4. Ísá kí Sírat. (Lahore)
5. Teg o Sipar. (Lahore.)
6. Rúh ul Quds kí Tálím, Walker's Doctrine of the Holy Spirit. (Lucknow.)

Mutálá kí Kitábon.

1. Risála i Ilm i Tabíat, Natural Science. (Curator's, Allahabad, Rs. 2-8.)
2. Táríkh i Yúsufí, Josephus. (Lucknow.)
3. Augustin ke Iqrárát, Augustine's Confessions. (Mirzapore.)
4. Qurbat i Iláhí. (N. I. T. S.)
5. Masíh Ibn Ulláh, Vaughan's What think ye of Christ. (Lodiana.)

Kitábon jo manqa par dekhne men mufíd hain.

Taqdís ul Lugát. (Lucknow.)
Lugat i Kitáb i Muqaddasa. (Mirzapore and N. I. T. S.)
Kalíd ul Kitáb.
Musharrah i Fiqrae Baibal. Annotated Bible: (Mirzapore or N. I. T. S.)
Paidáish kí Tafsír.
Khurúj kí Tafsír.
Tarjuma i Mazámír ba-shara tafsír. (N. I. T. S)
Yasaiyáh nabí kí kitáb kí tafsír. (N. I. T. S.)
Tafsír Matí o Marqus kí Injíl kí. (Lucknow.)
Injíl Matí o Marqus kí Tafsír. (Mission Press, Allahabad.)
Injíl Lúqá o Yúhannā kí Tafsír. (Allahabad.)
Rasúlon ke Aamál kí Tafsír. (Allahabad.)
Rúmíon ke khatt kí Tafsír. (Allahabad)
Mukáshafat kí Tafsír, (Lucknow.) Chand aur khattoṇ kí, aur baz aur Nabíon kí kitábon kí Tafsír, Mission Presson men ab miltí hain.

II. ON EDUCATION.

I. The Educational Board report that the state of our schools, considering the limited funds at our disposal, is satisfactory.

We are glad to note the fact that at present 1,322 Christian children are found in our Boarding and day schools. We take this as a hopeful indication regarding the desire of our Christian people to have their children educated. From careful observation we are convinced that our Mission schools are exerting a most salutary influence in all parts of the Mission. We would recommend that special pains be taken to have the Bible thoroughly and continually taught in *all* these schools.

II. The Committee would call attention to the fact that the demand for primary schools among low-caste people is very rapidly increasing. In Rohilkund especially there are many calls for such schools from Chamars and others who call themselves enquirers. In these schools the boys learn exactly like Christian boys, singing our hymns, kneeling in prayer, memorizing the Catechism, and thus becoming familiar with our religion. With parents enquirers, and children thus taught, the result can not but be satisfactory. These openings should be entered as rapidly as possible. In this connection we therefore recommend :

1. That wherever practicable, *i. e.* wherever not too remote for effective supervision, primary schools of this kind be established: the people of the village to furnish a house and give other aid so far as possible. In most instances such schools need not cost over Rs. 4 or 5 *per mensem*.

2. That one aim of the High School at Bareilly be to prepare a number of teachers for this work. These young men should be specially drilled in the vernaculars and in the science of teaching; some of them might take a short course and soon graduate, while others might remain longer in the school. In this way the institution will do much towards helping on the educational work in our midst, and will enable us in a short time to employ only *Christian* teachers in these village schools.

III. As thousands of rupees are annually expended in purchasing school-books, and as there is great lack of uniformity in the text-books used in various parts of the Mission, the Educational Committee make the following suggestions:

1. In regard to English text books: that we use the very excellent, *revised* series of Readers of the C. V. E. Society, together with the other text-books of this Society so far as practicable.

2. That in all our vernacular Schools the vernacular readers, etc., published by our Press be used, and that as soon as possible the number of books thus published be extended to include *all* the text books required in these schools. This will secure uniformity and will eventually be a source of revenue to the Press.

3. That Dr. Gray be appointed to prepare a Third Hindee Reader, to include sanitary hints; to be published, as soon as practicable, at our Press.

THE THEOLOGICAL SEMINARY.

This Institution continues to prosper and is doing a great work for our Church in North India. The total number of students present during the past year (not including the Preparatory class) is 21. Of these, 13 graduated in December and have been appointed to their fields of labor, some in Oudh, some in Rohilkund, and others in the mountains. This is the largest class as yet sent out, and had it been twice as large all would have found work and welcome in the many important centres in our Mission as yet unsupplied with preachers.

Two members of the Educational Board were present at the final examinations in December, and were highly pleased with what they saw and heard. The (written) examinations showed that the students had not only studied well but had obtained a firm hold upon the knowledge attained and were thus able to use it; while their public addresses on the closing day gave indication that all were earnest and effective speakers. As usual, the students have regularly engaged in bazar preaching and other evangelistic work during the year: in one instance several people in an adjacent village were led to Christ by the efforts of the student visiting and laboring with them.

We commend this Institution to the prayers and sympathy of all the members of Conference, and heartily rejoice in the good it is doing year by year.

THE NYNEE TAL HIGH SCHOOL.

We have reason to congratulate the Conference on the establishment of this much needed Institution. It was opened in April under the superintendence of Rev. J. W. Waugh, D. D., who has given much time and labor to the school. The attendance during the year (upwards of 40) and the hopeful outlook assure us of the success of the Institution. We heartily recommend the school to the favor of the English families in the various stations of our Conference, and expect to see a much larger attendance during the present year.

BOYS' ORPHANAGE.

The number of boys now in this Institution is 269. Of these, 16 are in Panahpore, the Christian village connected with the Orphanage, where they will earn their livelihood by farming. Some of these young farmers are doing very well. The Committee were glad to find a large number of boys engaged in the Industrial Department, learning various trades, and heartily approve of the Superintendent's general plan of giving each boy the training best adapted to him.

The long-felt want of a good hospital has at last been met, and a convenient, well-arranged building has been erected at a little distance from the Orphanage enclosure. The grounds and building are all in good condition.

The Committee examined all the classes including the Third. The boys passed a fair examination in the secular branches and did very well

in Scriptural studies. With the exception of the English of one class, the lower classes seem to be especially well taught, although as is too often the case with Christian boys, the vernacular books are not as completely mastered as the English.

The Superintendent reports as an interesting incident connected with the year's work the reception of a letter from Georgetown, British Guinea from a former inmate of the Orphanage. Some years ago the writer and another lad ran away from the Institution and no trace of them had appeared. It was all the more gratifying therefore to learn from this letter that both—grown to be men—are employed as catechists among the coolies in that distant land. The writer of the letter entreated the Superintendent of the Orphanage to send him a box of Hindustani books and tracts to assist in the work there. We are glad to know the books have been sent, and do not doubt that they will be well used. It is to be hoped but cannot be expected that all runaway boys have done as well as these two.

GIRLS' ORPHANAGE.

This was also examined, and what has been said of the general efficiency of the Boys' Orphanage may be repeated here. The general management of both is entirely satisfactory. The girls also are taught to do all kinds of work that naturally belongs to the household, and their entire education is designed to prepare them to make model Christian homes adapted to Indian life.

The new buildings for the girls are all completed and the domestic arrangements are now excellent. When the house for the Superintendent and lady assistants is finished the entire Institution will be all that could be asked for in convenience and adaptation to the work designed.

The examination showed that the girls had generally been well taught in the vernacular. Only one or two classes gave the appearance of having been carelessly taught. Most of the small girls did admirably. The upper classes did well in English. The girls are proficient in Bible studies, and sing very well indeed.

This Institution, together with the Girls' Boarding Schools at Lucknow and Moradabad, are connected with the W. F. M. Society and need not be further mentioned here.

CAWNPORE SCHOOLS.

In November, three members of the Board spent three days in looking into the state of the two English schools in Cawnpore. The moral and religious instruction of the pupils in both appears to be carefully attended to. In the Memorial School, three boys passed the examination for admission into the Subordinate Medical Department One of the two boys in the Entrance class was prevented by an accident from appearing in the examination; the other passed in the first division. The Committee spent the greater part of two days in examining the classes below Entrance. They regret to be compelled to state that they did not find that state of forwardness in the classes which they had expected to find. How far this *may have been* due to the unavoidable change of teachers during the year,

the Committee cannot say. Certainly the deficiencies may to some extent be attributed to this fact.

Urdu has been introduced into the lower classes during the year, and the boys have made very creditable progress.

The new Principal, Rev. W. Bowser of the S. I. Conference, appeared to be devoting himself earnestly to meeting the requirements of the difficult position.

The Girls' school, under the efficient superintendence of Miss Easton, has been holding on its way with increasing success and usefulness. The Committee was highly pleased with the examination of the classes. The study of Urdu has been introduced and the classes have made excellent progress. We hope that a determined effort will be made to secure for this school a liberal grant-in-aid from Government.

We earnestly request the members of this Conference to encourage the boys and girls of their several stations, looking for *good* schools, with the lowest possible expenditure, to consider the claims and examine the merits of these schools. Arrangements have already been made to increase the efficiency of both schools.

CENTENNIAL SCHOOL, LUCKNOW.

The Educational Committee visited the Centennial School several times during the year, and held an examination of its classes at the close of the year. We are happy to report this school under its present excellent management, as on the high way to success. As may be seen from the Report of the Principal, there have been 119 boys on the roll during the year, with 90 at the close of the year. Of these there are 20 Boarders, part of whom are foundationers or on scholarships, the others paying for their support.

The examinations showed good work on the part of the boys, and care in the teachers and Principal. Altogether the school is most worthy of the confidence and support of this Conference, and we hope to see it become more and more a means for the education in advanced studies of the native Christian boys of our Mission, and to be as it is now rapidly becoming, an Institution in which all are interested, and of which we may well be proud.

III. STATE OF THE CHURCH.

We are entering on a new stage in the history of our work. Our Christians, derived from every section of the community, are one united body and they are animated largely by the evangelistic spirit.

During the year there have been baptized 199 adults and 256 children. The communicants in the Church have increased 206, or at the rate of 9 per cent. of the total accessions: only nine persons were from Moham-

medanism, showing we should re-adjust our methods for reaching this people. We need a better knowledge of their peculiar objections and difficulties, and a more hearty consecration to Christ is essential for success to the workers.

Our Christian community, containing 5,495 persons, is becoming a marked element for good in India. We must take full care of the education of our Christian youth. There are 1,569 Christian children in our schools in the Mission, but too many boys and girls are growing up uncared for and uneducated.

The camp-meetings have done great good. At Shahjahanpore over eight hundred Christians gathered in the grove and many received great spiritual good. It is proposed that a camp-meeting be held again next year at the same place. A strong Camp-Meeting Association of native brethren was organized. In the Hills, the camp-meeting held was full of blessing. Some two hundred were present and several were converted.

Our Missionaries and preachers have helped each other several times during the year and united efforts have resulted in much good. Let the preachers keep helping each other in protracted meetings.

In our field everything betokens a large extension of the work. Several new openings in caste lines are reported. Oudh District is beginning to yield excellent results. The day of darkness and delayed hope is rapidly yielding to the full noonday of assured success. The *Chumar* element is very large in the land, perhaps one-tenth of the population, and in several sections of the field large numbers have been brought to Christ.

Our Sunday-schools report great increase in numbers. Through their agency Christian truth is spreading far and wide, permeating the whole land year by year, the rough places are smoothed away, and the highway is being prepared for King Emmanuel. Your Committee look on the Sunday-school work as the most hopeful sign of the times. They would urge those in charge of schools to keep preaching a pure Gospel to the children. We have proofs that great good is done in this field of operation at present and no other promises more for the future. Our Christians are blessed in every manner by our Holy Faith. Sobriety and trustworthiness make them desirable citizens. Freedom from the expensiveness of idolatry enables them to gather up property. God's power is clearly manifest in redeeming the people of this land.

Let the Evangelistic work be pushed on vigorously. In every city, in the bazaars, in zananas and from house to house, let us proclaim with the tongue of fire the truth as it is in Jesus. Scatter the printed word. Put our books and tracts in the hands of the people.

Let the pastoral work be carefully attended to. Our Christian people should be intelligent, they should be *holy*. No one should be encouraged in idleness; every one should be exhorted to labor diligently not only to support himself and his family, but that he may have something to give to the needy and to help according to his ability in the work of the Lord. Let us teach our people to save and to give.

Your Committee feel that all our other work will be ruin and worse

than useless if we are not careful to look after those already baptized. Let us be patient with them. Many of them are babes in Christ and they are *His little ones*. Let us remember how kindly Christ would speak to them, how tenderly He would treat them. Shall the Shepherd turn his back on the wayward one? No, he will seek such and bring it back to the fold. Whatever the people of India are—and we know that the millions are steeped in sin—it is our *one work* to win them to Jesus and having baptized them, to hold on to them, and to train and teach them until they become better men and better women. When they reach that stage they will be too valuable to lose. "Who is this that cometh up from the wilderness, leaning upon her beloved?" It is the Church of Christ in India. The Church of Christ in India advances. Hinduism and Mohamedanism fail to satisfy the thirst for salvation. India, so long under the spell of idolatry and Islam, has been aroused and has heard the voice of the Saviour. She asks "Who is Christ?" Christ Himself has appeared to the disciples. The eye of faith has looked on his pierced hands and feet. Thousands and tens of thousands of India's sons and daughters have joined their hands and bowed their knees before Jesus Christ and believed in him. "Salvation," a full, free and present salvation, "has come to this house" and to this people. Let us rejoice that so many dear native brethren have been called into the ministry. We welcome them to our ranks. There is nothing in our work for which we should be more thankful. With a strong force of holy native ministers the day of India's redemption draws nigh.

IV. ON SUNDAY SCHOOLS.

THE interest taken in Sunday-schools is steadily increasing. During the past year more than fifteen hundred new pupils have been enrolled. The number under instruction during the year reached the handsome figure of 8,952. While in almost every station the numbers have grown, the ratio of increase has been greatest in Budaon and Cawnpore. On the former charge it is one hundred *per cent* and on the latter sixty *per cent*.

For obvious reasons average attendance is a truer test of the interest in a Sunday-school than the numbers enrolled. Measured by this standard Sitapur stands at the head of the list, with an average attendance amounting to ninety-eight *per cent* of the entire number enrolled. Next comes the Christian village of Panahpur and the English Sunday-school in Lucknow, each having an average of ninety *per cent* on the entire enrollment.

In view of the importance which the Conference now attaches to statistics, we would urge upon Preachers-in-charge the necessity of keeping the records in all their Sunday-schools full, and above all things, accurate. To this end we suggest, (1) That the name of each pupil should

be entered on the rolls. (2) That absence for four Sundays in succession without sending an excuse should be followed by erasure of the name from the rolls. (3) That attendance for each day should be made up at the close of school. (4) That the average attendance should be made up at the close of each Calendar month, and (5) That no scholar should be counted in making up the yearly average who has not been on the roll for at least four Sundays.

It is a matter for regret that while the number of pupils has increased by over fifteen hundred, only *thirteen* new teachers are reported. This fact indicates what the Committee regard as the weak point in our Sunday-school work. We have too few teachers for the number of pupils. Under such circumstances little or no time can be found for applying the lesson of the day to each pupil. The great question now is, "Where shall we find teachers for the great numbers of children who are coming under our instruction?" The only practical answer which the Committee see to this question is that, we must appeal to godly Europeans who are not engaged in Mission work to lend a helping hand. We believe that such an appeal, frankly and earnestly made, will meet with a hearty response.

The suggestion made by last year's Committee to the effect that greater preparation on the part of Sunday-school teachers should be made, needs to be emphasized. A weekly teacher's meeting for studying the lesson for the ensuing Sunday is indispensable to complete success.

We call attention to the encouraging fact that the number of children in Sunday-schools who are not connected with day schools is increasing. Boys who are reading in Government schools are beginning to demand religious instruction; and they are coming to us to get it. In some places, as for example Cawnpore, more than half the Sunday-school scholars are not in the day-schools. By adopting an inexpensive system of prizes, Sunday-schools can now be started in many places where there are no day-schools. We suggest that special efforts be made in this direction.

In conclusion, we would urge upon every member of the Conference to made a determined effort to do his part in rolling up a grand total of ten thousand scholars next year.

V. ON TEMPERANCE.

Resolved,—That we are so far from relaxing our previously expressed convictions on this subject, that we earnestly charge upon each other the immediate duty to redouble and intensify our antagonism to intemperance.

What are some of the conspicuous wrongs in intemperance that are constantly before us upon which we may make successful attacks?

1*st*. Every bazar abounds in native grog-shops where men and women in wretchedness and squalor drink the most deadly concoctions.

2*nd*. Everywhere we find the homes of poor English-speaking *families* whose meagre income is largely wasted in intemperance. It is

not the cost of necessary food or clothing or education that keeps these people poor, it is the cost of the drink.

3rd. Every military depot presents the constant sight of reeking, besotted and degraded men. In the barracks there are many temptations and many victims of intemperance.

4th. Every civil community has cases of indulgence, in higher social circles, that may surrender to total abstinence if we wisely and firmly, and with a Christ-like spirit, point out the sin and the duty.

5th. In every station there are too many places where liquors can be purchased. In one station where 12 shops for its sale appeared to be doing a flourishing business, steps are being taken with a good prospect of success to induce the local authorities to recall at least some of the licenses. In the same station an effort is making to secure some control of the sale of liquors, for example, so that boys shall not be able to purchase.

What can be done?

1st. We will make a more constant and forcible use of the great biblical argument for total abstinence, to wit, that every indulgence in a questionable thing that may injure any one should at once and wholly cease.

2nd. We will more affectionately and prayerfully urge the practice of total abstinence in the home of the intemperate.

3rd. We will find out who are the total abstainers in the vicinity of our several appointments and array them as a nucleus of influence against intemperance.

4th. Where it appears necessary, we will endeavor to secure the authority of Municipal officers for the suppression of the grosser aspects of the sale of drink; and finally in our preaching we will not forget that this evil is but one shoot from the great root-sin of opposition to God, and that our main endeavor should be to induce the people to surrender, and to be saved from all sin.

VI. REPORT OF PUBLISHING COMMITTEE.

Our Press makes steady progress in the extent of its influence and the amount of work done from year to year. The great assistance already rendered in Educational, Sunday-school, and Colportage work indicates what a grand sphere of enlarged usefulness is still before this agency. It is worthy of the thoughtful and hearty co-operation of every friend of evangelism. We commend the little circular recently sent out by the Superintendent of the Press to the careful attention of our missionaries. Care in the matters referred to will do much to facilitate the business of the Press. The subjoined schedules of books &c. published during the year and of MSS. in hand will show the amount of work done during the year, and also what has been passed by the Publishing Committee and is now

at the Press. It will be seen that 22 books and tracts have been issued and that 15 MSS. that have been passed are awaiting publication. Some of these must be delayed for want of funds. Some of the books issued, are in lithography, typographical execution and binding, up to the best work done in India. The Committee examined the accounts of the Press and found a Cr. balance of Rs. 621-1-9.

Books issued during the year 1880.

NAMES IN ENGLISH.	Author or Translator.	Language.	Copies.	Pages.	Total of Pages.	REMARKS.
Catechism, ...	J. Mudge, (T)	L. Urdu,	2,000	60	120,000	(A) for Author (T) for Translator.
Do. ...	,, ,,	Hindi,	3,000	48	144,000	
Kawaif-ul-Mantiq, ...	T. J. Scott, (A)	L. Urdu,	250	197	49,250	
Commentary on Math. & Mk.	,, ,,	,,	500	350	175,000	Mostly printed previous to 1880.
Ram Parikshá, ...	R. Hoskins, (T)	,,	2,000	32	64,000	
Iláhi Muhabbat, ...	,, ,,	,,	1,000	16	16,000	
Abadi Zindagí, ...	,, ,,	,,	1,000	16	16,000	
Gunáh kí Masdárí, ...	,, ,,	,,	1,000	16	16,000	
Mahbúb Khan, Life, ...	,, ,,	,,	500	25	12,500	
"The Bible not of Man," ...	T. S. Johnson, ,,	,,	1,000	194	194,000	
Hanuman Parikshá, ...	B. H. Badley, ,,	Hindí,	2,000	16	32,000	
Josephus, P. 7—8. ...	H. Mansell, ,,	L. Urdu,	5,000	176	88,000	
Philosophy of Plan of Salvation, ..	J. Rogers,	,,	1,000	224	224,000	
Catechism of Geography, ...		,,	3,000	48	144,000	
Do. Do. ...	H. Mansell,	Hindí,	3,000	48	144,000	
"Flavia," ...	B. H. Badley, (T)	L. Urdu,	500	224	122,000	
"Our King and Saviour," ..	Miss Blackmar, (T)	,,	500	441	220,500	
Concordance, ...	R. Hoskins, (A)	,,	1,000	901	10,000	Printed mostly in 1879.
Catechism of Geography, ...	...	,,	2,000	32	64,000	
History of India, ...	...	L. Urdu,	2,000	250	500,000	Brought down to 1880, 3rd edition.
Hymns for Melá, ...	...	R. ,,	2,000	20	40,000	
Do. Village Work, ...	E. W. Parker,	Hindí,	10,000	8	80,000	
S. School Lessons in Sheets, ...	...	,,	15,000	94	141,000	* The printing of Periodicals entails much labour. The amount of work done might be represented by 4,500,000 pages. Reports are not included.
Do. Do. ...	...	L. Urdu,	1,080	384	408,240	
Do. Do. ...	...	R. ,,	1000	154	*154,000	
Kaukab-i-Hind Roman-Urdu and L.-Urdu, ...	...	...	...	...	3870,490	

The following MSS. have been passed and are in the hands of the Superintendent:—

1. Commentary on Exodus, by D. W. Thomas.
2. Josephus from Part No. 9 to No. 20.
3. Letters to Children, by J. Barnabas.
4. Tract on the "Harvest Home" Festival.
5. "Glaucia," by B. H. Badley.
6. Hanuman Pariksha, in L. Urdu, B. H. Badley
7. Letter to Dr. Waugh (L. Urdu).
8. "Yes or No:" a small Tract.
9. Tract by Isa Dás : Hindee.
10. Tract by J. Barker, "Dharm Ihtiyár."
11. "What should be the attitude of the Christian Preacher towards Hindu Philosophy, a tract by Bihari Lall.
12. Sermon.
13. Prevalent opinions against Christianity, by C. Luke.
14. Throne of Grace, by Dr. Gray. Hindee.
15. "Seed Thought," by B. H. Badley. Roman-Urdu.

VII. SPECIAL REPORT OF FINANCE COMMITTEE.

1. RENTS of native preachers' houses shall be included in their salaries, and if at any place the Mission provides the preacher with a house, the rent allowed in the estimates shall be under the control of the preacher-in-charge for the repairs of the Mission property where the preacher resides.

2. Salaries paid to wives of native preachers and probationers of the Annual Conference must be approved by the Finance Committee.

3. For Girls' Boarding Schools Rs. 2-8 in the Plains and Rs. 3 in Hills be fixed as the amount to be estimated for, for each girl.

4. That in the employment and dismissal of Preachers or Teachers or other assistants either of the Parent Society or of the W. F. M. S. whose names appear on our list of appropriations the consent of the Preacher-in-charge of the circuit and the Presiding Elder of the District must be secured.

5. That no appropriations shall be made for any Local Preacher or Exhorter who has not been recommended by the District Conference, by the renewal of his license or otherwise.

6. That in future all estimates for schools shall be presented to the Finance Committee accompanied with a statement, showing the number of schools, number of scholars in attendance in each, the grade of the school and current monthly expenses.

7. That when exhorters and native preachers are engaged in itinerating tours travelling at their own expense, a Coolie shall be allowed each man, while on the tour, from the itinerating allowance of the circuit.

IN MEMORIAM.—REV. C. W. JUDD.

SINCE we last met in Cawnpore, our dear Bro Judd, the oldest in years, and one of the oldest of our number in Mission work, has fallen. Though no longer with us in this field, having a few months previously returned with his family to America, we still counted him as one of us. The hold which he and dear sister Judd had upon the hearts of us all, was not easily loosed or forgotten; and the shock caused by the word of his sudden death, away from his home, and from his loved ones, reached every heart, and caused pain and sadness. We had just heard read in Conference, words of love and greeting from him to those whom he loved here, and with whom he had labored through long years. Then came the word, "Bro. Judd is dead!" And not alone was our Mission band saddened and bereaved, and our entire Native Church—who felt that one of their best friends had gone, but the heathen people of Bareilly, Lucknow, Moradabad and Nynee Tal, mourned as for a personal friend; and such our brother was to them—to *all* with whom he came in contact.

Charles Wesley Judd was born January 31st, 1829, in Berkshire, Tioga County, New York, and died February 11th, 1880. He received an Academic education at Cazenovia Seminary and entered the Ministry of the Methodist Episcopal Church, having felt the call when only twenty years of age. After having spent several years as a pastor in the Wyoming Conference, he heard the call to the mission field in India, and sailed for this country early in 1859. From that time until February, 1879, he wrought well and faithfully, in the stations named above, and as Presiding Elder both in the plains and among the mountains. During the years 1868, 1870, and 1871, he was compelled to be absent in America on account of the illness of sister Judd; but he was glad again to join his work, as were all our band in India to have him back.

The chief characteristics in Bro. Judd's religious life were faith in God, devotion to Christ, and to duty, and a holy boldness in performing what he deemed to be duty. He was a man of prayer, and seemed never to weary of waiting upon God. Was he not the foremost in all the social and religious meetings at our Conference Sessions? And while at Nynee Tal, was there ever a prayer or class-meeting held early or late, when Bro Judd was not present, and in which he did not take a leading part? He was bold for God. Without superior educational advantages or high mental endowments, his cultured spiritual nature more than made up—his *soul* was endowed, and he made others feel it so. Thank God for the lessons of Bro. Judd's life; thank God that he lived that life among us for nearly 20 years. We weep with our dear sister and her dear children, and we sorrow over the loss to our work; for it was still in the interests of our work, for the cause of Missions, and of his blessed Master, that our brother's life was laid down, away from home and friends. His monument is builded in hundreds of human hearts in North India, as well as in America. In Oudh, Rohilkund, Kumaon and Gurhwal, many Christian, Hindoo and Mahomedan hearts remember our dear brother and *will love* and cherish his memory in time, and bless it in eternity.

CONFERENCE ROLL.

NAME.		HOME CONFERENCE.	ARRIVED IN INDIA OR JOINED CONFERENCE.
Saml. Knowles,	...	Erie,	1858.
Jas. W. Waugh, [1]	...	South Illinois,	1859.
Edw. W. Parker,	...	Vermont,	1859.
Jas. H. Messmore, [2]	...	Michigan.	1861.
Dvd. W. Thomas,	...	Black River,	1862.
Thos. S. Johnson,	...	North Indiana,	1863.
Thos. J. Scott,	...	Pittsburg,	1863.
Henry Mansell,	...	Do.	1863.
P. T. Wilson,	...	South Illinois,	1863.
Joel T. Janvier,	...		1863.
Zahur-ul-Haqq,	...		1863.
Robt. Hoskins,	...	New York,	1868.
Ambica Charn Paul,	...		1870.
Jno. T. McMahon,	...	East Genesee,	1870.
Thos. Craven,	...	Rock River,	1870.
Philo M. Buck,	...	Kansas,	1870.
Edw. Cunningham, [3]	...	New York East,	1871.
Jos. H. Gill, [4]	...	Rock River,	1871.
B. H. Badley,	...	Des Moines,	1872.
James Mudge,	...	New England,	1873.
Richardson Gray,	...	Delaware,	1873.
Albert D. McHenry, [5]	...	Troy,	1873.
Jefferson E. Scott,	...	Nevada,	1873.
Horace J. Adams,	...		1874.
I. Fieldbrave,	...		1874.
H. A. Cutting,	...		1874.
Geo. H. McGrew,	...	Rock River,	1875.
N. G. Cheney,	...	New York East,	1876.
Thomas Gowan,	...		1876.
Mahbub Khan,	...		1878.
Enoch Joel.	...		1879.
William Peters,	...		1879.
F. W. Greenwood,	...		1879.
A. Solomon,	...		1879.
C. L. Bare,	P	Des Moines,	1880.
Antone Dutt,	P		1880.
H. F. Kastendieck,	P	South India,	1881.
S. S. Dease,	P	Philadelphia,	1881.
B. Luke,	P		1881.

1 Address, Evanston, Ill., U. S. A.
2 do. Brantford, Ontario, Canada.
3 do. Belfast, Maine, U. S. A.
4 do. No. 208 Quincy St., Brooklyn, New York.
5 do. Mayfield, Cuyahoga Co., Ohio.

LADIES SENT OUT BY WOMAN'S MISS'Y SOCIETY.

NAME.	NATIVE STATE.	DATE OF ARRIVAL IN INDIA.	BY WHICH BRANCH SUPPORTED.
Miss Isabella Thoburn,*	Ohio.	Jan. 1870.	Cincinnati.
„ Clara Swain, M. D.	New York,	Jan. 1870.	New England.
„ F. J. Soarkes, ...	New York,	Nov. 1870.	New York.
„ L. E. Blackmar,*	Penn.,	Dec. 1872.	Western.
„ S. A. Easton, ...	New York,	Nov. 1878.	Cincinnati.
„ E. Gibson, ...	New York,	Jan. 1879.	New York.
„ L. Kelly, ...	Maryland,	Dec. 1880.	Baltimore.
„ F. M. Nickerson,	Ohio,	Dec. 1880.	Cincinnati.

* On sick leave, 1880.

SESSIONS OF THE INDIA CONFERENCE.

No.	PLACE.	TIME.	PRESIDENT.	SECRETARY.
1	Lucknow, ...	Dec. 8-14, 1864.	Bishop E. Thomson.	J. T. Gracey.
2	Moradabad, ...	Feb. 1-7, 1866.	Rev. J. Baume, ...	T. J. Scott.
3	Shahjehanpore,	Jan. 10-17, 1867.	Rev. J. T. Gracey,..	T. J. Scott.
4	Bijnour, ...	Jan. 16-21, 1868.	Rev. J. M. Thoburn	T. J. Scott.
5	Bareilly, ...	Jan. 14-22, 1869	Rev. C. W. Judd, ...	J. D. Brown.
6	Bareilly, ...	Jan. 20-27, 1870.	Bishop C. Kingsley.	J. D. Brown.
7	Lucknow, ...	Jan. 12-18, 1871.	Rev. J. W. Waugh.	J. H. Messmore.
8	Moradabad, ...	Jan. 18-24, 1872.	Rev. J. L. Humphrey.	S. S. Weatherby.
9	Bareilly, ...	Jan. 16-22, 1873.	Rev. T. S. Johnson.	S. S. Weatherby.
10	Lucknow, ...	Jan. 7-13, 1874.	Bishop W. L. Harris.	J. D. Brown.
11	Shahjehanpore,	Jan. 6-12, 1875.	Rev. T. J. Scott, ...	J. D. Brown.
12	Cawnpore, ...	Jan. 13-18, 1876.	Rev. D. W. Thomas.	B. H. Badley.
	NORTH INDIA.			
13	Moradabad, ...	Jan. 3-9, 1877.	Bishop E. G. Andrews.	B. H. Badley.
14	Bareilly, ...	Jan. 9-15, 1878.	Rev. J. H. Messmore.	B. H. Badley.
15	Lucknow, ...	Jan. 9-14, 1879.	Bishop T. Bowman.	B. H. Badley.
16	Cawnpore, ...	Jan. 7-12, 1880.	Rev. F. W. Parker.	B. H. Badley.
17	Bareilly, ...	Jan. 5-11, 1881.	Bishop S. M. Merrill.	B. H. Badley.

FORMER MEMBERS OF CONFERENCE.

NAMES	FROM	TO	PRESENT ADDRESS, OR REMARKS.
William Butler,	1857	1865	Melrose, Mass.
J. L. Humphrey,	1857	1864	Utica, New York.
R. Pierce,	1856	1864	Knoxville, Tennesee.
J. Parsons,	1858	1859	Mussoorie.
J. A. Cawdell,	1853	1868	———
J. M. Thoburn,*	1861	1876	Calcutta.
J. Baume,	1859	1866	Princeton, Illinois.
J. R. Downey,	1859	..	Died, September 15, 1869.
H. Jackson,	1861	1878	Port Ewen, New York.
I. L. Hauser,	1861	1867	Milwaukee, Wisconsin.
J. T. Gracey,	1861	1868	Rochester, New York.
W. W. Hicks,	1862	1863	Jacksonville, Florida
J. D. Brown,	1862	1876	Died, February 17, 1878.
H. M. Daniel,	1864	..	Died, in February, 1867.
Joseph Fieldbrave,	1864	..	Died, July 20th, 1868.
F. A. Spencer,	1865	1867	Harmar, Ohio.
S. S. Weatherby,	1865	1873	Tuckerton, New Jersey.
Sunder Lal,	1868	1877	Amritsar.
F. M. Wheeler,	1868	1878	Varna, New York.
M. C. Elliot,	1869	..	Died, August 26, 1871.
W. J. Gladwin,*	1871	1876	Bombay.
F. B. Cherington,	1872	1876	Anamosa, Iowa.
William Taylor,*	1874	1876	No. 805 Broadway, New York.
George Bowen,*	1874	1876	Bombay.
D. O. Fox,*	1874	1876	Bombay.
A. Norton,	1874	1876	Alabama, New York.
W. E. Robbins,*	1874	1876	Poona.
D. Osborne,*	1874	1875	Allahabad.
James Shaw,*	1874	1876	Lahore.
C. W. Christian,*	1874	1876	Chudderghat, Deccan.
G. K. Gilder,*	1874	1876	Egutpoora.
C. P. Hard,*	1874	1876	Buffalo, New York.
F. A. Goodwin,*	1874	1876	Calcutta.
J. E. Robinson,*	1874	1876	Rangoon.
John Thomas,*	1874	1879	Bareilly.
P. M. Mukarji,	1875	1876	Calcutta.
W. T. G Curties,*	1875	1876	Allahabad.
M. H Nichols,	1875	1876	St. Houston, Texas.
John Blackstock,*	1875	1876	Blacktown, Madras.
F. G. Davis,*	1875	1876	Secunderabad.
W. E. Newlon,*	1875	1876	Madras.
D H. Lee,*	1875	1876	Bangalore.
T. H Oakes,*	1876	1876	Calcutta.
John Rogers,	1875	..	Died July 28, 1876.
John W. Gamble,*	1879	1879	No. 805 Broadway, New York.

*Members of the South India Conference.

NAMES.	RANK.	ADDRESS.
KUMAON DISTRICT.		
John Barker, ..	Licentiate.	Lahooghat, Kumaon.
Harkua Wilson, ..	do.	Bhim Tal, do.
Khiyálí, ..	do.	Dekhwálí, Garhwal.
G. Benshoff, ..	do.	Kotdwárá, do.
Patras, ..	do.	Pithoragarh, Kumaon.
C. Shipley, ..	do.	Dwáráhát, do.
G. H. Fray, ..	do.	Do. do.
ROHILKUND DISTRICT.		
Prem Das, ..	Elder.	Moradabad.
W. S. Plumer, ..	Deacon.	Tilhar.
M. L. Banerjea, ..	do.	Bareilly.
Fazal Ullah, ..	do.	Khera Bajhera.
Geo. Bailey, ..	Licentiate.	Chandausi.
Peter Merrill, ..	do.	Amroha.
Benj. McGregor, ..	do.	Najibabad,
James Jordan, ..	do.	Saiswan, Budaon.
Andrias, ..	do.	Haraura, Moradabad.
Benj. F. Cocker, ..	do.	Jalalabad, Shahjehanpore
J. F. Judd, ..	do.	Bashta, Bijnour.
Matthew Stephen, ..	do.	Shahjehanpore.
W. R. Bowen, ..	do.	Do.
M. C. Plumer, ..	do.	Moradabad.
S. Falls, ..	do.	Pawayan, Shahjehanpore.
Ummed Singh I, ..	do.	Moradabad.
Yaqub I, ..	do.	Mandawar, Bijnour.
Kallu Singh, ..	do.	Data Gunge, Budaon.
Kallu Dhar, ..	do.	Bisouli, do.
Bihari Lal, ..	do.	Amroha.
Dil Sookh, ..	do.	Mir Gunge, Bareilly.
Tori Datt, ..	do.	Bilsi, Budaon.
Narain Singh, ..	do.	Khunak, do.
C. Hancock, ..	do.	Shahjehanpore.
Prabhu Das I, ..	do.	Raipur, Amroha.
Jhabbu Lal, ..	do.	Kakrala, Budaon.
Edwin W. Gay, ..	do.	Tilhar.
Manphul Singh, ..	do.	Amroha.
Ummed Singh II, ..	do.	Rasulpur, Sambhal.
D. P. Kidder, ..	do.	Pilibhit.
Yaqub II, ..	do.	Gangeshri, Sambhal.
Silas, ..	do.	Aonla.
Jukkhan Lall, ..	do.	Dha mpur, Bijnour.
H. B. Mitchell, ..	do.	Dhanoura, Amroha.
Ishri Parshad, ..	do.	Ujhyani, Budaon.
Dilawar Singh, ..	do.	Nagina, Bijnour.
Francis Peter, ..	do.	Sharikpur, Sambhal.

LOCAL PREACHERS OF THE CONFERENCE.—*Continued.*

NAME.	RANK.	ADDRESS.
OUDH DISTRICT.		
Isa Das, ...	Deacon.	Bhojpur, Roy Bareilly.
Enoch Burge, ...	do.	Lucknow.
Charles Luke, ...	Licentiate.	Baraich.
George Mayal, ...	do.	Khairabad, Seetapore.
Dr. J. H. Condon, ...	do.	Cawnpore.
E. T. Farnon, ..	do.	do.
Stephen Paul, ...	do.	Ellenpore, Gonda.
Wilbur Fisk, ...	do.	Nawabgunge, do.
Bihari Lal, ...	do.	Colonel Gunge, do.
J. Barnabas, ...	do.	Roy Bareilly.
R. C. Bose, ...	do.	Lucknow.
P. Andrew, .	do.	do.
Chimman Lal, ...	do.	do.
P. Gray, ...	do.	Khairabad, Seetapore.
P. Nickerson, ...	do.	Misrik, do
S. Jacob, ...	do.	Lakimpore, do.
J. W. R. McGregor, ...	do.	Hurdui
Chuni Lal, ...	do.	Hurdui.
J. D. Ransom, ...	do.	Roy Bareilly,
Lucius Cutler, ...	do.	do.
Gulzari Lal, ...	do.	Cawnpore.
Kanhai Singh, I. ...	do.	do.
Kanhai Singh, II. ...	do.	Seetapore.
Sadlu, ...	do.	Nawabgunge, Gonda.

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

NAME.	ORDAINED BISHOP.	RESIDENCE.
Levi Scott, D.D.,	1852	Odessa, Delaware.
Matthew Simpson, D D., LL.D.,	1852	Philadelphia.
Thomas Bowman, D.D., LL D.,	1872	St. Louis.
William L. Harris, D.D , LL.D.,	1872	New York.
Randolph S. Foster, D.D , LL.D.,	1872	Boston.
Isaac W. Wiley, D.D ,	1872	Cincinnati.
Stephen M. Merrill, D.D.,	1872	Chicago.
Edward G. Andrews, D.D.,	1872	Washington.
Jesse T. Peck, D.D., LL D ,	1872	Syracuse, N. Y.
Henry W. Warren, D.D.,	1880	Atlanta, Ga.
Cyrus D. Foss, D.D.,	1880	St. Paul.
John F. Hurst, D.D., LL.D.,	1880	Des Moines.
Erastus O. Haven, D.D., LL.D.,	1880	San Francisco.

COLPORTAGE STATISTICS.

STATIONS.	Number of Agents specially employed in this work.	Vernacular Bibles and Testaments distributed.	Vernacular portions distributed.	English Bibles and Testaments distributed.	Number of Scriptures, Tracts, and Books distributed.	Total Sales of Scriptures, Books, and Tracts during the year. Rs.	A.	P.
KUMAON DISTRICT.								
Nynee Tal, Native Church, ...	1	10	207	18	696	49	9	3
Do. English do. ...	...	...	...	...	...	...	...	...
Eastern Kumaon, ...	...	...	...	...	...	...	...	...
Palee, ...	...	...	...	...	...	...	...	...
Gurhwal, ...	...	17	98	5	728	18	12	0
Total, ...	1	27	305	23	1,424	68	5	3
ROHILKUND DISTRICT.								
Bareilly, ...	2	90	235	45	520	128	14	3
Khera Bajhera, ...	...	...	...	...	...	...	...	...
Shahjehanpore, ...	3	55	739	1	1,106	72	12	9
Panahpore, ...	...	...	...	...	...	...	...	...
Budaon, ...	1	40	500	4	8,545	72	0	0
Moradabad, ...	1	33	213	...	5,263	27	12	6
Sambhal, ...	1	2	200	...	202	14	12	0
Amroha, ...	...	...	...	...	...	...	...	...
Bijnour, ...	1	4	171	...	185	12	7	6
Total, ...	9	224	2,058	50	15,721	328	11	0
OUDH DISTRICT.								
Lucknow, Native Church, ...	...	...	20	...	320	10	6	0
Do English do. ...	...	...	...	...	...	...	...	...
Seetapore and Lakimpore, .	2	12	625	2	1,839	45	0	0
Hardui, ...	2	10	440	4	1,074	61	14	3
Gonda and Bahraich, ...	2	200	1,000	25	2,225	101	...	...
Barabanki, ...	1	...	...	...	...	...	...	...
Roy Bareilly, ...	1	15	206	18	1,919	34	5	6
Cawnpore, Native Church, ...	2	9	367	10	2,20.	131	13	0
Do. English do. ...	...	...	...	...	...	164	10	3
Total, ..	10	246	2,658	59	9,571	549	1	0
RECAPITULATION.								
Kumaon District, ...	1	27	305	23	1,424	68	5	3
Rohilkund do.	9	224	2,058	50	15,721	328	11	0
Oudh do.	10	246	2,658	59	9,579	549	1	0
Grand Total, ...	20	497	5,021	132	26,724	946	1	3
Last Year, ...	23	360	3,043	76	13,293	682	11	4
Increase, ...	...	47	1,978	56	13,429	263	5	11

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STATIONS.	VERNACULAR					
	BOYS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attend. ance.	GIRLS' SCHOOLS.
		Christians.	Non-Christ. ians.	Total.		
KUMAON DISTRICT.						
Nynee Tal, Native Church,...	7	1	257	258	200	4
Do. English do. ...	9	...	508	508	290	1
Eastern Kumaon, ...	6	27	156	183	290	2
Gurhwal, ...	2	...	70	70	55	...
Palee, ...						
Total, ...	24	28	991	1,019	700	7
ROHILKUND DISTRICT.						
Bareilly, ...	5	18	105	133	102	11
Khera Bajhera, ...	1	9	31	40	33	2
Fatahgunge, ...	2	5	36	41	32	...
Shahjehanpore & Boys' Orphanage,	3	3	87	90	76	15
Panahpore, ...	...	...	...	...	...	...
Budaon, ...	8	52	116	168	150	11
Moradabad, ...	10	6	244	250	200	16
Sambhal, ...	3	30	35	65	56	4
Amroha, ...	2	15	55	70	57	1
Bijnour, ...	6	23	52	75	63	9
Total, ...	40	161	761	932	769	69
OUDH DISTRICT.						
Lucknow, Native Church, ...	1	...	42	42	34	10
Do. English do. ...	3	1	89	90	75	5
Seetapore & Lakhimpore, ...	3	2	43	45	40	6
Hardui, ...	21	0	645	545	545	6
Gonda and Bahraich, ...	1	...	50	50	30	...
Barabanki, ...	9	..	202	202	145	4
Roy Bareilly, ...	...	...	...	...	...	1
Cawnpore, Native Church,...						
Do. English do. ...						
Total, ...	38	3	1,071	1,074	869	32
RECAPITULATION.						
Kumaon District, ...	24	28	991	1,019	700	7
Rohilkund do.	40	161	761	952	769	69
Oudh do.	38	3	1,071	1,074	869	32
Grand Total, ...	102	192	2,823	3,045	2,338	108
Last year, ...	88	174	2,628	2,900	2,282	89
Increase, ...	14	18	195	145	56	19

OOLS.

on the Roll at nd of the year.			Average daily attendance.	BOYS' SCHOOLS.	Entire expenses of the Schools for the year.			Annual cost of educating each pupil.			s.	P.
	Non-Christians.	Total.			Rs.	As.	P.	Rs.	As.	P.		
					...			...			0	0
8	42	50	35		774	0	0	1	7	3	0	0
	14	14	9		3,514	2	0	7	7	4	0	0
1	34	35	29		...			...			0	0
	...	...	...		4,288	2	0	4	7	3	0	0
9	90	99	73								0	0
					8,802	0	0	12	0	0	0	0
41	170	211	180		434	0	0	6	5	0	0	0
.	29	29	24		140	0	0	3	4	0	0	0
.	...	...	...		5,600	0	0	6	12	0	0	0
7	251	258	235		552	0	0	6	14	4	0	0
.	...	...	...		1,666	0	0	3	4	0	0	0
50	263	313	217		6,624	0	0	7	6	9	0	0
6	319	325	286		888	0	0	3	6	7	0	0
15	100	115	100		...			...			0	0
20	...	20	18		4,120	0	0	10	5	3	0	0
45	155	200	170								0	0
184	1,287	1,471	1,230		28,826	0	0	5	1	1	0	0
											0	0
											0	0
.	214	214	180		9,324	0	0	9	0	0	0	0
					1,680	0	0	5	8	0	0	0
7	68	75	70		483	8	0	4	1	0	0	0
1	90	105	79		2,479	12	0	3	3	9	0	0
11	109	120	100		180	13	0	3	10	3	0	0
.	..	...	...		1,637	3	0	4	4	10	0	0
.	64	64	43		8,607	0	0	40	10	0	0	0
.	22	22	18								0	0
					24,400	4	0	10	0	6	0	0
33	567	600	490								0	0
					4,288	2	0	4	7	3	0	0
9	90	99	73		28,826	0	0	5	1	1	0	0
184	1,287	1,471	1,230		24,400	4	0	10	0	6	0	0
33	567	600	490									
					57,514	6	0	6	8	3	0	0
226	1,944	2,170	1,793									
.....					43,956	0	0	6	0	0	0	0
171	1,556	1,727	1,408		13,558	6	0	0	8	0	0	0
55	388	443	385								0	0


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Lucknow.

English Church: Pastor's Fund.

	Rs.	As.	P.
P. Barrie, Esq., ...	120	0	0
W. H. Orman, Esq., ...	120	0	0
H. B. McLeavy, Esq.,...	120	0	0
A. H. Pirie, Esq.,... ...	110	0	0
Rev. T. Craven, ...	60	0	0
R. Hannah, Esq.,... ...	60	0	0
Miss Gibson, ...	60	0	0
„ Hemming, ...	60	0	0
„ Rowe, ...	36	0	0
C. B. Oliver, Esq., ...	36	0	0
Miss Duncan, ...	33	0	0
Mrs. Forest,...	31	0	0
T. Farrow, ...	26	0	0
G. Wilkinson, Esq., ...	24	0	0
H. A. Davis, Esq., ...	15	0	0
W. M. Alexander, Esq.,	12	0	0
A. C. Johnson, Esq.,...	12	0	0
B. H. B., ...	12	0	0
Babu L. B. Bose,... ...	9	0	0
Mrs. Plomer, ...	6	0	0
A Friend, ...	6	0	0
Mr. Payne, ...	5	0	0
Church expenses,... ...	450	0	0
S. School collections,...	140	0	0
Other do., ...	280	0	0
Total, Rs.	1,843	0	0

Hindustani Church.

Pastor's Fund, ...	220	0	0
S. School collections, ...	45	0	0
Other do., ...	65	0	0
Total, Rs.	330	0	0

Sunday-School Fête.

Rev. T. Craven, ...	20	0	0
„ J. Mudge, ...	20	0	0
„ J. H. Measmore, ..	10	0	0
„ B. H. Badley, ...	10	0	0
W. C. Capper, Esq., ...	10	0	0
Gen'l. Cureton, ...	10	0	0
H. J. Sparks, Esq., ...	10	0	0
A. H. Pirie, Esq., ...	10	0	0
H. O. Budden, Esq., ...	10	0	0

	Rs.	As.	P.
Maj. W. E. Forbes, ...	10	0	0
P. Barrie, Esq., ...	10	0	0
Geo. Reid, Esq., ...	10	0	0
P. H MacAdam, Esq.,	10	0	0
C. W. Edward, Esq., ...	10	0	0
Mrs. Holliwell, ...	10	0	0
Col. J. H. Jenkins, ...	5	0	0
G. O. Smith, Esq., ...	5	0	0
H. B Hederstedt, Esq.,	5	0	0
W. Hoey Esq., ...	5	0	0
W. R. King, Esq., ...	5	0	0
M. J. White, Esq., ...	5	0	0
J. Gall, Esq., ...	5	0	0
Dr. J. C. Whishaw, ...	5	0	0
T. R. Read, Esq., ...	5	0	0
T. G. W. Sykes, Esq., ..	5	0	0
Mrs. Thomson, ...	5	0	0
Mrs. McLeavy, ...	5	0	0
Miss McLeavy, ...	5	0	0
G. T. J., ...	5	0	0
A. E. F., ...	5	0	0
M. E. B., ...	5	0	0
Miss E. Gibson, ...	5	0	0
G. O., ...	5	0	0
Maj. F. M. Newbery,...	5	0	0
Rev. J. W. Waugh, ...	5	0	0
W M Alexander, Esq.,	5	0	0
T. H. Kavanagh, Esq., .	5	0	0
W. H Orman, Esq., ...	5	0	0
A. Walters, Esq., ...	5	0	0
H. J. McGlone, Esq.,...	5	0	0
G. Wilkinson, Esq., ...	5	0	0
C. A. B. Oliver, Esq.,...	5	0	0
J. W. Forrest, Esq., ...	5	0	0
E. K. Gregory, Esq., ...	5	0	0
H. C. Mooney, Esq., ...	5	0	0
R. N. Burn, Esq., ...	5	0	0
H. C. Mackrodt, Esq.,	5	0	0
Mr. Goberdhan Das, ...	5	0	0
Kauseenath and Co., ...	5	0	0
Mr. Raj Kumar Sarbadhikari, ...	5	0	0
Mr. Sarat Chandar Mukerji, ...	5	0	0
W. H. Greenway, Esq.,	3	0	0
H. Davis, Esq., ...	3	0	0

	Rs.	As.	P.
A. Lochner, Esq., ...	3	0	0
C. Frees, Esq., ...	3	0	0
Col. Macbean, ...	3	0	0
W. G. B., ...	3	0	0
Mrs. Gill, ...	3	0	0
Miss P. G. Pirie,... ...	3	0	0
Miss E. R. Pirie,... ...	2	0	0
J. Gannou, Esq.,... ...	3	0	0
H. G. Spencer, ...	3	0	0
R. Hannah, Esq.,... ...	3	0	0
Hindustani Church, ...	13	0	0
Smaller sums, ...	33	0	0
Total, Rs.	431	0	0

For Sunday-School Work.

"Roorkee"	10	0	0
T. G. Sykes, Esq., ...	5	0	0
"A Well-wisher," ...	5	0	0
J. Gall, Esq,, ...	3	0	0
H. Moses, Esq., ...	3	0	0
Total, Rs.,	26	0	0

Centennial School.

Major-Genl. Gowan, England, ...	141	0	0
Babu R. C. Bose,... ...	100	0	0
X. Y. Z., ...	70	0	0
H. O. Budden, Esq, ...	60	0	0
"A Friend,"...	60	0	0
Capt. R. J. Young, ...	60	0	0
W. J. Coen, Esq., ...	60	0	0
C. W. Freud, Esq., ...	60	0	0
Winona (U. S. A.,) Sunday-School, ...	60	0	0
Minneapolis, do., ...	60	0	0
Ellenville, do., ...	60	0	0
A. H. Pirie, Esq.,... ...	45	0	0
Major A. P. Orr,... ...	35	0	0
M. J. White, Esq., ...	10	0	0
H. B. McLeavy, Esq.,...	10	0	0
Rev. J. Lyon, ...	5	0	0
Total, Rs.	896	0	0

Local Fund.

Col. Reid, ...	35	0	0
W. H. Orman, Esq., ...	5	0	0
Dr. Booth, ...	5	0	0
Miss Duncan, ...	1	0	0
Mr. Goberdhan Das, ...	27	0	0
Total, Rs.	73	0	0

For Magic Lantern.

	Rs.	As.	P.
Rev. T. Craven, ...	10	0	0
„ J. Mudge, ...	5	0	0
B. H. B., ...	10	0	0
A. H. Pirie, Esq., ...	10	0	0
X. Y. Z., ...	10	0	0
"A Friend,"	10	0	0
H. B. M., ...	3	0	0
Maj. W. C. Freud, ...	3	0	0
Smaller sums, ...	12	0	0
City Schools, ...	16	0	0
Total, Rs.,	89	0	0
Govt. Grant-in-aid, ...	5,125	0	0
Grand Total, Rs.,	8,813	0	0

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Roy Bareilly.

A Friend, ...	72	0	0
Major A. P. Orr,... ...	60	0	0
W. Lane, Esq., ...	50	0	0
A. H. Harrington, Esq.,	36	0	0
Mrs. F. Bird, ...	24	0	0
Mrs. George Bird, ...	24	0	0
G. Roberts, Esq.,... ...	24	0	0
W. Alexander, Esq., ...	6	0	0
Chapel subscription and collections, ...	171	9	0
For do. Veranda—Major A. P. Orr, ...	150	0	0
„ Sunday-School Mela subscription, ...	55	0	0
„ Missionary Society collection,...	40	4	3
„ General Conference expenses, collection,..	12	2	0
„ Chapel chairs. Maj. A. P. Orr,...	11	0	0
„ do. Mrs. F. Bird,	9	0	0
„ do. „ G. Bird,	5	8	0
„ do. „ Grant,...	2	12	0
„ do. smaller sums,	6	8	6
Total, Rs.	759	11	9

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Sitapur and Lakhimpur.

D. C. List, Esq., U.S.A.,	100	0	0
Mrs. Moore, U. S. A.,...	106	12	0
H. R. List, U. S. A., ...	122	0	0
Major Swinburne, ...	70	0	0
J. E. Scott, ...	60	0	0

	Rs.	As.	P.
H. Gibson, Esq., D. C.,	60	0	0
Col. MacAndrew Comr.	60	0	0
H. Petman, Esq., ...	50	0	0
G. H. Anderson, Esq.,	50	0	0
Mrs. Mee, ...	40	0	0
Through Mr. Dundas,	33	0	0
Col. Oldfield, ...	30	0	0
F. B. Hedge, Esq., China	25	0	0
Small donations,... ...	30	0	0
T. J. Scott, ...	20	0	0
J. W. Waugh, ...	20	0	0
W. J. Coen, Esq., ...	30	0	0
Judge Lincoln, ...	18	6	0
F. B. Heuslowe, Esq., ..	10	0	0
Major Tweedie, ...	10	0	0
Lt. Gordon, VI. B. C.,	5	0	0
Major Kauntz, VI. B.C.,	5	0	0
Babu Ram Gopal, ...	10	0	0
Dr. Barclay, VI. B. C.,	5	0	0
Lt. Dundas, 92 Highlanders, ...	5	0	0
Sale of grass, ...	3	0	0
Dr. Lazarus, ...	5	0	0
Mr. Oppenheim,... ...	5	0	0
Mrs. Amanda Smith, ...	5	0	0
A. H. Pirie, Esq., ...	10	0	0
Mani Lall, ...	1	0	0
Babu Mayal, ...	1	0	0
Head Mason, ...	1	0	0
W. Bowser, ...	2	0	0
Mr. Foy, ...	2	0	0
Mr. Crawford, ...	2	0	0
Grants-in-aid, ...	480	0	0
School fees, ...	70	12	8
Local funds,...	158	10	5
Total, Rs.	1,721	9	1

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Gonda.

H. S. Boys, Esq., Depy. Comr., ...	50	0	0
F. W. Higginson, Esq., Civil Surgeon,... ...	36	0	0
K. M. Nicholson, Esq., Asst. Comr., ...	24	0	0
Rajah Balrámpur, K. C. S. I., ...	60	0	0
Rajah Krishn Datt, ...	36	0	0
Rajah Partab Narain Singh, ...	20	0	0
Saiyad Iqbal Ali, Asst. Comr., ...	8	0	0
Pandit Amar Nath, ...	6	0	0
From a Friend, ...	47	0	0
Grants-in-aid, from Govt., ...	668	0	0
School fees, ...	64	0	0
Collections from Native Church, ...	14	13	0
„ for Misy. Society,	7	6	0
„ for W. F. M. „ ...	2	5	0
Total, Rs.	1,043	8	0

For Ellenpore Church.

Collected through Mr. S. Paul, ...	169	1	0
H. O. Budden, Esq., ...	20	0	0
R. McClay, Esq., ...	10	0	0
Thro' Rev. Dr. Scott, Bareilly, ...	27	0	0
Rev. Dr. Waugh, ...	25	0	0
„ B. H. Badley, ...	5	0	0
„ S. Knowles, ...	5	0	0
E. K. Carnes, Esq, for materials to be supplied valued at	200	0	0
Total, Rs.,	461	1	0

Sunday-School Fête.

H. S. Boys, Esq., Depy. Comr., ...	10	0	0
Lieut.-Colonel Sharpe, District Supdt., ...	5	0	0
J. Hooper, Esq., Asst. Comr., ...	5	0	0
J. O. Millar, Esq., do.,	5	0	0
Mrs. Nicholson, ...	3	0	0
F. W. Higginson, Esq., Civil Surgeon,... ...	5	0	0
Saiyad Iqbal Ali, Asst. Comr., ...	3	0	0
Total, Rs.	36	0	0

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Barabanki.

Colonel Chamier, ...	12	0	0
P. H. MacAdam, Esq.,	10	0	0
C. Cameron M. D., ...	24	0	0
Major Hastings, ...	14	0	0

	Rs.	As.	P.
Major Forbes, ...	6	0	0
—Penington Esq., ...	2	0	0
Total Rs. ...	68	0	0

Sunday-School Fête.

Baboo Chandar Mohan Roy, ...	5	0	0
Do. Hira Lal Mitter,	1	0	0
Do. Bisheshwar Roy,	1	0	0
Mubarak Ali, ...	2	0	0
Pandit Parmeshri Das,	1	0	0
Jhumman Lal,... ...	1	0	0
Nobin Bihari, ...	1	0	0
Jae Deu Sahae, ...	1	0	0
Others	1	12	0
	14	12	0
Grand Total Rs. ...	82	12	0

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Moradabad.

T. B. Tracy, Esq. C. S.,...	22	0	0
C. Daniell Esq. C. S., ...	20	0	0
A. Cruickshank, Esq. C. S.,	16	0	0
E. Alexander, Esq., ...	19	0	0
T. Darrah, Esq., ...	9	0	0
Mrs. Major Kelly, ...	9	0	0
W. Young, Esq. C. S.,...	5	0	0
W. Lane, Esq. C. S., ...	5	0	0
Color-Sergeant G. W. Waugh, ...	20	0	0
Sergeant A. C. Walker,	12	0	0
Sergeant Patterson, ...	100	0	0
J. D. LaTouche, Esq. C. S.,	4	0	0
H. J. Shaw, Esq., ...	8	0	0
R. Dease Esq., C. E., ...	9	0	0
T. Bolster, Esq. M. D.,	10	0	0
J. Burns, Apothecary,	10	0	0
Rev. E. W. Parker, ...	10	0	0
Mrs. Captain Steward,	8	0	0
Mrs. Col. J. Hunter Thomson, ...	10	0	0
Mrs. Col. Inglis, ...	5	0	0
M. Sem, ...	9	0	0
W. Bonner, Esq., ...	1	0	0
Mrs. N. M. Mansell, M. D.,	12	0	0
Others, ...	2	0	0
Sacramental Collections,	28	13	9
Contributions of Native Church, ...	166	1	0
School Fees, ...	300	3	6
Municipal Grants, ...	270	0	0
Grants-in-Aid, ...	2,652	0	0
Christmas Fete for Sunday Schools, ...	49	4	0
	3,801	6	3

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Bareilly.

Donations : Cap. Craig,	20	0	0
Mr. Murry, ...	10	0	0
A. Anderson, Esq., ...	10	0	0
Kuwar Lal Bahadur,...	25	0	0
Dr. Grant, ...	10	0	0
Mrs. E. DeLamanougerede, ...	2	0	0
T. J. Scott, ...	75	0	0
Monthly collections English congregation,	300	0	0
Contributions from native Church, ...	354	0	0
Total Rs. ...	506	0	0

Theological Seminary & High School.

Maj. General J. Y. Gowan, England, ...	187	3	8
"A Friend" Baltimore U. S. A., ...	3,945	15	2
Miss. Mary Haulon, Pennington N. Y. U. S. A., ...	72	7	11
Mr. A. C. Walker, Moradabad, ...	50	0	0
Total Rs. ...	4,255	10	9

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Shahjehanpore.

W. Duthoit, Esq. C. S.,	144	0	0
J. S. Porter Esq. C. S ,	164	0	0
Dr. Gardner, ...	84	0	0
Rev. E. J. Hubbard,	8	0	0
T. Lee, Esq., ...	60	0	0
S. Peart, Esq., ...	24	0	0
Rev. C. L. Bare, ...	35	0	0
Miss Roberts, ...	15	0	0
Sir Henry Ramsay ...	50	0	0
Dr. White, ...	32	0	0
Dr. Scott, ...	40	0	0
J. Hedge, Esq., ...	25	0	0
S. Craig, Esq., ...	25	0	0

	Rs.	As.	P.
"Cholera Patient" ...	40	0	0
Baboo Suresh Chandre Ghose, ...	10	0	0
Mrs. McMahon, ...	5	0	0
Rev. T. S. Johnson, ...	35	0	0
Contributions of native Church for Pastor,	100	0	0
From Govt. for support of Orphans, ...	2,355	0	0
Govt. grant-in-aid,	3,084	0	0
Municipal grant, ...	240	0	0
School Fees, ...	130	0	0
Total Rs. ...	6,695	0	0

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Budaon.

M. Sandys, Esq., ...	60	0	0
Mrs. Sandys, ...	25	0	0
Mrs. Whish	5	0	0
Mrs. Churcher, ...	5	0	0
J. M. C. Steinbelt, Esq.,	12	0	0
C. T. Castle, Esq. ...	8	0	0
Dr. Dundas, ...	5	0	0
Narayan Singh, ...	5	0	0
Qazi Gani Raza, ...	5	0	0
Qazi Hube Hussan, ...	4	0	0
Baboo S. P. Sircar, ...	1	0	0
Pastor's Fund, ...	22	0	0
Chungi, ...	480	0	0
Grant-in-aid, ...	540	0	0
Educational Fund, ...	80	0	0
Fees, ...	60	0	0
Total Rs. ...	1,317	0	0

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Nynee Tal.

Native Work.

Sir H. Ramsay, ...	300	0	0
J. C. Macdonald, Esq.,	120	0	0
E. Morrison, Esq., ...	25	0	0
Govt. grant-in-aid, ...	720	0	0
Municipal Grant to School, ...	200	0	0
School Fees, ...	132	15	0
Govt. grant to Orphans,	56	3	2
Total Rs. ...	1,554	2	2

	Rs.	As.	P
English Church.			
Genl. Sir H. Ramsay,	500	0	0
C. Robertson, Esq. C. S.,	400	0	0
Col. Brownlow, ...	100	0	0
Major Barron, ...	120	0	0
R. Smeaton, Esq. C. S.,	25	0	0
Mr. Marston, ...	192	0	0
Mr. F. W. Ward, ...	45	0	0
Mr. Mercik, ...	70	0	0
Mrs. Gray, ...	20	0	0
Mrs. Campbell, ...	10	0	0
Mrs. Sache, ...	20	0	0
Major Holt, ...	2	0	0
Temperance subscription, ...	25	8	0
Offertories, ...	1,714	4	6
Total Rs. ...	3,243	12	6

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Eastern Kumaon.

Maj-Genl. the Hon. Sir H. Ramsay, C. B. K. C. S. I., ...	658	3	0
Govt. Grant-in-aid to Schools, ...	480	0	0
Mrs. Barns	100	0	0
Pithoragarh Church, ...	95	3	0
Genl. J. J. Dausey, ...	60	0	0
Miss Eliza Ellis, ...	50	0	0
Rev. J. H. Budden, ...	50	0	0
Mrs. Linnell, ...	59	10	0
Mrs. Marshall, ...	50	0	0
R. Obbard, Esq., C. S., ...	50	0	0
A. H. Pirie, Esq., ...	25	0	0
E. M. Obbard, ...	20	0	0
Mrs. Richardson, ...	10	0	0
Genl. Michell, ...	10	0	0
T. S. Bowman, Esq., ...	6	0	0
A. "Well-wisher" of Medical work, ...	5	0	0
Pithora working party,	2	0	0
W. Craw, Esq. ...	30	0	0
Total Rs. ...	1,761	0	0

—o—

Gurhwal.

Genl. Sir H. Ramsay to Dr. P. T. Wilson, to relieve the needy,... ...	100	0	0



CONTENTS.

IDING ELDERS' REPORTS,— 3-53
. Rohilkund District, ... 3-19
. Kumaon District, ... 19-30
. Oudh District, ... 31-53
TES OF CONFERENCE,— 55-67
Appointments for 1881, ... 68
RTS OF COMMITTEES,— 69-83
. On Course of Study, ... 69-73
On Education, ... 74-77
. State of the Church, ... 77-79
. On Sunday-Schools, ... 79-80
. On Temperance, ... 80-81
. Report of Publishing Committee, ... 81-83
. Special Report of Finance Committee, ... 83
Memoir of Rev. C. W. Judd, ... 84
Conference Roll, ... 85
Sessions of Conference, ... 86
Former Members, ... 87
Local Preachers, ... 88
Bishops of the Church, ... 89
ISTICAL REPORTS,— 90-101
Colportage Statistics, ... 90
Sunday-School Statistics, ... 91
General Statistics, ... 92-93
School Statistics, ... 93-94
Donations and Subscriptions, ... 97-101

SEVENTEENTH

ANNUAL REPORT

OF THE

MISSION STATIONS

AND

nutes of the Eighteenth Annual Session

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

MORADABAD, JANUARY 11-17, 1882.

LUCKNOW:

PRINTED AT THE METHODIST EPISCOPAL CHURCH PRESS,

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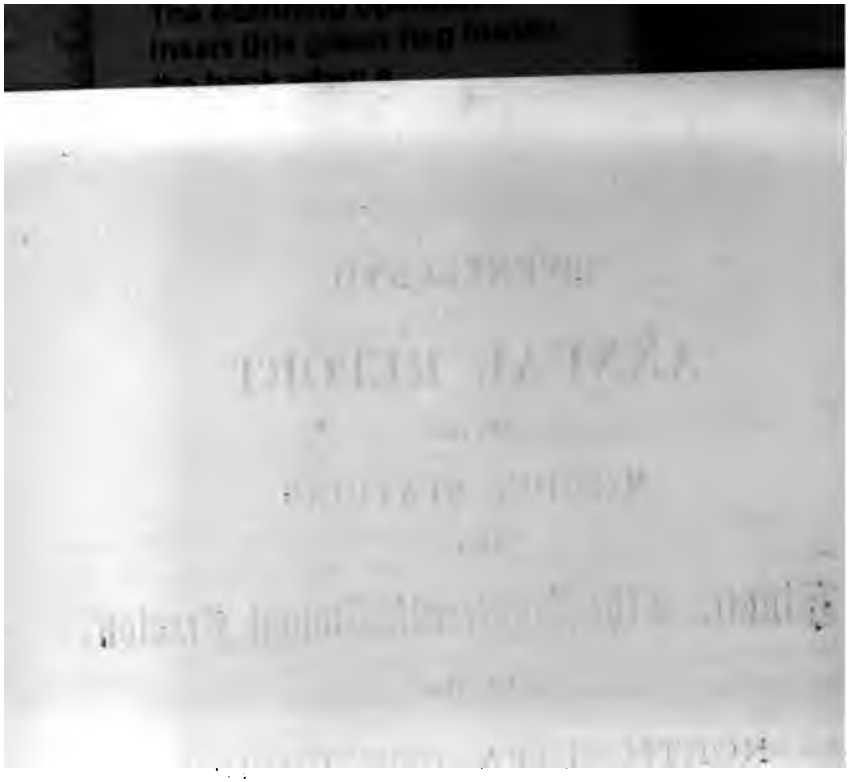
MORADABAD, JANUARY 11-17, 1882.

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PRESIDING ELDERS' REPORTS.

Our Mission field, the report of which is herein given, contains the old Provinces of Oudh, Rohilcund, Kumaon and Garhwal and the Zilla of Cawnpore. The work in accordance with the usage of the Methodist Episcopal Church is under the direction of a "Conference" composed of the Missionaries with such Native preachers as have been duly received. This Conference meets annually, and in all the work of the Conference the Native members have the same authority as the foreign members. This field is divided into three Districts—Oudh and Cawnpore forming one, Rohilcund the second, and Kumaon and Garhwal the third. Each of these Districts is placed under a Superintendent known in our polity as a "Presiding Elder," whose work is to visit and assist and advise in every department of work in every place. Each of these Districts has also a District Conference composed of all grades of laborers within the District. This Conference has special care of all lay laborers, granting their licenses, hearing their reports of work, and punishing unfaithfulness. Each circuit has also a Conference, known as a Quarterly Conference, in which all the different grades of laborers of that circuit with the leading laymen of the Church meet once in three months to discuss plans of work, hear reports, arrange Sunday-school work, &c., &c. The Presiding Elder of the District is usually present and presides at these Quarterly Conferences. Our work is thus thoroughly organized, and carefully superintended both by the Presiding Elder and by the Missionary or Native minister in charge of the circuit, and all our leading laymen are brought into connection with the work at these Conferences, and their interest is awakened and assistance secured. Our list of appointments will show the names of preachers, but does not show the full force of laborers. A sketch of the work will be found at the beginning of each District, while the station or circuit reports show the special work of each place. The report of the work of the ladies is published separately.

DUP. EXCH 15 JUN. 1904

DREW THEOL SEM.

OUDH DISTRICT.

REV. T. S. JOHNSON, PRESIDING ELDER.

MISSIONARIES.

REV. T. S. JOHNSON,
" S. KNOWLES,
" T. CRAVEN,
" B. H. BADLEY,
" J. MUDGE,
" J. E. SCOTT,
" G. H. MCGREW,
" F. L. NEELD,
" J. C. LAWSON.

NATIVE MISSIONARIES.

REV. I. FIELDBRAVE,
" W. PETERS,
" ENOCH JOEL,
" A. C. PAUL,
" ENOCH BURGE,
" ISA DAS.

LOCAL PREACHERS AND TEACHERS.

R. C. BOSE,
B. LUKE,
CHIMMAN LAL,
PHILIP ANDREW,
C. E. SAVIELLE,
H. ANGELO,
O. JUDD,
G. C. DAY,
A. FORBES,
G. H. BARROW,
F. A. STEEL,
J. H. CONDON,
E. T. FARNON,
KANHAI SINGH,
GULZARI LAL,
CHUNI LAL,
BHOLA SINGH,
GHASI RAM,
G. MAYAL,
PETER GRAY,
P. NICKERSON,
SIMON JACOB,
KANHAI SINGH, II.
WILBUR FISK,
BIHARI LAL,
STEPHEN PAUL,
C. LUKE,
CHATTAR SING,
H. C. SIGLER,
SADLU,
J. BARNABAS,
LUCIUS CUTLER,
J. D. RANSON.

THE result of labour in such a Mission field as India cannot be gathered from statistics, while the moral condition of the people and present prospects for the speedy triumph of Christianity can hardly be ascertained from reports.

In the Oudh District there are not wanting encouraging indications. The preaching of the Word seems more effectual than formerly ; this was especially manifest in the recent Mela at Ajudhia, the birthplace of the famous Hindu incarnation Rama. One evening at the close of preaching a man came forward from the great crowd and declared himself convinced that Christ is the Saviour and that he would at once accept Him : his friends remonstrated and caught hold of him to prevent

his accompanying the preacher to the camp, but he resisted all their efforts and spent the evening in receiving further instruction. The next day which was the Sabbath, he found his way back to the camp and declared that he would henceforth worship Christ. About the same time another very interesting man came forward quite in the same way and remained under instruction during our stay, and arranged to have this continued. Sunday morning, four men came forward from the great crowd and gave the name of their locality and declared themselves fully convinced and their anxiety to accept the truth. Still another said that he had accepted Christ, that he prayed only to Him and that he had peace in believing. True these were but seven men out of a crowd of probably nearly seven hundred thousand, still it shows the power of the Gospel and that we may be encouraged to look for the speedy coming of multitudes to inquire what they must do to be saved.

The interest in Sunday-school work is increasing in all directions; thousands of Hindu and Mahomedan children are under instruction and the number might be almost indefinitely increased could a sufficient number of Christian teachers be found. Some of our preachers attend three and four and even five schools each upon the Sabbath.

The permanent endowment of a Native Preachership,—the preacher to work as an evangelist in the Roy Bareilly District, inaugurated last year—has been completed, and the amount Rs. 4,500 in Government Securities, has been received and placed in the Bank of Bengal, Lucknow. Major A.P. Orr, the good man who kindly made this endowment, while very ill in the beginning of the year, before the transaction was completed, was most anxious that all should be properly settled while he was able to attend to it and was greatly gratified when he knew it was completed.

The new Church in Sitapur which is most admirably adapted to efficient work, has been completed and was dedicated in July. The debt on the English Church in Lucknow has been cleared off within the year, and the same with the Cawnpore Church. There is a heavy debt on the Memorial School in Cawnpore, which should be paid off at once. The School is improving and has a grand future before it. Who will come forward and lift off this heavy load of debt?

The Centennial School, Lucknow, for Native Christian boys, is moving for a new building. The Government heartily approves and promises Rs. 5,000 building grant. We must ask the Mission Board for as many dollars in our next estimate.

An arrangement has been made with the Directors of the Muir Cotton Mills in Cawnpore whereby a number of the boys from the Shahjahanpore Boys' Orphanage will be admitted into the Mills to learn the work and take employment as they become competent. About 80 of the 260 boys in the Orphanage will be removed to Cawnpore; they will however, as at present, divide their time between school and work. A number of Native Christian families will also find employment there, and thus the enterprise must result in great good to the Native Christian community in this part of the country.

The District Conference held in October was pronounced the best ever held in Oudh, while the baptism received by many in the Camp-meeting at Shahjahanpore gives new hope and encouragement for the future.

LUCKNOW.

Rev. B. H. BADLEY, ..	..	.. *Missionaries.*
Rev. T. CRAVEN, ..		
Rev. J. MUDGE, ..		
Rev. I. FIELDBRAVE, ..	...	.. *Native Pastor.*

We have had a pleasant year and close with 126 members and probationers as compared with 100 last year. The attendance upon our public services has been larger than ever before. There are many indications of prosperity.

II. *Bazar preaching* has been carried on as usual. We have certain street-corners and shade-trees where we go week after week to preach to the passers-by. We meet with but little opposition, and as a rule the people seem interested in our message. The annual fairs held in the suburbs of the city have been visited and in this way thousands have heard of Christ.

III. *Baptisms.*—Five adults have been baptized this year, four of whom were women. Of the five, four were Mahomedans, the other a Hindoo. One of these, a young man, owes his conversion to the teaching received in school and Sunday-school. He is in the highest class of our Central school in the city (which contains about 200 boys) and has gradually been led to accept Christ as his Saviour. He became convinced that no one else could pardon his sins and give peace and rest; daily, as he studied the Bible the truth seemed to take deeper hold of his heart, and at last he confessed to his schoolmates his faith in Christ. We advised delay but he declared himself ready for baptism and its consequences. He was baptized two months ago and bids fair to become a useful worker in the Church. His mother and brother at once drove him away from home, and refused to see him: he took refuge at the house of one of our local preachers, but was driven away for a time. One day his brother met him and gave him a beating with the assurance that he would repeat it every time they met. His clothes were taken from him, so that the first thing we had to do was to buy him a suit of clothes. Subsequently his brother relented and besought him to give up Christianity and again become a Mahomedan. The new convert however was not to be thus won over: he expressed his belief in Christ, and urged his brother to accept Christianity, as we trust he will.

We anticipated considerable trouble in the school especially as the young man was in the highest class, and such a baptism often breaks up the class; but the Lord helped us in this, and there was no interrup-

tion. One of his classmates, however, true to the spirit of Islam, expressed his mind very freely, as follows:

"So you have given up our faith and become a Christian? If it were not that the English Government is here I would soon have your head out from your shoulders!"

A Hindoo woman was baptized at the close of October at the Shajahanpore camp-meeting which she had greatly desired to attend. She has been for some time a teacher in one of the city girls' schools, and from hearing the hymns and Sunday-school lessons as taught by the young ladies, has lost all faith in Hinduism and has learned to love Christ.

Both of these cases are very encouraging as they show how much good is being effected by our schools and Sunday-schools. We shall labor more earnestly in future, and pray that God may use these agencies more and more.

IV. The *Day Schools* have been doing a good work. In all of these not only is the Bible taught but the text-books (readers) are full of religious lessons, while in four of the six the Head-masters are Christians and devote more or less attention every day to Bible instruction. Hundreds of boys and girls are being brought under saving influences, and we expect by-and-by to count converts from these schools by the score.

V. Our *Sunday-school work* has been very interesting. We report 1,350 scholars, an increase of 250. In several places where we have day-schools we might open Sabbath-schools had we more helpers. As it is, most of our Church members attend *two* Sunday-schools in different parts of the city, and one local preacher attends *three*, every Sabbath. The city is so large (at least six miles in extent) that it requires from three to four hours for each school. We frequently close with a preaching service.

The Berean Lessons have never been more carefully studied among us than during the past year. At the close of the third quarter, in September, we held our examination as usual in the Subjects, Golden Texts, Outlines and Selected Verses, and about 100 scholars, mostly Hindus and Mahomedans, passed perfectly and had their names entered on the "Roll of Honor." The examiners were surprised at the readiness with which the questions were answered, evincing much earnest study on the part of the children.

VI. The *Magic Lantern* has been of great help in our evangelistic work. We have given exhibitions of scriptural scenes in every part of the city; generally in our school houses. The last one was held a few evenings since. Half a dozen of the brethren accompanied to assist in the singing. The head-master of the school (a Christian brother) had invited the boys, their parents, friends and others to attend, and as the result we had a congregation of 400, among others a Native official (Honorary Magistrate) and his friends. The opportunity for preaching was excellent, and we returned greatly encouraged. By pictures, hymns and sermons the people are thus learning of the work and teachings of Christ.

VII. *Miscellaneous.* Our Native Pastor has long needed a parsonage, and this year by the combined efforts of the Hindustani Church, the missionaries and other friends Rs. 300 were collected and the house was built. It gives our brother a comfortable home.

A new organ graces our church. It is one of the results of Babu R. C. Bose's visit to America last year. We had mentioned our need, and he brought it before the Boston Preachers' Meeting where Dr. Butler and other kind friends secured the needed funds to pay for the instrument. It reached us safely, and is just what we needed. Many thanks to the good friends at Boston!

Our Hindustani Literary Society has held monthly meetings during the year to the edification of both European and Native members. Several very practical subjects have been discussed and we find the experiment a great success.

A Young Men's Christian Association has also been in operation this year. Several Hindu and Mahomedan young men asked permission to join and of course were not refused. There are about 30 members, and probably there is not another Y. M. C. A. in the world so catholic. We hope to see the non-christians saved. The Christian members render valuable assistance in our Sunday-school work.

Rev. T. Craven has special charge of *Sądatgunge*, our suburban appointment, and reports as follows:

"Sądat Gunge is the oldest district in the Lucknow work. In the early days the good men who pioneered the way in this Sodom of India wisely commenced work at this point, built a commodious school-house and native parsonage: after 22 years these stand and are serving the promising work well.

In the school-house meets daily a school, and on Sunday a Sunday-school with an attendance of some 150 boys. On some Sundays the past year the attendance has reached over 200, all heathen and Mahomedan children: of this number not a few read the scriptures and intelligently listen to the explanations of the lesson. A class of 16 young men who have been in attendance for several years is a particular attraction, at all events to the Superintendent. All is hopeful and promising and we trust that soon the Master will direct us where to cast the net, that some of the fish may be taken.

Brother Chimman Lal occupies the parsonage and he is being blessed. A few have been led by him to Christ the past year. He is a *worker* and *soul saver*. He is respected through the community and God is drawing the people nearer to him.

We look for great things in this heathen stronghold whereof our hearts shall be made glad and angels in heaven rejoice."

The *work among educated natives* has been carried on as heretofore by Babu R. C. Bose, who reports as follows: "I look back to my visit to America as one of those occurrences of my life by means of which the Lord has been preparing me for the great work for which I have been set apart. It brought me in contact with the forms of Missionary

earnestness, such as could not but exercise a beneficial influence over me; and it has furnished me with topics of discourse fresh, and therefore attractive to the people among whom I work. Since my return I have been mainly engaged in lecturing and writing on America. My object in the discourses I have delivered and the papers I have written on this subject has been two-fold, to set forth the perversity of human nature by a reference to the bad things I had noticed, as well as to show the excellency of our religion by dwelling on the good things by which the best elements of my own soul had been stirred up. In this way, I believe, I have done more good than I could possibly have done if I had only presented one-sided accounts or if I had ignored the dark side of the picture.

Besides visiting the places where I am expected to preach annually, I spent upwards of a couple of months in Calcutta, where I was very kindly entertained and cordially helped by the leading members of the Native Church, and where in consequence mainly of their assistance I was enabled to do a little good. My arrival in Calcutta was opportune, occurring at a time when an attempt was being made to bring the Brahmos and the Native Christians together *socially* by the leading members of both the communities. This circumstance brought me in close, friendly contact with Mr. Sen and his Missionaries; and what I saw of them is fitted to convince me that, while we cannot hold out the right hand of religious fellowship to them till their attitude towards the fundamental truths of our religion is radically altered, it becomes us to treat them with the respect to which they are entitled on account of their devotional earnestness, their philanthropic exertions and their patriotic zeal. Mr. Sen kindly placed the Albert Hall of which he is the Trustee at my disposal, and presided at one of the meetings we held therein. He followed me with a very good speech, and made statements regarding our Lord, which, but for the unfortunate tendency of his party to explain away or mystify his public utterances, might lead us to repeat the well-known words of Christ—he is 'not far from the Kingdom of Heaven.' For instance he called our Lord the Eternal Son of God, and distinctly affirmed that all that was good in Buddha and the other reformers of the world proceeded from the Spirit of Christ dwelling in them! His party and that of the Sadharun Somaj, which has some very able and good men among its members, are numerically weak, and by no means so influential as at first sight they appear. The irreligious system of education in vogue in the country is doing its work; and the hosts of young men brought up in the great colleges and schools of Calcutta and its vicinity are friendly to anything and everything but religion. I was invited by the leading members of several associations in and in the vicinity of the metropolis to deliver lectures for their benefit; and I was distinctly given to understand that I must steer clear of religious subjects, and once in a crowded meeting convened in Albert Hall by the Students' Association I was called to order because I briefly alluded to the injustice done to the moral teachings of Christ in the well-known strictures thereon of John Stuart Mill. I had nevertheless splendid opportunities of doing my work

directly. I delivered four lectures for the benefit of the higher pupils of the Free Church Institution on four successive Saturdays, and regularly conducted the Sunday evening services in the great Hall of that institution during the entire period of my stay in Calcutta. I delivered four Lectures in the Bhowanipore Institution, and two in Albert Hall, besides some delivered in the same Hall in compliance with the request of the afore-mentioned Associations. I preached also in Beadon Square several times, but I could not do much visiting work except among my own relations, who welcomed me in a manner which showed that a great change had taken place in Hindu Society in Calcutta, at least since the time of my conversion. The eagerness the educated natives displayed to hear of America reminded me of the eagerness I had noticed in America to hear of India, and I only regretted my inability to accept the many invitations to lecture on my travels with which I was favoured and honored. I consider it my duty, besides cordially thanking my native brethren who, though belonging to different denominations received me with open arms, to express my gratitude to the Free Church and London Missionaries and Misses Pigot and Skirving for their great kindness to me.

THE CENTENNIAL SCHOOL.

REV. B. H. BADLEY, ... *Principal.*

YEAR by year this institution is growing in importance and in helpful influence. It is intended chiefly for Native Christian boys and especial attention is given to religious instruction, but as we have had urgent applications from others wishing to attend we have not confined it to the one class. All the boarders are Christians. The number at present in attendance is 118, of whom 60 are Christians, 44 Hindoos and 14 Mahomedans. The highest class consists of 23 young men, who besides their ordinary studies read the Bible (in English) an hour each day. Lower classes are taught in Barth's "Bible Stories," the Catechisms, &c.

The School was examined by the Government Inspector in July. He expressed his pleasure at the progress made during the year, and promised to assist us in securing a larger grant from Government and a building grant of Rs. 5,000 for the new school-house which he pronounced an urgent necessity. Government has kindly sanctioned the Rs. 5,000, and we hope ere long to have at last a house adapted to our growing school. We have already occupied three houses, none of them large enough; so we are all the more desirous of securing an abiding home with ample accommodations for boarders, a good play-ground, gymnasium, etc.

The boarders have been regular in attendance upon divine service and Sabbath-school, as well as their own school prayer and class meetings. The older boys belong to the Y. M. C. A. and go regularly to the city Sunday-schools as teachers. We hope and are assured that God will call at

least some of them to preach; others will teach; all are being prepared for usefulness.

This school is greatly needed and could not be more happily located than in Lucknow. Here we have a large population of Native Christians and Europeans, many of the latter poor and unable to send their sons away to boarding-schools. By building up a first-class school we can have by-and-by an attendance of 150 Christian boys, who upon graduating will be qualified for places of trust and importance. Our own and other Churches will profit from the school. At present we have students whose parents belong to the Church of England, to the United Presbyterian Church, the Baptist Church, and several Roman Catholics.

PRESS REPORT.

REV. T. CRAVEN, ... *Superintendent.*

THE publishing interests have been attended to with the customary steadiness and attention. There has been nothing of importance transpired to call for special remark. No book has as yet come prominently into notice and no new MS. has been presented likely to be especially popular.

The calls of Sunday-school workers and Theological students have been especially heard, and an attempt at meeting their wants has been made. The attention of the youth to the Sunday-school, their education in so far as it can be attended to, by interesting monthly papers, and the formation of the theological views of the forthcoming ministry has been the concern of those interested in the Press and its power.

The Commentary on Exodus by Rev. D. W. Thomas is now passing through the Press. The Discipline, revised by Rev. E. W. Parker, will be out in a few days. A Sunday-School Manual in English by Rev. T. J. Scott is also in hand. It will be translated and presented to the Church shortly in Roman and Lithograph Urdu. Rev. B.H. Badley revised our hymn-book with the assistance of some members of the Publishing Committee in the early part of the year, and about 15,000 copies in Urdu (Lithograph), Hindi and Roman-Urdu have been printed. The works of Josephus are still passing through the Press: during the past year four parts have been printed.

For our day-schools, a new Arithmetic has been stereotyped and 3,000 copies printed. Several other books whose editions had been sold, have been re-supplied.

For the Sunday-school new sets of 50 illustrated tickets or cards has been prepared and 75,000 printed; 400,000 colored attractive pictures have been received and arrangements made for supplying the necessary letter-print. Mention may also be made of the yearly supply of Sunday-school Lessons and Picture Papers. The work of editing these was cheerfully assumed by the Rev. R Hoskins and Rev. E.W. Parker. Of the latter —the Sunday-school Paper in Urdu and Hindi—192,000 have been printed and sent weekly, into the homes of the school attendants. The Lessons were printed and sent forth chiefly in book form, so after the year has gone. the lessons will remain in this permanent form with many of the larger boys.

Our wants are many. Would that the Church could see the flood of impure literature sent forth from the Presses of North India. Could it imagine half of the real facts in the case surely some of its noble sons would help in this great work. An endowed Press and Publishing-house for India is our great need. Economy as well as the greater call of duty to do greater things makes it imperative.

SITAPUR.

REV J. E. SCOTT, ... *Missionary.*

HAS the past year been a good year? No royal road to speedy and sure success in converting the millions has been discovered, the masses of the people are as obdurate as ever: Hindús are still joined to their idols, Mohammedans still read the Qurán and pray five times a day and that good time when the halo-crowned missionary can sit under a palm tree with anxious crowds flocking about him earnestly enquiring the way to heaven, in these regions, has not yet dawned.

And yet it *has* been a good year. The gospel has been extensively preached in both town and country throughout both districts, the schools are larger than ever before, the Sunday-schools especially are a success, being well attended and conducted with enthusiasm and to the profit of the pupils; there are more houses open to zanana workers this year than last, there are many more enquirers, truth seems to take a firmer hold, the helpers and catechists have been as a general thing more diligent and earnest in their work, the majority of the membership have grown in grace, the Christian children under careful daily training have improved very much, the new Church in Thompsongunge has been completed with thankfulness, dedicated with joy and filled every Sunday with attentive congregations and enthusiastic Sunday-school children. The magic lantern, that new non-Pauline method of reaching the heart through the eye, has been used in city and *mela* attracting large and attentive crowds, holding them spell-bound while the gospel has been preached unto them. The educated classes have through lectures been more effectually reached this year than last and the people seem at least more willing to hear than ever before. That settles the character of the year of our Lord eighteen hundred and eighty-one and results in much encouragement and a general conviction of the ultimate success of the enterprise.

With this general outline of work done there are several practical questions which suggest themselves.

1. How can we best reach the masses so as to hold their attention and impress the truth upon them? The magic lantern has been named. It is a grand thing. It works like magic. It draws and holds a crowd and the impression made is lasting. The missionary has seen at least a

thousand people sitting for two hours night after night while the whole Bible history from the creation of Man to the Ascension was recounted before them and they seemed to be far more interested in that than in the picture of the lion with opening jaws or in the drunkard swallowing a mouse. And the missionary has settled the question of reaching the masses so far as Sitapur itself is concerned. Here is his prescription. Build a large, open, airy attractive hall in the midst of the town, in the most public place, where it is not too noisy, throw it open to the public and preach a free, full gospel of salvation to them. Let there be plenty of good, loud, hearty, sprightly, joyous singing and copious illustration and abundance of pictures and the people will come. But the funds to build? "Ask and ye shall receive." "Ask largely" and the "joy" of seeing a house go up which will be an enduring monument to the Lord as well as a power for good will be "fulfilled."

2. What shall we do for the children? This question is paramount in this Empire. What a glorious thought that more than one-half the people in numbers and two-thirds of them in value are accessible to us! Here is a responsibility for the Church to accept. Oh, that the garment of Robert Raikes would fall upon us. The missionary at Sitapur is grandly seconded in his efforts to save the children, by his catechists and helpers showing that Sunday-schools can flourish under native control. In the school at Khairábád which is conducted by Moonshi Peter Gray and Babu George Mayal and which is really a more wide-awake school than the one in Thompson Gunge under the immediate management of the missionary, Hindu and Mohammedan boys sing hymns alone, read essays, recite the Golden texts and Outlines of the lessons and know Mudge's Catechism so well that in theology they are more Christian than any thing else.

3. How to circulate books. The catechists and helpers, as well as the colporteur, have taken more interest in this work than ever before and as a consequence more books have been sold and much good done. There are helpers who are ashamed to be seen selling books, but the missionary at Sítápúr rejoices in the fact that all his helpers are booksellers and are not ashamed to be seen standing in the *bázárs* urging the people to buy. There is, moreover, a pleasant rivalry existing between them which is encouraging to see.

Several interesting incidents have occurred during the year. Ram Sahái, the temple priest at Har gánw, heard of the dedication of the new church in Thompson Gunge and came in to attend the services and taking up his abode in the missionary's garden remained during that interesting occasion much to his own profit. Píran, a servant in the missionary's family, is an example of how Christ can save these people. Four years ago the woman was a heathen. Now, her deep piety and earnest zeal are a help to us all. In Christian benevolence she is a model and in faith a power. She has been the means of bringing others to Christ, and has but recently adopted a boy to bring him up in the fear of the Lord. But this woman is so ignorant that she has been three years

with constant application, learning one line of the Hindee alphabet. A Native Christian, a namesake of him who came to Jesus by night, came to me by day in search of work, showed excellent letters, and, while he remained with us was most active in taking part in our services. He said that he had secured a place in the Brigade Major's office on Rs. 25 per month and as he would not be paid till the first, asked a rupee of me, which I gave, when he left for parts unknown and has not since been heard from. One day I received the following letter from a would-be-enquirer:

"Sir,—I most humbly beg to take your honor's favorable consideration that I have a great desire to embrace the dust of your sacred and generous feet. Earnestly, I desire to fill up the store of my mind with theology. The Moonshi told me that he said hair by hair about you to Rev. J.E. Scott. Therefore I write a private letter to your honor if it be so, then I hope that your honor will be good enough to inform me. Write down that if your honor can make any arrangement for me then I can come to you. Otherwise I do not want to trouble your honor's health.

Yours truly,
&c. &c."

The missionary "wrote down" very carefully the conditions upon which he could be received but after that he did not trouble his "honor's health" any more.

The missionary is very grateful for all the help, financial and other, which he has received from kind friends outside of the Mission and hopes that they will receive this as an acknowledgment of their many favours.

GONDA AND BAHRAICH.

REV. S. KNOWLES, ... *Missionary.*
REV. W. PETERS, ... *Native Minister.*

I. *Bázár Preaching.* The Gospel has been preached in Gonda on an average three times a week during the past year. In Bahraich this work has been carried on most vigorously and efficiently by Mr. Charles Luke and Chattar Singh. The same may be said of all our out-stations—Colonelgunge, Ellenpur, and Nawábgunge, on the Ghagrá. In all these places our Native preachers have labored faithfully. From the reports received from these important points of Christian influence, as well as from our own observations, we are able to say that we have met with much encouragement, both from the respectful and attentive bearing of the people, and from the unusual number of *inquirers* who have come to learn more of this wonderful *avatár* who gave his life a ransom for sinners. One man, a young Brahman, was standing in a crowd of impressed listeners, in the Bahraich bázár, himself wrapt in deep attention, listening to a comparison between the last, or tenth *avatár* of Hindu-

ism and Jesus Christ. The preacher laid special emphasis on the fact that the true "desire of all nations," the only *pure* Incarnation which had come into the world, *had already appeared*; but unlike the last avatár of the Hindús, He appeared "*not to destroy* men's lives," but to *save* them, for "this is a faithful saying, that Christ Jesus came into the world *to save sinners*." This young man became very angry for a time, but the truth he heard was "as a nail fastened in a sure place;" and he came to our preacher and said that "the *avatár* who came to *save*, and not to *destroy* him, was the Saviour he wanted." A few weeks afterwards he was baptized and received on probation.

A young Madrasi servant heard our preaching in the Gonda bázár. He went home to his master, told him what he had heard, and asked for spiritual instruction. His master kindly sent him to us, and we found him thoroughly convinced of the truth that Christ was the only one that could "*save*" him, and fully determined to throw in his lot among us. We had the pleasure, a few weeks after this, to baptize and receive him into the Church on probation. He is now with his master in Lucknow.

A middle aged Brahman, with handsome face, and fine flowing beard, heard our bázár preaching in Colonelgunge. He became a very earnest seeker after the truth. Many were his doubts and fears, which only those who understand something of native thought and feelings and habits can fully appreciate; yet he overcame them all, and six months after his first coming to us we administered to him the holy rite of baptism. It is very difficult to get a Brahman faqír after the wandering life he generally leads to do work of any kind, but this man was quite willing to work and is employed as a peon.

A Brahman compounder in the Nawábgunge hospital, came one evening into the bázár to oppose the preacher and stop the preaching. A padri was telling the story of a king-tyrant who commanded a poor smith to make a long chain, and when the wretched man had completed it, the tyrant ordered his servants to bind him hand and foot and cast him into a furnace. The story was explained to mean that the tyrant was Satan; that he tempted men to sin; each sin a man willingly committed became a link in the chain which, if a man did not repent, would bind him hand and foot at last in helpless destruction. This simple story made such a deep impression upon the mind of Ratn Náth that he relinquished all intention of trying to annoy the preacher, and to draw the attention of the people away from the discourse. He came to us and confessed his fault, and said he feared that he, too, was bound in the chain of his sins. We pointed him to Christ who "came into the world" to break "the power of cancelled sin," and to set "the prisoner free." He has since been an earnest inquirer after more truth and will soon be baptized.

These are four of the adult baptisms we report in our statistics.

II. *Visiting.* We have made this one of our most important duties during the past year, and from the reports of our helpers this feature of our work has met with some success. In Gondá there are more Hindú

and Mussulmán officials than in any other station in Oudh: they are all of a most liberal turn of mind, and many of them have their houses furnished in European style. All these have been regularly visited, and without a single exception, those visits have been received most kindly. Some of these Native gentlemen have come privately to our house to state their religious objections, and have them answered. In one case the answers given to objections were carefully written down, and taken away to be more carefully pondered. The result of these return visits was the giving of three lectures to the members of the Gonda *Anjuman-i-Rifah*. The first was on "The Immortality of the Soul;" the second on the subject of "The State of the Soul after death," dealing with the question of Transmigration, and the third on the same subject, treating the question of Future Rewards and Punishments from a Christian standpoint. That these lectures were well received was seen by the fact that the members of the above society paid for their printing. At any rate we have gained the confidence of this important and influential class of native society, and we hope through that to win *some* of them at least, to a higher and nobler life of Christian faith and love. One native official, whose name we are not yet at liberty to reveal, has decided so far that he will be a *Christian* in secret. Of course this cannot be; but the longer I remain in the work, and the more experience I gain, the more I learn not to "despise the day of small things." This is a small thing now; but we have faith to believe that it will, by the grace of God, grow into something greater and better.

III. *Itinerating.* We have made many tours in this District, but none that seemed so satisfactory as the tours we made during the last cold season. The people appeared ready and eager for the Word everywhere; they were uniformly respectful and glad to see and hear us.

We made two or three tours to Nawabgunge on the Ghogra as there a very important and encouraging work opened out last year. The old *Guru* whom we baptized and hoped to employ, to go among his own caste and try and win them over to Christ, fell very sick with an attack of bronchitis. In his sickness and weakness some of his disciples who were opposed to us persuaded him to give up all idea of identifying himself publicly with us. For a time, therefore, after his recovery, he hid himself from us, and refused in any way to hold communication with us. He sent us word that he believed on Jesus Christ, but would serve him in secret. Latterly, however, he has shown a better spirit by coming to our meetings, and visiting our Native preacher. On one of our visits to Nawabgunge we baptized another young man of the same caste. He came himself one day to our Native preacher, and said he believed Christ to be the true Saviour, and wished to become his disciple. He has been living very consistently ever since. We have still great hopes that this good work will spread among this industrious and steady class of people.

Another tour was made to Colonelgunge, where we visited and ex-

amined the well conducted and flourishing boys' and girls' schools in charge of our Native preacher here, and preached many times in the crowded corn and grain market of the town. Bihari Lal has a very encouraging work going on in this place.

We also made another tour to Ellenpur. Here we have a small church of some fifty Native Christians. We spent many days among them, holding religious services, and in visiting the large bazars held a few miles distant from this grant. This large estate has now passed out of the hands of Mr. Cearns, its former owner; into the possession of the young Rajah of Utraula; but I trust this change will not affect the position of our Native Christians; though I fear the little church we hoped to erect on this grant must remain a simple paper-plan for the present.

In itinerating in this District fifteen years ago we found very few persons who could read, and hence were not able to distribute many tracts and books; but now there is scarcely a village we can enter without selling four or five tracts and as many copies of the different parts of the New Testament.

IV. *Melas or Religious Fairs.*—In the beginning of the year we visited the great *mela* held at Ajudhiya, the birthplace of Ram, where over 500,000 people assemble to plunge into the waters of the Ghogra at the full moon in November, and to worship at the hundreds of shrines enclosed in fine substantial temples with which this Hindu sacred place abounds. There were three Missionaries, and ten Native preachers from our Mission present, encamped in an ancient grove of tamarind trees outside the gloomy old Hanuman Fort. We were near the great mass of people, and could sit and talk or preach to large crowds of people by only going a few yards from our tents; but for four days we divided up our force into companies of three and preached at different points from the fort to the river twice every day. Large crowds of from four to five hundred would gather round each preaching place, and listen, as I have never seen people listen before, to the "Good News" of a Saviour who can save them from their sins, and give them true peace of conscience and lasting happiness. A very large number of books and tracts were sold at this *mela*. Every preacher carried a bundle of Hindí or Urdú tracts in his hand, and cried them for sale as he went to or returned from the place of preaching. Thus an unusually large quantity of good religious literature was spread among these enthusiastic thousands of idol-worshippers; and who can estimate the good these silent messengers of truth will work out in these dark minds and superstitious hearts? It is our work to sow, and God's to water and fructify the seed of truth.

IV. *Sabbath Schools.*—We consider this one of our most important Mission institutions. The Sabbath school not only gives us the minds and hearts of the children to enlighten and influence for good, but it also gives us access to their parents. The hymns and verses of scripture the children learn at the Sabbath school, are soon heard and remembered by the parents and friends in the children's homes. We often see

an attentive and more than usually respectful listener in our bazar congregation, and on inquiry we find such to be the parent or friend of a lad who regularly attends our Sabbath school. It is something gained when we secure the good-will of the people among whom we are laboring. We have fifteen Sabbath schools, six for girls and nine for boys, with a total of 607 enrolled, and an average attendance of 507. We had our usual Sunday-school fete in last January at Gonda, when the European residents kindly subscribed enough money to regale over two hundred boys with sweetmeats, and to present a number of the best scholars with prizes.

In closing our report for this year we must thank God for the degree of prosperity which has attended all our efforts in every department of work. Our Native church consists of fifty full members and thirty probationers; these have largely increased in their general intelligence, and risen to a higher spiritual life. The blessed way of salvation and the grand fundamental truths of the Bible have been constantly kept before the minds of the people; hundreds who were altogether ignorant of what our holy religion is, now have the name and meaning of Jesus Christ upon their hearts and lips; and some five or six Hindus whose minds were once as dark as night, and whose hearts were once as hard as rock, have been awakened, enlightened, softened, and truly converted in heart and life.

ROY BAREILLY.

REV. A. C. PAUL, ... *Native Minister.*

IT is about 18 years since the Mission was established here, but this is the first time that a Native Missionary has been placed in charge of it. The district is large and more labourers are needed. In the out-station of Bhojpore, Isa Das (who is a local deacon), baptized a woman last May; the husband collected a crowd and came and beat the preacher and his wife and carried off the convert. She soon evaded them however, and after two days returned to the preacher's house where she remained about two months, when she returned to her people. In March a young man named Ganeshee was baptized; he had made various efforts to reform his life but finally concluded he must acknowledge the Lord publicly before his relatives; but I am sorry to say they persecuted him so that he was obliged to leave the place, but when last heard from he was going on faithfully. The people both in the city and villages listen with much interest to the preaching of the gospel. Very little real opposition is offered anywhere to the general proclamation of the Word. We always offer books for sale after preaching; we are all of us book-sellers. The Christians are growing in grace day by day and the preachers are all faithful in their work. The schools and Sunday-schools are also doing good work and promise much for the children and youth. With hearty thanks to God for His continued grace and help and to friends for their assistance we close this report.

HURDUJ.

Rev. B. LUKE, ... *Native Preacher.*

The Native preacher (a Conference probationer) fell ill early in the year and is still unable to do much work. The work in hand has not been allowed to suffer much, but little general evangelistic work could be done. The field is an interesting one and as the workmen improve in health encouraging reports may be expected. The preacher's house and chapel—both badly built buildings—were so damaged last rains that part of each fell, making it necessary to immediately re-roof and otherwise repair them.

BARA BANKI.

Rev. E. JOEL, ... *Native Minister.*

Although alone in this large and interesting field, thank God I find His promise true: "Fear not, I am with thee". During the year I have preached in the city and in the villages, in the *melas* and from house-to-house and find willing hearers everywhere. In one of the *melas* a man named Ram Pershad, a landholder, listened to our preaching and bought two tracts. About two months afterward I met him when he said he had been looking for me—that the tracts told of a Saviour and he wanted a book which would tell all about him. He urged me to visit him and bring the Gospel with me, upon which he received me gladly, and bought a copy of the New Testament and is reading it with much interest. I have visited him several times since; he always leaves all other business and devotes himself to religious conversation while I remain. I hope he will soon acknowledge Christ openly in baptism. Another man, Bhagwan Das, a faqir, declared that he had long been wandering in search for rest of soul; that he had failed to find it, but was convinced that Christ was the Saviour. He pronounced blessings upon us for preaching such a doctrine, insisted upon my accepting what little food he had with him, remained two days with me and appeared to be fully decided to become a Christian; indeed said he had accepted the Lord and that he would remain faithful to Him. He started for his home which is a great distance; since when I have not heard from him. The Lord pour out His Spirit upon the people that great multitudes may soon come to Him and be saved. 3

CAWNPORE.

Rev. G. H. McGREW, ... *Missionary.*

In February last I was relieved of the care of the English congregation which took up so much of my time last year. Since then my efforts have been concentrated on the Native work. Our regular working force has been strengthened by the addition of Munshi Gulzárí Lál, one of last year's graduates from the Theological School. Work has been carried on in the same lines as were followed last year. Going two by two, we have preached four nights in the week at different places in the bázárs. There has been less controversy and more enquiry than was noticed last year. The tracts published by the North India Tract Society specifically for this purpose, have been distributed in large numbers, and have been a most valuable help. Their strictly devotional and evangelical character has made them much sought after; and they have tended directly and powerfully to stimulate enquiry and to awaken the conscience.

Only once has any difficulty occurred in the bazar. A young man who after having been baptized had lapsed into Mahomedanism, seemed to be bent upon making a disturbance. Twice or thrice I changed my ground because he interrupted me while preaching. He followed me from one place to another and persisted in his interruption. Finally I laid the facts before the Chief of Police, himself a Mahommedan. The young man was sent for, informed that such conduct was contrary to the rules relating to bazar preaching, and warned to desist. Since that time I have not seen him in the bázár.

The schools have worked as usual but with an increased attendance. A new school has been opened recently in a quarter of the city where there are no others, and promises to be useful.

Book-selling has been pushed with unusual vigour and success. There are three men now employed in this work. The demand for Christian hymn-books and parts of the old Testament among the heathen has noticeably increased.

The number of members on the register has decreased. Death has taken away some; others have moved away; and two probationers have been dropped for gross immorality.

The Sunday services for Native Christians are well attended; but the need of a large chapel more conveniently situated is felt more and more.

The *Sunday-school* work has increased greatly. We now have *ten* schools with 624 children enrolled. Of this number nearly *six hundred* are heathens or Mahomedans.

The Lesson Leaves are used only in two of the schools. In the others the children are taught the Lord's Prayer, the catechism, and Christian hymns. They make rapid progress and seem to believe what they are taught. In the Sunday-schools lies our hope for large numbers of converts in the not very distant future.

In Cawnpore there seems to be no limit to the increase in this form

of work, except that fixed by the difficulty in getting suitable teachers. Already valuable assistance has been given in this work by laymen belonging to the English congregation; and there is a promise of additional help next year from the same quarter.

The two adults who have been baptized during the year are very interesting cases. One is a woman the widow of a faithful man who was baptized in 1879, and died suddenly last year. After her husband's baptism this woman refused to live with him. With true Christian grace, he left his own house for her to live in, and taking with him their little girl who also had been baptized, he moved into a little mud hut in the corner of the yard near the house of one of our native preachers. "Working with his own hands," he continued to support his family including his wife and their little son who had not been baptized.

After her husband's death the woman went resolutely to work to support herself and her boy by "grinding at the mill." The little girl was sent away to Bareilly to school. Soon, in spite of her constant toil, want began to pinch the widow and her boy. At this juncture, the native brethren recommended me to give her a trifling monthly allowance out of the poor fund raised by the Native Church. As in many other cases, so in this, our care for the wants of the body soon opened the way to the heart. Her bitterness died out and she became an earnest seeker after truth. After eight months of careful instruction she and her little boy were baptized. Within five weeks the boy, a bright amiable little fellow, died of fever. The poor widow had sorrow upon sorrow. Her neighbours told her that all her troubles were the result of her having become a Christian. She was greatly troubled by this thought but stood fast in the hope of the Gospel. One week ago, I had the pleasure of seeing her happily re-united with her daughter at the Shahjehanpore Camp-meeting.

The other convert is a man forty-five years of age, whose case illustrates the power for good which may be exerted by Christian laymen in this country. He is a Brahman by caste and a money-changer by occupation. In a quiet way, he has been an enquirer for some years. In the evening after the business of the day was over, he was in the habit of going to the Young Men's Christian Association Rooms, which are frequented chiefly by European soldiers. Although he does not understand English, he did not fail to observe the spirit of brotherly love which pervaded the meetings and was manifested in the intercourse between the men and himself. Deeply impressed by what he had seen and felt, one evening he asked for a cup of tea and boldly drank it; thereby breaking his caste most effectually. Soon after he was brought to me for instruction. I found him to be already well grounded in the faith; and after three months delay baptized him. His family is living in a village some twenty miles from Cawnpore. At first, they refused to have anything to do with him. Soon after his baptism he went to the village to see them. The villagers set upon him and he was severely beaten with shoes. More recently, however his eldest son fell ill, and

requested his friend to send for the father. The latter went to the place, and was not only permitted to see the young man, but was even allowed to give him fluid medicine from his own hand. I expect to go to the village soon, and hope to find the family in a teachable frame of mind.

To me Cawnpore seems riper for evangelistic work than any other city I have seen in India. Every day I am reminded of Corinth in the days of Paul. The place is full of commercial activity, and men from all quarters of India jostle each other in the crowded bázárs. The inhabitants have that nimbleness of intellect which results from commercial pursuits. They are less hampered by prejudice and less bound by caste than are those of other cities in North India.

God grant that they may speedily "buy gold refined by fire," that they may become truly "rich."

ENGLISH CHURCH.

REV. J. C. LAWSON, ... *Pastor.*

Since my arrival from America in February, I have had charge of this work, and it rejoices me to know that through grace divine something lasting has been accomplished for the Master.

We have here a large and interesting field. The congregations, which we found to be large, have not fallen off, but through the pastoral labor which we have been permitted to do, have rather increased in numbers. The church every Sabbath evening is well filled, and a more attentive and interesting congregation could not be desired. A good attendance of civilians, soldiers, and school children from the Memorial and Girls' Schools makes up the congregation. The Thursday evening service has been fairly attended, preaching having been kept up for the greater part of the year. Of late we have turned it into a prayer-meeting. The Tuesday evening class and fellowship meeting in charge of Dr. Conden, has brought blessings to those who attend it. We have just organized another of these social meetings, and trust that it will be the means of leading many to seek "vital godliness." Dr. Conden has also had charge of the Sunday-school, and under his faithful superintendence the interest and attendance have scarcely abated during the year. The debt on the Church has been paid.

In addition to the services in the Church, one has been held once a week in a private house in Mirpur; one for the soldiers three or four times a week in their Association rooms; there has been preaching once a week at the East India Railway station; also by Mr. McGrew in English once a month at Unao, and we have just begun preaching services fortnightly at Futtehpur. The first of these has been fairly attended, the second by a score or more of soldiers; the third has varied from fifteen to thirty-five; the fourth about thirty, and the fifth we trust will

be well attended. Under the efficient superintendence of Mr. Beer, the Railway Sunday-school has averaged about twenty.

A prominent feature of my work has been visiting from house to house. I am confident that many hearts and homes made sad and sinful by Satan's power, have been cheered and made purer by this work. These people highly appreciate this attention from their pastor. More than once have I heard such language as this: "How can I thank you for your kindness? No one has talked to us as you have, and your prayers have helped us greatly. We have long felt the need of a Minister's counsels." And then and there some have promised to serve the Saviour, and I trust have been truly converted. In the hospital each week we talk to the sick about Christ, and the interest they take is a great source of inspiration. More than one has there been born again. One man came in from a drunken spree, and had to have his foot amputated, and has been a great sufferer for months from fever and internal pains. But he has given his heart to the Lord Jesus, and his bedside is such as none but a Christian's can be. Another with the cold sweat on his brow, promised to "meet me above." Before the rising of the morrow's sun his body was out of pain and his soul was at rest. These are but examples of the many touching seasons we have with the soldiers.

I gladly recognize, and am thankful for the great aid that Mr. McCrew, Dr. Condon and Mr. Neeld have given me during the year. Not one of them could well spare the time from his respective work, yet their labors with me have been abundant.

THE MEMORIAL SCHOOL, CAWNPORE.

REV. F. L. NEELD, ... *Principal.*

We close the year with 68 boys on the roll: out of this number 54 are boarders, and three of the boarders are on the "Petman Foundation."

We have three masters, and two pupil teachers. Having no head-master I have had to fill the place during the year; this has left me no time for preaching. If we had another Missionary as head-master, it would give us both some time to devote to preaching; or if we had a layman from home specially prepared to enter educational work, he could devote all of his time to school work and thus secure to the school the undivided attention of a Principal.

The *health* of the boys has been very good throughout the year; there has been more sickness among day-scholars than among boarders.

The general *conduct* of the school is good, only a few cases have required severity in discipline. A spirit of Christian gentlemanliness among the boys of the upper classes has had a very good effect upon the whole school.

The *spiritual tone* is very encouraging: during the year there have been several conversions. Boys' prayer meetings twice a week are well attended. We all go to preaching in the chapel three times a week.

The O. and R. Railway kindly reduced their fare for us, and more than half the school attended the Dasahra Meetings at Lucknow; some of the boys were converted there, and the whole school has been much improved spiritually.

I trust that the Lord may raise up from among these young men preachers, teachers, exhorters and evangelists. We cannot long expect Missionaries from America to the English-speaking people of India. These young men must save the English-speaking people of India. We need to give them the very best possible preparation for the work. The school must be permeated with the evangelical spirit. We need to concentrate the forces sent from America on the strategic points, in order to have the work effective when we are unable longer to send help from home.

The school is barely self-supporting at present; it receives no funds from home. Out of the earnings we have to pay interest on a debt of Rs 19,400. If this debt were cleared off we would have more means, and could do much better work. We could pay teachers more and thus secure the best. We could have the books, maps and school furniture which we need.

The institution is young yet, but the boys who have gone out may be found in many of the important stations of India. I met the brother of one who has lately gone to Australia. Thus they will increase in number and be scattered throughout the land. If nourished in her youth the Memorial School may grow to be a power for Jesus in India.

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KUMAON DISTRICT.

REV. P. M. BUCK, PRESIDING ELDER.

MISSIONARIES.	LOCAL PREACHERS.
REV. P. M. BUCK,	
„ J. T. MCMAHON,	JOHN BARKER,
„ R. GRAY,	H. WILSON,
„ N. G. CHENEY,	KHIYALI,
„ H. F. KASTENDIECK.	G. BENSHOFF,
NATIVE MISSIONARIES.	PATRAS,
REV. T. GOWAN,	C. SHIPLEY,
„ F. W. GREENWOLD.	G. H. FRAY.

As indicated in the appointments made at the last session of our annual Conference several changes were effected in this District at that time.

1. The Native work in Naini Tal proper was separated from that of the outlying region and was attached to the English charge of that station and both departments of labour were assigned to the Rev. N. G. Cheney.

2. The Native work in the villages about Naini Tal and in the Bhabar adjoining was formed into a new and separate charge and placed under the care of Rev. Thomas Gowan, one of the Native ministers of our Conference. This is the first instance in which a Native minister has been appointed in charge of a circuit in our mountain work, but the arrangement has thus far proved very satisfactory indeed.

3. The above changes released the Presiding Elder and former Missionary in charge of the Native work of this field, from the duties and labours therein involved, and he was appointed to Dwarahat to take up the work more vigorously in that field in connection with his more general District work. This last-named field has for some years appeared in the list of Conference appointments under the name of *Palee*, and until the present year, has been under the direct charge of our local preachers. It is a central place in the mountain District and is therefore a good point for the residence of the Presiding Elder. It is believed these changes will give us access to larger numbers of people and, on the whole, will result in increased efficiency in our work.

The reports from the various Missions stations of the District will show that there has been an advance in most parts of our field. One very encouraging feature in our work is the manifest growth and increased efficiency of perhaps most of our Native workers. We can but look upon these men as the main hope of the Gospel in this country, and every mark of improvement in them adds to our hope of the speedy success of the

cause of Christ. Our chief anxiety in connection with the Native Church is to help on and up her native Ministry intellectually, and above all spiritually, by every possible means and in every possible way.

Not only is improvement manifest in the Christian life of those who assist us in the work of the Ministry, but also in the rank and file of our Native Christian community. I think I have never known people to respond more encouragingly to Christian instruction and effort.

There have been, however, a few painful exceptions to this rule, and in one instance those in charge of the work have been subjected to the unpleasant task of exercising discipline in the removal of an unworthy member from his place as a worker among us.

Our District Conference which began September 29th and closed October 4th, was a season of unusual interest and profit to perhaps nearly or quite all who were in attendance. Through the kind invitation of the Missionaries of the London Society it was held in Almora. The transaction of business was characterized by much harmony of feeling, and the examination of character was searching—in one or two instances to the parties concerned painfully so.

Daily preaching services were conducted in the bazar, after which the Christians marched, singing as they went, to the large hall of the Mission School-house, followed by large crowds, many of whom entered and quietly listened to a sermon preached for their benefit. Perhaps the most interesting and in some important respects, the most profitable of all were the religious services held exclusively with the Christians. God was graciously present and the members of both Missions seemed to share equally in the benefits and blessings imparted. The spirit of harmony, mutual Christian love and joy in God were very marked and for the time at least Church lines seemed to be forgotten and all worshipped together as the children of one household.

Some of our people had walked between fifty and sixty miles and bore their own expenses, to enjoy the benefits of these meetings, and they seemed to feel richly rewarded for all their labour and expense.

Our work, to those who are giving their strength and prayers to it, perhaps never looked so hopeful and promising as at present.

The general condition of the field, however, will better appear from the reports of the several stations.

NAINI TAL.

English Church,	...	REV. N. G. CHENEY, ...	*Pastor.*
Native Work,	...	REV. N. G. CHENEY, ..	*Missionary.*
Boys' High School,	...	REV. H. F. KASTENDIECK,	*Principal.*

AN epitome of this swift year, now closing, can quickly be made. The land-slip of last year diverted so many people to other hill-stations that nearly half of the houses here have stood empty. But the regrets

are now so thoroughly protected by walls and water-ways, built at immense expense by the Government, that the danger of another such disastrous land-slip occurring is greatly reduced. Renewed confidence in the safety of Naini Tal is increasing and next year the station will doubtless be filled with residents. Naini Tal is in its infancy.

Notwithstanding the fewness of the residents and the dreaded locality of our old chapel, the congregations and the interest of our services have not diminished. Members of all evangelical denominations not only gladly receive our ministrations, and cheerfully pay all current expenses, but they have heartily united in the task of building the new church edifice. The direct evangelistic efforts of the year have been blessed to a good number of hearts, especially so among the soldiers where earnest laborers have seen clear and satisfactory conversions, for which the Lord be praised.

The Methodist Episcopal Church edifice.—This is a tasteful and convenient building, erected as a place of worship for the English-speaking residents of the station. The site was chosen on the 18th October, 1880. The corner-stone was laid on the 7th February, 1881. In the cavity of the stone are deposited copies of the following :—latest Church papers, latest Conference minutes, the Methodist Discipline, and also a manuscript, giving a brief historical account of the progress of our Church in Naini Tal. The building was dedicated on the 9th October by the Rev. P. M. Buck. The sermon, from the text, Mat. XX. 28, was preached by the Pastor.

The design for this edifice was made by B. F. Bartlett, architect, of Des Moines, Iowa. Its seating capacity is flexible, so that it can be increased or diminished according to the requirement of the season of the year. Its maximum of seating capacity is for 400 persons. Its arrangement of seats, its light, ventilation, acoustics and appearance disappoint no one ; and the workmanship is good and satisfactory, and the location *safe*. This new property is held by a Board of Trustees appointed according to the directions of the Discipline. The total cost of the site and the building will not exceed Rs. 26,000. The amount not yet provided will not exceed Rs. 7,000, which the congregation can easily discharge during the coming year.

From the day when the site was selected we have had the constant, patient assistance of the Commissioner of Kumaon, General the Honarable Sir Henry Ramsay, without whose help we know not how the building could have been completed so inexpensively and rapidly, and yet with such reliable workmanship.

The Boys' High School—This School, under Mr. Kastendieck, has taken a high stand, and gained a permanent reputation. The pupils in appearance, deportment and scholarship have made very evident improvement. Forty-six boarders are enrolled, besides a number of day-scholars. In addition, a good many applications have been made for entrance of boarders which on account of the limited accommodation of the build-

ing we were obliged to decline. Although the largest house in the station, "Stoneleigh," is rented, it is far too small for the school.

The institution needs a *place*,—grounds and barracks, with dormitories, recitation-rooms, etc. Let these be provided as soon as possible and there is no doubt but that the School will prove, in every respect a permanent success.

The Girls' High School.—The rent of a house was generously provided by Mrs. Petman, and this school was announced for last spring. Mrs. Craven most kindly consented to undertake its superintendency. The outlook appeared to equal that of the opening of the Boys' School. In the first week of the proposed term severe sickness prevented the reception of boarders. The school, however, was begun with as many day-pupils as could easily be gathered. Subsequently, the Civil Surgeon warned the school out of the rented house, which he pronounced an unhealthy location. We secured a neighboring cottage, where the little school has continued throughout the year.

Work in the vernacular.—After the land-slip last year our Native Christian community was quite all removed to the Christian village, Chopra. Bro. G. H. Fray has worked regularly, visiting among the shops and from door-to-door, holding prayer-meeting and preaching in the bazars. Such of our missionaries as have spent any time at the sanitarium have helped in the Bazar preaching, as has also Mr. S. E. Marston of our English church. Babu Ram Chandra Bose gave a course of spirited and useful lectures to educated Natives. Dr. Scott and the Rev. Mr. Mansell have also given lectures which were well attended, the audiences from the bazars sometimes filling the chapel. The Rev. D. W. Thomas most kindly undertook the care of the Native Sabbath-school, and he has also regularly preached at the excellent Sabbath service for *Jhampanies*. The Native Boys' School has been in charge of a European head-master, and has done a good year's work.

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BHABAR CIRCUIT.

REV. THOMAS GOWAN, ... *Native Minister.*

As already indicated this circuit was formed at the last session of our Annual Conference and comprises that part of the old Naini Tal circuit lying outside of the station proper. During the cold season most of the work is done in the belt of land skirting the mountains, the Bhabar proper, which gives the circuit its name. In the summer months the work is largely confined to the villages in the adjoining hills. This change is due to the fact that the people change their dwelling places with the seasons.

The various branches of Mission work in this field have been carried on much in the usual manner.

Eight primary Schools for boys are kept up and the work done during the year has been fairly satisfactory. There have been five Sunday-schools in connection with these day-schools and the attendance has been encouraging.

Two *melas* or fairs were attended and considerable preaching was done, which was listened to by large numbers with apparent interest.

Frequent itinerating tours have been made through the circuit with encouraging results.

There are now six villages within the bounds of this charge where Christian families are found. This is an encouraging fact when it is remembered that but few years have elapsed since the first family embraced Christianity.

The most important of these villages to us is Isainagar, which is distinctively a Christian village. It now contains fourteen Christian families. Its influence for good on the surrounding community is very marked. A few years since two missionaries and a Native preacher were on an itinerating tour, and on entering a village in the neighborhood where Isainagar now stands, a Brahmin greeted them with a most shameful tirade of abuse. Now the spirit of friendliness is very striking and numbers of the people frequent our place of worship. There are two or three families in the village almost ready for baptism. There is also another family for which strong hopes are entertained. It is that of a gardener. He came to the place several years since in time of famine, and receiving permission to remain and a little help, he settled down among our people. At the beginning of the present year, however, he suddenly disappeared. He remained away some months, after which he as suddenly and unexpectedly reappeared in the village. He reported that during his absence he had found no rest of mind and his unrest had driven him back. He begged to be pardoned and restored. Since his return he has been one of the most regular and interested attendants on the services of God's house.

The work among the people of Chopra, a village some six miles from the foot of the hills in the mountains where the preacher in charge has his home during most of the year, and where a small parsonage was erected early in the season—is becoming very interesting and seems full of promise. Some years since the people of this village seemed strongly inclined to embrace Christianity and great hopes were entertained with reference to them. But the conduct of an unworthy professor of Christianity, for the time being at least, served to blast their budding faith and with sorrow the workers were compelled to see them go back to their idols and their sins. Since they have been under more special instruction again, however, a better spirit has arisen among them and some of them at least seem to be true enquirers, and it is earnestly hoped that ere long a good number of them may be received among us as true followers of Christ.

During the late summer and early autumn months there is much fever in the Bhabar and the adjoining hills, and an excellent opportunity is afforded for reaching the people by distributing medicines and visiting

the sick. One man, a few miles from the parsonage, was taken very ill and the old mother insisted that the Christian preacher be called. On his arrival the man was found wild with delirium. Remedies were administered and prayer with the family offered for his recovery. He soon began to improve and in due time was quite restored to health. Two days were spent with the family and people of the village and they listened gladly to the Word of life. Before leaving prayer was again offered for the sick one, and the family knelt and joined with the preacher in the petitions presented to God. Thus, while the fruit of our labour is not all our hearts long to see, still the workers are not left without much to encourage them in their efforts.

EASTERN KUMAON CIRCUIT.

REV. R. GRAY, M. D. *Missionary.*

THE usual obstacles to a life entirely devoted to winning the heathen from their superstitions to a faith in Christ have this year been in full operation as regards the missionary here. Fully one-half his time this year has been given to the Woman's Foreign Missionary Society in drawing plans for buildings, superintending their erection and studying and planning how to make one rupee do the work of two. A large portion of the other half has been given to other buildings and a small portion of his time has been given to real evangelistic work and efforts for the growth of the Native Christian community. The work which has been done by the Native preachers, at the most important point in this field, has been sadly marred by bickerings and quarrels among themselves and a deplorable ignorance of how to go to work to gain the people to Christ. One preacher was discovered in drinking and wickedness generally and dismissed from the work of a preacher.

The fact that under these circumstances fruit has been gathered, and good fruit at that, shows that the Gospel is just as vital in this nineteenth as it was in the first century. Souls have been brought out of darkness into light. Seven adults have been baptized and they are all good cases and have grown steadily in grace since baptism. These cases open out new circles of work and hope Here in these Himalayas we have no large castes, closely connected together, and the work must spread through family connections. In all these cases it is as though a stone had been thrown in the water and the circle will certainly spread in the family line.

The growth of the Christian community in grace and knowledge has been very marked and gratifying. The District Conference Meetings, which were held in Almora in October, were means of profit to nearly all our people who attended. The meetings had been looked forward to, money had been saved, and finally going and coming men

and women went on foot 110 miles over these high mountains and through low valleys. Of course the meetings did them good But the most fruitful means for their growth has been the meeting on Sunday evening, which is our general class-meeting. It has been conducted on old principles something in the line John Wesley followed as stated in a number of the *New York Christian Advocate*. "John Wesley used the Bible in the first class meetings, explaining it to those who knew but little of it. The late Dr. Durbin, when a pastor in Philadelphia, took special pains to have his classes group their experiences around some scriptural truth, very much in Wesley's way." This is just what has been done in Pithoragarh this year, and the benefit has been so marked that we confidently recommend it to every one. It requires a company of very mature Christians to hold a profitable religious conversation among themselves, and even they do not always succeed, judging by the printed reports we sometimes see. The epistles of John, if carefully studied and applied in a class meeting, will surely develop new and fresh Christian life.

The public services have been very well attended and as satisfactory as ever, except the preaching, which might be very much improved. The people do not seem to know the difference however, and still come.

The Sunday-school for men and boys in Pithoragarh has been given to a Native brother to superintend. He is learning how to do the work. One lesson he has learned may be worth telling. He came one day to the Missionary and said, "Sahib, we want some lesson leaves, some cards, some tickets, &c., &c. Will you please make some arrangement for them." The amount of confidence these Native helpers have in the padris is wonderful. They seem to think nothing is too hard for them. All they have to do is to make the arrangements and it will come to pass. He was told very plainly: "You are superintendent, will you please make your own arrangements." He was very much astonished but showed that he had learned his lesson well. if quickly, and no sooner had his paper ready than it was presented to the Missionary for his subscription. He has proved a good beggar and has made his own arrangements. Our native Christians have been nursed so long that few of them have found out what they are able to do. The stewards of our Church seem to think that a pane of glass cannot be put in unless the Missionary is consulted They are improving however, and they do well so soon as they come out. The Sunday-school has improved under this Native brother, while it had run down under the Missionary.

The general plan of preaching among the villages has been changed. Formerly it was very general; now it has become special. Each Native brother has chosen a village for his special effort and promises to produce converts soon. They also appointed a village for the missionary, who will very gladly give his effort there. We anticipate very great profit from this plan and specially so as the buildings are about completed and the helpers are at peace and unity among themselves.

The day schools have done well, but the problem how to get the

boys in them converted has not yet been solved. The fact seems to be that no one is specially devoted to them, and seeing the multiplicity of work it is impossible that any one should be now.

The Native Church has done well in giving. Rs. 4 per month has been paid to a helper regularly, and all current expenses have been met.

In conclusion the Missionary wishes to say that it is too much to ask one man to do the work of four. In this case there are also personal feelings involved, as the writer came to this land to be a *Medical Missionary*, and finds himself in addition to this medical work, which comprises, being the only doctor to 20,000 people, (2) superintendent of three outside Dispensaries, and (3) Instructor of Medical Colporteurs, also filling the following posts:

1. Architect of the Parent and Woman's Foreign Missionary Societies.
2. Builder to the same.
3. Financial Agent for the Missionary Society in Eastern Kumaon.
4. Pastor of a congregation.
5. General Village preacher.
6. Superintendent of eight village schools.

Certainly here is a chance to do something.

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DWARAHAT CIRCUIT.

REV. P. M. BUCK,.. *Missionary.*

THE head-quarters of this circuit, Dwarahat proper, is located four marches from the foot of the mountains and is three marches north of Naini Tal. Though entirely rural, still the region is very thickly settled. The Purganna alone which includes Dwarahat is said to contain about 95,000 souls. There are about forty villages within four miles of the Mission-house and with few exceptions, they are easy of access. The most densely populated part of these mountain provinces is conveniently near to the Missionary at this point. On nearly every side within a very few miles, lie beautiful and thickly settled valleys, thus offering a most inviting field for itinerating work. Then these villagers are much more simple-hearted and ready to receive the gospel than are those generally found in the larger towns and cities, and perhaps nine-tenths of the converts of our entire Mission field come from the rural classes.

The Mission-house in Dwarahat was built several years since, entirely from funds raised among Europeans residing permanently, or temporarily in various places in these provinces. No Missionary, however, was regularly appointed to this place until the beginning of the present year.

As regards the work we are as yet at the beginning of things here, and that undertaken has been somewhat hindered by severe and protracted illness in the family of the Missionary, by necessary building-work, and by the demands of this mountain District.

The work being carried on may be indicated as follows:

I. *Schools.*—For some years past two small primary schools have been kept up a few miles distant from the Mission-house, which were under the charge of the Native brother stationed here until the present year. These have done very well. In July last a larger Government school, of a little higher grade, in our immediate vicinity was made over to us with the building in which it was held. This gives us a stronger hold on the community, affords a better opportunity for Sunday-school work, and though the building is small, still when improved in the way of ventilation and light, it will afford us for the time being a central and convenient place of worship. Then there are indications that this school may soon grow into more importance than has hitherto attached to it, and that enlargement may be required. Several applications have already been made to place boys under our tuition if only a suitable place for them to live and the necessary oversight can be provided. We also hope ere long to be able to give some of our Christian boys, living where school advantages are meagre, a good start here under our training. But these matters could not be arranged the present year. A like demand begins to press upon us for a girls' boarding school and plans are being made to meet this want of our field.

II. *Village Preaching.*—In the beginning of the year a plan for village visitation and preaching was prepared and a good amount of work in this line has been done by the Missionary and the Native helpers. The people have received us well and given considerable attention to the Word preached. Special attention has been bestowed on a few villages where more hope of speedy success has seemed to exist, and it is believed considerable impression on the people has been made: not only have many people heard the gospel through this system of visitation, but good numbers have accepted the invitation to attend our regular Sunday services.

III. *Sunday Services.* Our Sunday-school has been considerably advanced in numbers by the school mentioned, which has come under our control, and this part of our work has been fraught with growing interest. Our preaching services have not only been attended by our Native Christians and private and Mission servants, but always some without are present and sometimes fifty or more of our village friends come in and quietly listen to the Gospel. This work has been greatly enjoyed and it is hoped that as the people come to know us better and our accommodations improve a still larger attendance may be secured. Thus far our services have been held in the verandah or a room of the Mission-house.

IV. *Miscellaneous.*—The work of itinerating has been very limited owing to circumstances already indicated. Prayer and class meetings and daily prayers have been kept up with considerable regularity and manifest profit. A daily Bible class has also been held a good part of the year, which has proved especially beneficial. We have found a deplorable ignorance of the Scriptures to be very prevalent among our Native Christians and feel a very earnest effort ought to be made to overcome this evil.

We can point to no converts from among these villagers as the

result of the year's work, but in not a few there is manifestly a favorable change in their views and feelings with regard to Christianity and we look for more tangible results at no distant day. As a new field we look upon this as one of promise. And, while we are waiting for fruit from without, God is leading some of our servants into the light. One was baptized a few weeks since and another and his family will soon follow. Others take an interest in our services and tell us plainly, they are receiving new light. On the whole in reviewing the year we thank God and take courage.

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GARHWAL CIRCUIT.

Rev. J. T. McMAHON, ... *Missionary.*
Rev. F. W. GREENWOLD, ... *Native Missionary.*

There are connected with this charge five sub-circuits manned by Native helpers. These smaller fields lie from six to over forty miles from the Mission-house at Paori. They have each been visited from two to six times during the year. Work has also been done in some other places to which as yet we have no men to send. The work in most of these fields has moved on encouragingly.

The important Anglo-Vernacular school at Paori was found without a Head-master, the former one having left during the latter part of last year. After considerable delay the services of Mr. McMullens were secured, who has since carried on this work very satisfactorily. Until the arrival of said master the Missionary was compelled to give a considerable part of his time to this school.

Three new primary schools have been opened during the year. We now have 9 boys' schools with 322 pupils under constant religious instruction. There are also 3 girls' schools with 73 pupils.

There have been 13 children and 21 adults baptized during the year. There has been a slight falling off, however, in the number of communicants owing to removal. The Christian community has increased from 234 to 245.

Three new Sunday-schools have been opened, two in connection with the new day-schools, and one in the village of Paori, a short distance from the Mission-house. The last-named was greatly opposed by the people for a time, but it has mostly lived down the opposition. It is hoped much good may be done through its agency. There are now all told in this circuit 8 Sunday-schools with 326 scholars of all ages.

The small Orphanage for boys under Khiyali, our Native preacher located at Dikhwali some sixteen miles from Paori, has held on its way. There are eighteen boys there now—mostly little boys. Thus far no suitable place for this institution has been secured, where land could be opened and cultivated, as well as trades taught and the boys properly

trained in such work as is best suited to the capacity of most of them. Those who manifest taste and aptitude in learning are provided for in the Paori school. Several boys have been sent from this institution to our Mission Orphanage at Shahjehanpore to be taught trades; but the Plains seldom suit them and the experiments have thus far proved unsatisfactory. We require all the facilities to fit them for the callings of life here in their native hills. Numbers of the boys have received some instruction in weaving, at considerable expense, but English clothing goods are imported and sold at such low figures that weavers can no longer make a respectable living, and there is little outlook for our boys in this line.

Our Christian community, which is mostly composed of people from the poorer classes, has done very well in a temporal sense this year. Five more families have purchased land and are on the way to independence. Numbers of our people have secured service as domestic servants. Christian servants when properly trained by Missionaries or those who appreciate and sympathize with their interests, do very well as a rule. They generally, however, labour under the disadvantage of being quite new in this line, whereas Hindoo and Mahomedan servants are but following in the footsteps of generations of their forefathers, and are themselves instructed in their callings from their childhood. For this reason they seem to take to such work more naturally and readily than do Christians at first. Some of our people who were not inclined to engage in heavy manual labour, have been induced to do so by instruction and want. Several Christian coolies may now be seen carrying from fifteen to seventy pounds burden on their backs from ten to twenty miles per day, as do hundreds of their fellow mountaineers who are still Hindoos.

One grave weakness very prevalent in this country is a disposition to contract debts with no remarkable prospect of ability to pay them. There has been considerable difficulty in guarding some of our people from this evil. But the strict exercise of stringent rules is producing its fruit and improvement is manifest.

The usual services and means of grace have been regularly observed in connection with our work in Paori, viz. Sunday-school, preaching services, prayer and class-meetings, teachers' meetings, daily prayers, etc. In addition to these services in Hindustani there has been a preaching service and a class-meeting held weekly in English.

Our Annual Camp-meeting, which this year was held in Srinagar beginning on the 24th of November and continuing five days, was a season of much profit to our Native Christians, and large numbers from the town frequented the services and listened with apparent interest. New ideas with reference to our worship and teaching seemed to spread in the place and it is hoped fruit may result from the seed thus sown.

All our work in this field is full of interest and grows with encouraging rapidity.

GARHWAL MEDICAL WORK.

Rev. P. T. WILSON, M.D. *Missionary.*

During little more than three months of the year the Missionary remained in Paori. During this time he treated all the cases of cholera occurring among the Native Christian community there, and through God's kindness, though several were quite ill, all recovered. The Mission dispensary here, under the immediate charge of our trained Native Christian doctor, Edward Thomson, has done well and is appreciated. The Government kindly continues its annual grant of medicines, which is of great assistance.

The Missionary while at Paori, besides superwising the dispensary, has preached weekly in English, held an English class-meeting and assisted Mr. and Mrs. McMahon in their regular Hindustani services. The greater part of the year has been spent in itinerations among the pilgrims and others. A colporter, Bhajni, has accompanied the Missionary, assisting him in distributing tracts and Scriptures and medicines. Many have been spoken to about Christ and his salvation. Labours among the pilgrims must be known as to results only in eternity, for they return to their distant homes in various parts of India, and one never meets them again in this world. The Missionary has been thankful to God for the privilege while among this class, of to some extent feeding the hungry relieving suffering ones and ministering to some dying far from home without a single mortal near disposed to lend a helping hand. The Missionary is under many obligations to the Rev. Mr. and Mrs. McMahon and other *friends* at Paori for kindnesses received during the year.

ROHILKHUND DISTRICT.

REV. E. W. PARKER, PRESIDING ELDER.

MISSIONARIES.

REV. E. W. PARKER,
" T. J. SCOTT,
" D. W. THOMAS,
" H. MANSELL,
" R. HOSKINS,
" C. L. BARR,
" S. S. DEALE.

NATIVE MISSIONARIES.

REV. J. T. JANVIER,
" ZAHUR-UL-HAQQ,
" H. A. CUTTING,
" H. J. ADAMS,
" MAHBUB KHAN,
" A. SOLOMON,
" ANTONE DUTT.

LOCAL PREACHERS.

REV. M. L. BANNERJEA,
" W. S. PLUMER,
" FAZL-ULLAH,
" PREM DAS,
G. BAILEY,
J. JORDAN,
R. MCGREGOR,
P. MERRILL,
ANDERSON,
B. F. COOKER,
J. F. JUDD,
M. STEPHEN,
W. R. BOWEN,
S. FALES,
U. SINGH, I.
YAQUB SHAH,
KALEE SINGH,
MAHTEEN SINGH,
U. SINGH, II.
BIHARI LAL,
D. SUKH,
R. GIAN,
KALEE DHAR,
FORE DASS,
D. P. KIDDER,
H. B. MUSCHERT,
C. HANCOCK,
YAQUB CORNELIUS,
JUKHAN LAL,
SILAS,
PRABHU DAS, I.,
DILAWAR SINGH,
FRANCIS PETER,
ISHRI PERSHAD,
H. L. MUKARJEE,
JHABBU LAL,
M. C. PEMBER,
NARAIN SINGH.

EXHORTERS AND TEACHERS.

LALJI,
GURDIYAL SINGH,
DAUD,
BALA DAS,
MAWASI,
PRABHU DAS, II.
H. K. LISK,
W. M. SCOTT,
H. R. KHAN,
BHIKHA SINGH,
FAZL-HAQQ,
JHABBU SINGH,
CHHOTE LAL,
JAWAHIR LAL,
F. PRESSGRAVE,
SIMON PETER,
AGRU,
JOHN NET RAM,
PIRAN,
BALDEO PARSHAD,
PIYARI LAL,
MANI RAM,
PURAN LAL,
F. SAMUEL,
TAJ KHAN,
KHUB CHAND,

EXHORTERS AND TEACHERS—*Continued.*

Chhida Singh,	Shib Charan,
Kallu,	Chunni Lal,
Chhidda,	Kaliyan Das,
M. Todd,	Gulab Singh,
R. Turner,	John Pusa,
Baldeo Das,	Bakhtawar Singh,
Buddha Singh,	S. Phillip,
Ghasi,	Teka Singh,
J. Briscoe,	Tara Chand,
Erastus,	W. A. Comfort,
Kesho,	Bihari Lal,
Mohan,	David Buck,
Ballu Singh,	S. Tupper,
Sadhu Singh,	J. Robert,
Chiddu Singh,	Isa Das,
Chheda Lal,	J. Moses,
A. G. McArthur,	A. Frank,
Nabi Baksh,	Ram Sukh,
Dulla Singh,	Ghasi,
Prem Singh,	Joti Lal,
Jumman,	John Scott.

By the last census this province contains a population of 5,109,569 souls. Our Mission work in the province has been during the past year divided into thirteen separate circuits or appointments, for the work of each of which one man is made responsible. Four of these circuits have been in charge of missionaries, eight in charge of Native Ministers, and one in charge of a Eurasian lay-preacher. These appointments are most of them again divided into sub-circuits over which a Native preacher of less experience is placed, so that there are fifty-eight places occupied as centres in Rohilkhund where Native preachers reside and where work is carried on. There are connected with the work of these circuits and sub-circuits ninety-four regularly appointed Native preachers and male Christian teachers of various grades, from the ordained minister to the primary school teacher, giving their entire time to this work. The wives of the Missionaries, and three single lady missionaries, with eight European or Eurasian assistants, and eighty-six Native Christian female teachers and Bible-readers carry on the work among the women and girls. There are Native Christians living in 312 villages or towns, making a Christian community of about 4,500 souls, 2,630 of whom are communicants. There are 160 day-schools in the District with 4,453 pupils in regular attendance, 1,148 of whom are Christians, and 3,305 non-christians. Among the schools two are orphanages and one only is a High-school. We also have a Theo-

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„ R. HOSKINS,
„ C. L. BARR,
„ S. S. DEALE.

NATIVE MISSIONARIES.

REV. J. T. JANVIER,
„ ZAHUR-UL-HAQU,
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„ H. J. ADAMS,
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„ A. SOLOMON,
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G. BAILEY,
J. JORDAN,
B. MCGREGOR,
P. MERRILL,
ANDRIAS,
B. F. COCKER,
J. F. JUDD,
M. STEPHEN,
W. R. BOWEN,
S. FALIB,
U. SINGH, I.
YAQUB SHAH,
KALEE SINGH,
MANPHUL SINGH,
U. SINGH, II.
BIHARI LAL,
D. SUKH,
R. GAN,
KALEE DHAR,
TORU DASS,
D. P. KIDDER,
H. B. MITCHELL,
C. HANSOCK,
YAQUB CORNELIUS,
JUKHAN LAL,
SILAS,
PRABHU DAS, I.,
DILAWAR SINGH,
FRANCIS PETER,
ISHRI PERSHAD,
H. L. MUKARJI,
JHABBU LAL,
M. C. PEARCE,
NARAIN SINGH.

EXHORTERS AND TEACHERS.

LALJI,
GURDIYAL SINGH,
DAUD,
BALA DAS,
MAWASI,
PRABHU DAS, II.
H. K. LIKE,
W. M. SCOTT,
H. R. KHAN,
BHIKHA SINGH,
FAZL-HAQU,
JHABBU SINGH,
CHHOTE LAL,
JAWAHIR LAL,
F. PRESSGRAVE,
SIMON PETER,
AGRU,
JOHN NET RAM,
PIRAN,
BALDEO PARSHAD,
PIYARI LAL,
MANI RAM,
PURAN LAL,
F. SAMUEL,
TAJ KHAN,
KHUB CHAND,

teacher and singing our hymns without any reserve whatever. Each school would surely result in an intelligent Church, before many years. There should be a large number of these schools opened at once in Rohilkhund and there should be ample provision made for promoting the bright boys from all these schools to the Central school of each Zilla or to the High School. This plan wisely and persistently carried out, would give us a very large and widely extended Church within a few years in which a large proportion of the members would be intelligent men and women. God seems to be giving us success as fast as we get our foundation firmly laid, so as to raise up a pure Church. One principle may be laid down as sure in our work, that faithful, persistent, prayerful, loving teaching and persuading will bring forth fruit when applied to a particular people who are always accessible, while teaching or preaching in a general way without any special reference to educating religiously any one in particular, is much less certain of yielding fruit.

The station reports written by the Missionaries and ministers in charge as given below, show the special work of each station.

BAREILLY.

Rev. T. J. SCOTT, }		*Missionaries.*
Rev. S. S. DEASE, }		
Rev. D. W. THOMAS,		*Conference Treasurer.*
Rev. J. T. JANVIER,		*Native Minister.*

Our communicants now number 240. This is ten less than last year, the decrease being caused by removals including the graduating class of theological students, and the removal by letter of some, and a few expulsions. Our number is thus smaller than last year, although we have had growth by the addition of 30 adults by baptism. We have 4 more Sunday-schools than last year. Our Sunday-school work is becoming a powerful agency in affecting the non-Christian natives. We are making steady growth in self-support. All give something and more regularly and willingly than formerly. The Native Church during the past year supported two evangelists on a small salary, started a school for the youngest of the Christian children, paid Rs. 30 toward completing the cemetery, besides extending help to the poor and assisting in other matters connected with the Church. We have had but little persecution. We may glance at the different centers connected with this station :—

Bareilly.—Brother Janvier the Native Pastor is improving the Church. The year has been one of trial through the evil conduct of a few members. Satan troubled us greatly. The evil doers were cut off.

During the year a little congregation of Christians was raised up at a village a few miles from the city. A small school was opened among them and they have all proved steadfast. Shortly after these persons were baptized, a Moslem seeing that something new had been organized

among them found on inquiry that they had become Christians. As one of the men was passing him, he said, "You people must be looked after soon; the sword must be applied." Still as stated we have had no persecution during the year. In the city a girls' school was broken up by the children being all kept away. Their Christian songs and talk and prayers, it was said, had gone far enough. "Our children," the parents said, "have become Christians." On the other hand very extensively people of the Chamar caste are beginning to think that they must become Christians. We have just established two schools in the city where they understand that with secular training we are to teach our religion to their children.

Philibhet.—In this city a Chamar school was for a time broken up through Mahomedan influence. The Mahomedans are ever jealous and watchful of our influence. Confidence was restored and the school again opened. There were a number baptized in this city during the year. The climate of the place is bad and our helpers and their families always suffer here.

Aonla.—The Native preacher has done well. A dozen adults have been baptized. Two girls' schools recently were opened. The leading man among the Chamars is under instruction and we hope will be baptized. In surrounding villages there are a considerable number of inquirers among the Sweepers.

In general we may remark on the work in these places that steady, persistent effort will bring large fruit in the next ten years. Large numbers of the lower classes manifest an interest in our teaching. Leaders are raised up from their midst who are bringing them to Christ. Col. Acton of Her Majesty's army has undertaken the support of a native itinerant among this class of people. The man was recently a priest among them. Our want is *trained men* for the work. Preachers and Christian schoolmasters drawn from this people, must be drilled for the work. We here touch on the sphere of the—

Theological Seminary and High School.—During the year one theological student was expelled, one was dropped out from incapacity in study, and one, the brightest mind in the school, was laid aside by sickness. Thus the sifting process goes on. Morals, mind, and health are tested. Twelve students giving good promise are now in the regular classes. A class of twelve is forming for next year. We are seeking to make this school the best of its kind in India. We need not repeat our plans and methods from year to year. Much as to method, and just what theological education should be in this stage of things in India, has yet to be learned. We must learn and toil away.

Those who send students to the school and receive them from it have much to learn. The selecting of the candidates is a point to be guarded. At the school in receiving men we can only apply a mental test, and examinations when passed are not always a reliable test of mind even. The candidate may have been "crammed," and hence fail in the pursuit of study afterward. Such cases we have had. Again, examinations tell nothing of the mental qualities, of patience, perseverance, steadiness of purpose, soundness of judgment, &c. These as well as moral

qualities must be tested before the candidate is sent to us. We wish to lay stress on another point here. It is easy to overestimate the real sphere of a school like this in receiving men from it. We cannot take students, radically small on the mental and spiritual side of their nature, and make moral and intellectual giants of them. We can mould and train in some degree but men will leave the Seminary with the capacity nature has given them. Hence the importance of rightly selecting the men and of not being open to impatient disappointment at certain outturns of the school.

Another point in receiving graduates is to understand that their training has been much more largely theoretical than practical. Rules, theories, principles and unapplied knowledge have been imparted. This to a large extent is all any school can do. The little practical *drill* we can give cannot take the place of what the Missionaries must do when they receive the men into the work. They must be drilled and urged and curbed and taught *in the field*. It is no new idea that the work is but fairly begun in the College or Seminary. The active sphere that follows must complete the education. Better results would be obtained, if our Missionaries were thoughtful in this matter. We are not seeking to lower the standard of what we are to do in the school but to exalt the standard of what is to be done before and after the school.

We have received valuable aid in the work of the school from courses of lectures by members of the Conference. Rev. R. Hoskins lectured on *Sunday-School work*, Rev. H. Mansell on the *History of Missions*, Rev. E. W. Parker on *Practical methods of Mission work*, and Dr. Dease of the station in addition to his other medical work and management of schools, gave a number of lectures to the students on *Physiology and Hygiene*.

We are making some progress in the organization and consolidation of the interests of the school. Arrangements have been completed to register the Board of Trustees and thus make a legal body under the appropriate Indian law. Attempts so far have failed at converting our troublesome bungalow form of endowment into something involving less care and vexation. Nothing so far available yields one-half the same interest. We find no encouragement in trying to transfer our endowment to the United States and seem shut up for the present to the bungalows.

We are putting our garden and grounds into a more attractive condition. We have had but little money for this object. There is teaching and moulding power in an attractive grove with pleasant walks and flowering shrubs. The memory of such a place, often has a hallowed influence for life. From their monasteries and groves the mendicants of Europe went forth to convert and train savage peoples in religion and art.

In the High-school and Normal department we are feeling our way and learning what is needed to be done. Candidates for the High-school have not been numerous. By removals and failures to pass the half year's examination the number on scholarships has been reduced to four.

The normal department seems to meet a more pressing want. Twenty-one students are in attendance in three classes. The lower class are in elementary studies. Our aim is to pass the higher class in the middle

vernacular studies in two more years. The material furnished in the year has been very unequal in attainment and it was difficult to classify this department. We had hoped to get students who could pass the middle class in two years, but perhaps must change our plan. The demand for village teachers of a low grade indicates a shorter and lower grade course for some. We have yet to learn just what the requirements and necessity of the work indicate. We are thankful for valuable hints and suggestions from those who send pupils and know the wants of the work. The plan of training Christian teachers for schools among Christians and inquirers is most important. Our students so far have come to us rather to learn the subjects than how to teach them, yet we keep in view the normal school idea. We hope to send them away much better prepared to teach than they could be in the ordinary schools of the country. A vernacular text book on teaching is a want. The one used by the Government in its normal schools is almost worthless.

This High-school and normal department will serve as an important preparatory school for the Theological Seminary. Five students have been recommended from this department for the Seminary next year.

FATEHGUNGE.

REV. ABRAHAM SOLOMON, ... *Native Minister.*

THE Lord Jesus has poured out his blessings on all our work this year. In our Church there are now eighty-three persons, twenty-one being members, thirty probationers, and thirty-two baptized children. In worldly things these are all poor, but in spiritual things they are prospering more and more all the time. Twenty-five persons have been converted this year from among the heathen. There are six castes of people represented in our Church, ranging from the highest to the lowest, and all dwell together in Christian love and unity. They live in 14 different villages.

In Fatahgunge there is a school in which Hindu boys are taught God's Word and also worldly knowledge, and every Sunday these boys come to Sunday-school and learn our Hymns, the Lord's Prayer the Ten Commandments and the Bible lessons, and we have a firm hope that they will some time accept Christ. During this year we have collected funds among our brethren and have built a church for the poor Christians of Mirgunge, one of the appointments of this circuit. There is a small school for Christians and inquirers here also, held in the little chapel and several have been baptized here this year. Our persecutors here are becoming tired of trying to hinder us and are giving us rest at present. At Sigra we have built a preacher's house. The work here is in the territory of the Nawab of Rampur and is very encouraging. No one appears to prevent or hinder, but daily the people become more and more friendly, and two persons, Hindus, have received baptism this year. At Seroli also, 12 miles from Fatahgunge, a new work has been com-

menced. A school for boys and one for girls has been opened, especially for inquirers among lower classes. There is one Brahmin, a landholder, who is learning daily and seems a sincere inquirer. At Katausa an old leader was converted and through his influence a good work is started. Our few Christians are very faithful and true. This leader is a very humble, meek, true man. There is a Hindu temple here that is sure to come into our hands soon to be changed into a place of worship. Several of its owners are already Christians. This leader is now supported by the Christians of our circuit that he may be free to go among the people to lead them to Christ. Beside the above laborers there is one exhorter who aids us much, who entirely supports himself, and another who was a priest of an inquiring class, who is supported by a Christian gentleman that he may work freely among his former disciples. They everywhere receive him gladly and fruits must follow from his labors.

The work of this circuit which has been worked up from the beginning by this native preacher is a model work. All classes are gathered in and well taught and every year new openings appear. There are at present many inquirers being faithfully taught.

KHERA BAJHERA.

FAZL-ULLAH, ... *Local Preacher.*

THIS is a village circuit under an ordained Native minister. There is a good school here for boys which is always well attended for a village school. Many boys have been educated and are wiser and better in their work than they could have been without the school. One boy from this school was converted a few years since and is now a preacher of the Gospel. The two girls' schools are kept up and are remarkably good for village schools where usually the girls will not learn to read. The work among these women and girls has many interesting features connected with it. All the work is preparing people for being intelligent Christians in all this vicinity if they will but yield to their best convictions. In all the schools there are Sunday-schools the same as in other stations. The Church here is small and rather dependent. The work has not so spread in the villages that we have families living in their own homes doing their village work independently as in our other circuits, though all earn their living in some way and receive no aid from the Mission. The field is a hard one, but persistency will surely bring success. There are fourteen communicants now in the Church, nine of whom belong to Khera Bajhera, and four adults have been baptized this year.

SHAHJEHANPORE BOYS' ORPHANAGE.

REV. T. S. JOHNSON, ... *Missionary Supdt.*

THE number of boys in the Orphanage is about the same as last year, 260. The moral tone perhaps never was better; the result of this is seen both in the school and workshop as well as among others who work in the fields and garden. One of the boys has just been recommended for the Theological School in Bareilly. The Christian *mela* just closed was a means of great grace to many of the boys. The Government educational officers, both the Director and Inspector, have visited the institution during the year and made very favorable reports, and the Government grant-in aid has been increased from Rs 220 to Rs. 250 per mensem. The Collector of the District and the Civil Surgeon also made an official visit and gave a very full and favorable report on the sanitary and general condition of the institution. An arrangement has been entered into within the year with the Muir Cotton Mills at Cawnpore, which promises to be of great importance to the Orphanage as well as Native Christian community in this part of India. The Directors of the Mills very kindly agree to admit a large number of the boys into the Mills where they may learn the work and take regular employment as soon as they become qualified. This enterprise involves expense in securing houses for the boys in Cawnpore, but it is an expenditure that will pay in more ways than one. About 75 of the boys are to be transferred to Cawnpore in close proximity to the Mills, in which they will work part of each day, and attend school the other part of the day; upon the same principle of *school* and *manual labor* so long observed in this Orphanage.

The colony of boys sent from the Orphanage to the Christian village of Panahpore are working well; one of them has had fields set off to him and has commenced work for himself having made arrangements for a helpmeet. Others there will soon be ready to follow his example in both respects. The Panahpore estate which is connected with the Orphanage, has been somewhat improved during the year in the way of sinking a number of wells for irrigation.

The time of the Superintendent of the Orphanage since last Conference has been divided with that of superintending the Oudh District which would have been quite impossible but for the very valuable aid given by the assistant Manager and teachers, who have graduated from the institution and are reliable and trustworthy men.

SHAHJEHANPORE CIRCUIT.

REV. C. L. BARE, ... *Missionary.*

THE work of this circuit is carried on in a district in the southern part of Rohilkhund, containing nearly a million souls. This field was one of the earliest taken up by our Mission, and a Missionary or two have

labored here since the founding of our Orphanage in 1859. Still there are scores of villages within the circuit which have never seen a Missionary in their midst much less heard of a Saviour born in Bethlehem. There are three bazars in the city where preaching has been kept up three times a week through the year. In Tilhur, Jalalabad and Pawayan, where Native preachers are appointed, there are five bazars, where the preachers preach. Hindus are generally disposed to show us respect in the bazars, but the contempt of Mohammedans for Christians at times has been the most accomplished thing we ever witnessed. In the case of our old moulvi this hatred has grown into a sort of religious fanaticism. He evidently labors under the hallucination that it is a meritorious act in the sight of Allah to persecute Christians when preaching in the bazars. His plan is to come into our crowd after the work of gathering the people together has been done and they have become interested in the preaching, and if possible raise a discussion on some important question. If he fails in this, he turns upon his heel with some contemptuous remark about us or our religion and drawing off a part of our audience goes away a few paces and begins to harangue against us. This moulvi has persistently kept up this course of treatment during nearly the entire year. When we changed our preaching-place he very soon followed us and there also began his business of distracting our work.

The Native preachers have visited Rampur every week during the year, and as the first fruit of this work, five persons were baptized at the Christian *mela* in October. Three of these were heads of families, one of whom came to us with three others last February and asked to be baptized. We wished, however, to test them more fully and hence put them off for a time. They then asked us to receive their declaration of faith in Christ before the people of their village. This we consented to do, and at the time fixed drove out to their village. We found the villagers all gathered together, and it was evident that there "was no small stir about that way," among them. They were talked to and the way plainly set before them, and then the inquirers came forward and declared their faith in Christ, that they had abandoned Hinduism and accepted Christianity. The villagers were then exhorted not to persecute these new Christians. They immediately replied that the Christians could not draw water out of the well from which they were accustomed to draw. A few days afterwards when the Christians went to the well for water they found it surrounded by the villagers armed with clubs, determined to beat the Christians if they came near. As an important principle was involved a complaint was brought against the villagers in court. The position taken by the villagers was that the well was a private one, surrounded by a wall enclosing private property and not open to the public at all, and hence the Christians were guilty of trespass. So conflicting were the testimonies that the Magistrate rode out to the village to satisfy himself by personal inspection. He found the people very busily engaged in building a wall around the well in order that the false witness in court might in the end be supported by the fact. He also learned from those who were using the well

that it was a public well, and hence rendered a decision in favour of the Christians.

There are twenty-six day-schools connected with this circuit: eighteen for girls and eight for boys. These are attended by 303 girls and 627 boys, 930 in all, and taught by 46 teachers, of whom eleven are Christians and thirty-five are Hindoos or Mohamedans. The Bible is regularly taught in all, beside the instruction they receive in Sunday-school. We also have twenty-six Sunday-schools, taught by Christian teachers. The number on the roll is 1,225. The average attendance has just doubled during the past two years and may double again in the next two, if we can have the teachers and aid required. Regular attendance is encouraged by giving out scripture tickets and in exchange for twelve tickets a large Bible picture with Hindee and Urdu descriptions is given. Prizes are also given to those boys who recite all the Golden Texts, Selected Verses, &c. One little boy of the Chamar school was taken sick and on Saturday evening he told his mother that he would be better to-morrow and would bathe and dress and go to Sunday-school and stay after the school to the preaching, and thus worship the true God. On Sunday morning the spirit of the little fellow passed away and his teacher says he died a Christian.

The work and meetings of the Church are nearly the same as that of the other stations, except that we have a little chapel in the city also where many Hindus and Mohamedans gather to hear preaching and singing. The Native Church has done very well in contributions towards the support of their pastor this year. In our chapel near the railway we have regular English services, and this congregation aids much in supporting our Sunday-school work and in paying several current expenses.

The persecution and hatred of the caste brotherhood of those who become Christians is very forcibly illustrated in the *cruel murder* of Hanuman Singh. He was a Thakur by caste and a zamindar in the village of Nagla and owned a half-interest in four villages; one of his caste brothers owning the other half. His family consisted of himself, wife and six children, two of whom were grown. Some years ago he heard our preachers preach in the bazar and bought a Hindi book of them, called the Dharm Tula. He took the book and read it and became anxious to learn more as the book referred to things and truths he knew nothing of. Hence he returned to the city to find some one to explain these mysteries to him. He was directed to the chaplain, and the chaplain not being acquainted with Hindi, sent him to the Missionary, Rev. F. M. Wheeler. Mr. Wheeler saw that he was a sincere and intelligent enquirer after the truth, and taught him as well as he could in the time and sold him a Hindi New Testament which he commenced at once to read carefully, at every opportunity seeking aid from Mr. Wheeler and others in understanding it. In October, 1879, Hanuman Singh and his eldest son Mohan, were baptized, and in March 1880, Tulsa his eldest daughter. From the first, Hanuman Singh had been an interesting character to our Mission.

He was sincere in his inquiries after truth. It is said that he had an upper chamber in his house at Nagla. There he used to go, and dressing himself in the real native way of a simple *dhoti* round the loins, would burn incense to Christ. He had abandoned his Hindu *guru* or religious teacher, and taken Christ instead; and in "seeking the Lord if haply he might feel after him and find him" he was true to the light he had already received and performed *puja* or worship in this way to the Saviour. And this same sincerity of manner attended him in all his relations with the Missionaries and all his search after the "truth as it is in Christ."

He was very tender-hearted and kind. He happened to be in the Missionary's bungalow at Lodipore once when a little orphan babe was brought in. Some one said that this child must have good fresh cow's milk if it would live. Hanuman immediately left the room and next day sent the Missionary a cow for the orphan babe.

His faith in the New Testament was exceedingly simple. He believed in the literalness of what it said. We give one instance. One day he was at Mr. Wheeler's bungalow, and from some cause or other Mr. W. said, "Let us pray about this," and began to kneel down. But Hanuman proceeded to close all the doors of the room : when Mr. W. said that it was not necessary he replied, "You know that the New Testament says, When thou prayest enter into thy closet and when thou hast shut thy door,'" &c. His faith was yet untrammeled by modern ways of thinking and was no doubt the nearest approach possible to that of the primitive Christians.

He was very meek and humble in his devotions to God. We never saw him in prayer but we were impressed with this. He would throw himself upon the floor or ground, as a child, and conceal his face in his hands. His conduct always in worship was that of one who was deeply and profoundly impressed with the goodness and majesty and glory of God.

Now this man whose character and life we have briefly noticed, who was so sincere and honest in his inquiries after truth, so tender-hearted and kind, so simple in faith, so meek and humble before God. this man from October 20th, 1879 when he was baptized until May 5th, 1881 when he was murdered, was an object of the most cruel and bitter hatred among the Hindoos of his caste. He was riding home one night from Jalálábád when he was waylaid by enemies who attempted to kill him and was saved only by leaping from his pony that received a blow which was intended for him, and fleeing into the jungle.

On the morning of the 5th of May, 1881, he took his gun as was his custom and sauntered out into the fields. In his rambles he came to a tank of water where his partner in the estate was irrigating his fields. There were a number of men assisting him. It seems that his partner had no right either from possession or permission to use water out of the tank. And so Hanuman expostulated with him. During the conversation they had all come to sit down by a bridge near the tank. Hanumán had placed his gun against the bridge at a short distance *from him* and was engaged still in conversation when four men rose

up and beat him to death with *lathees* or clubs. It was the end of a long and bitter hatred of him as a Christian, as will be seen from what follows. As the murderers were fleeing away towards Jalálábád from the bloody deed they had done, some men met them and inquired about the excitement, when they cried out that they had killed an Isáí (Christian) and now they would kill the *munshee* (our Local Preacher) and all the other Christians in Nagla and then the village would be pure and clean.

The parties to this terrible deed were arrested, witnesses were summoned and a long, tedious trial ensued. Multán and his party tried to prove that they killed him in self-defense and their testimony had weight with the judge. Two of the supposed murderers were exculpated and two were sentenced to five years imprisonment.

The feeling was general that all four were guilty of cold-blooded murder and should receive severe and summary punishment. So a thrill of astonishment and disappointment ran through the community at the news of the decision. The Magistrate sympathized with this feeling and appealed at once to the High Court where the case is now awaiting decision.

In the meantime further developments have shown the wickedness of the supposed murderers. The two released had no sooner returned to their village than they began to make threats upon the lives of other Christians. This news reached the ears of the Magistrate who ordered their arrest. In their failure to furnish bail he sent them to prison for one year. While there they incited some fellow prisoners to attack the *darogah* of the jail. This also came to the knowledge of the Magistrate when he ordered a most severe flogging for them and added three years to their imprisonment.

The body of Hanuman Singh was given over into the hands of friends at noon on the 6th of May, and at 4 o'clock in the afternoon received a Christian burial in the little cemetery adjoining the Orphanage.

At 5 o'clock a large audience of Christian people gathered in the Chapel and suitable memorial services were held. Many spoke sadly of the terrible deed, of the noble Christian character of the deceased, and of the great loss the Native Christian Church was now called upon to sustain. We all felt and still feel that God is bringing this wickedness to naught and causing even His enemies to praise Him.

The sympathy of the missionaries in a time of intense sorrow and their prompt and decisive action in the whole affair have made a lasting impression for good upon the mind of Mohan Singh who now comes in as manager of his father's estate.

There was no more earnest and intelligent seeker after a change of heart and life at the last Christian *mela* than Mohan. And there is evidence that what he sought for he obtained, and returned to Nagla a different man. Let us pray that God may overrule all this for good, and that the blood of this the first martyr of our North India Mission may become the seed of the Native Christian Church.

PANAHPUR.

REV. HORACE ADAMS,.. *Native Minister.*

THIS is the Christian village connected with the Boys' Orphanage. There is a large tract of land laid out into farms and cultivated by the Christian community. The pastor writes :—

"There are about three hundred Christians in our village including children, and God has been with us in our work all the year. Every day in the year the work of training up this Church is carried on faithfully. Our plan of work is as follows: on Sunday at 8 A. M. our Sunday-school meets. Our average attendance is 180, and the school is divided into ten classes. At 9 o'clock a preaching service is held, at 11 the women have their four class-meetings, and at 2 the men also meet in four classes; at 4 a meeting is held for all the children at which instruction is given adapted to their understanding. On Thursday evening, a general prayer meeting is held. Every evening we go to some brother's house and have prayer with the family with the object of aiding the entire family and of encouraging family prayer in each house. The Pastor's wife also visits much from house-to-house and prays with the women, encouraging and teaching them also to pray. There are two educated women who are appointed to work as Bible teachers. One goes among outsiders and one teaches the ignorant Christian women. There is a school for boys and one for girls in the village attended mostly by Christian children. Thus all kinds of work are carried on in our village and efforts are made to train up a Church with intelligent faith and pure morals."

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BUDAON.

REV. R. HOSKINS,.. *Missionary.*

THIS year the work in Budaon was divided into three circuits, and two native ordained brothers were put in full charge of their separate portions of the field. This arrangement has worked exceedingly well, for, although these brethren have been living in the same places before this arrangement, they did not feel so free to develop their own plans, and they could not take the same interest in the work for which another person was responsible. These brethren have taken a large portion of my old field and several hundreds of Christians are committed to their care.

Early in the year Bro. Kullu Dhar was released from the charge of a local work and appointed evangelist for the whole country of Budaon. He has thoroughly convassed the field and has found several hundred people prepared for instruction and for the reception of Christ. We hope to have the necessary funds provided at our next Annual Conference to station low salaried teachers in ten or twelve of the larger towns. This year the work has taken a fresh start; the candidates for

baptism are so many that we delay this ordinance so that we may first properly indoctrinate them. We have steadily followed up the openings among the Chamars. At first they feared to study lest they be outcasted, but by employing young men from among them, as teachers on an average pay of Rs. 3 per month, and by requiring these teachers with the more promising of their scholars, to attend the school in the Mission compound for three hours daily, we have secured constant progress in study for both teachers and pupils. In connection with these Chamar schools we have a Sunday-school attendance of three hundred including men, women and children. The desire for education is rapidly increasing among this class but when educated they will get no sympathy from Hindus and Mahomedans, education will not give them position in the social scale but Christianity will be a haven of rest to them and when educated they will necessarily be drawn towards us. There has been a very large increase to our Sunday-school work; obstacles which for years seemed unsurmountable have vanished and the outlook for the next year is still more encouraging. We have begun to have regular Sunday-school work on the other days of the week, and if this plan works satisfactorily the men who give their whole time to this work, will be able to instruct from one to two hundred pupils daily. The plan of employing Hindu and Mahomedan boys to act as collectors has worked satisfactorily. We pay these boy collectors at the rate of one rupee per hundred for the average attendance of the month and to each pupil is given a Scripture Verse Ticket. At the end of the second or third month these tickets are exchanged for some form of reward costing one pice for twelve tickets.

With the present resources we cannot much extend this interesting work, though we would delight to have in the Budaon Schools ten thousand children studying the way of life.

The Sigler Girls' Boarding School Building is a model: including dormitories and residence for head-masters and matron, it has cost about Rs. 8,000. The money for this school was given by Mr. Sigler of Osceola, Iowa. There are fifty-seven girls now attending the school and it is doing a very important work for our Hindustani Church.

Our preaching hall and school in the City is well on towards completion: the audience-room will seat six hundred persons and we have also arranged a reading-room over some shops connected with this assembly-room. The shops were built by money collected for the education of Christian boys and they yield twenty rupees monthly. The Clock and Bell Tower will be completed as soon as our means will warrant the expenditure. We hope that before long the clock and bell will indicate the fleeting hours to every man in the city.

We have had an average of twenty-five Christian boys in our Central School of whom fifteen have been supported by scholarships. The boys have done very well and most of them have been soundly converted to God.

KAKRALLAH.

REV. MAHBUB KHAN, ... *Native Minister.*

IN Kakrallah there is a promising Christian Church which is making fair progress in spiritual matters: all the members of the Church, both men and women join in worship regularly. There are eleven villages in this circuit, where Christian families reside: some of these show much zeal in spreading Christianity: many of their relatives are ready to accept Christ: from the first, they are anxious to have their children instructed in the principles of our faith.

Eight adults and eight children have been baptized this year.

The most wonderful thing in Kakrallah is that the women are much more inclined to accept Christianity than the men, caused in part by the fact that among the Christians there are several intelligent and pious women who tell their neighbors and friends the glad tidings.

There are some inquirers among the Maroos and some of them read Christian books with avidity; there are several inquirers among the Chamars and Bairagis who seem to be ready to accept the truth.

At first it seemed a heavy task to start a Sunday-school in Kakrallah, because the population is largely Mahomedan and many of them persuaded the boys not to attend, but gradually the number began to increase until the number ran up to one hundred and fifty pupils, so that we have had to conduct the school in two places in order to accommodate all. Our Sunday-school scholars are making progress in the study of the lessons; some of the boys have learnt by heart the Ten Commandments, the Lord's Prayer and several stories of the Bible. The Christians are generally poor and not able to give their children a proper education and the non-Christian element is unwilling to allow the Christians the advantages that they enjoy, so that we find it essential for satisfactory progress in this work that we make special provision for the education of the Christian youth. There are several places where low-salaried teachers should be immediately employed; many are candidates for baptism but they should be well instructed in the principles of Christianity.

The Gospel has been faithfully preached in the markets and village rest-houses and the people have given excellent attention.

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BILSI.

REV. ANTONE DATT, ... *Native Minister.*

THIS is a new circuit set apart this year and placed under the charge of a Native preacher. It contains many villages large and small and is a very promising field. It was formerly a part of the Budaon circuit and this Native brother now in charge has been in this field for a long time.

He writes: "In this circuit there are sixteen villages in which

Christians reside. These villages are scattered over a large area and there are in all 240 Christians in this circuit. There are but two laborers, so that the people are not as well taught as they should be. I have visited all the places of the circuit four times this year, and I have tried faithfully to teach all the Christians under special charge. Twenty persons have received baptism. There are two Sunday-schools at Bilsi where I live and one at Bisauli where the other preacher lives. One of the schools here is made up entirely of outsiders. The three schools number about three hundred. There are many inquirers in this field, but so many difficulties arise when they come near to the point of confessing Christ openly that they hesitate and often turn back disheartened. The caste tie is very strong and to break it is to accept social death and separation from all former associations. Still our field is ripening for the harvest. The Christians are growing in spirituality year by year."

CHANDAUSI.

GEO. BAILEY, ... *Local Preacher.*

THIS city is an important business centre and hence a place of considerable wealth and intelligence The Mission work here is under the charge of Mr. George Bailey, a Eurasian Local preacher.

There is a small Church here made up mostly of persons in the railway employ. The pastor often finds the influence of the railway surroundings detrimental to training up a Church with pure morals. The people cannot attend service regularly, nor have the advantage of those regular means of grace so necessary to growth in religious knowledge and experience. There is, however, this encouragement that improvement is manifest in the Church.

There is a good boys' Anglo-Vernacular school in the city which is doing good work, and the Sunday-school in connection with this is a model school. All the boys learn gladly and are wide-awake while the general exercises are carried on. There are two schools also among the Chamars in which Sunday-schools are held. These schools promise fruit and there are calls for more in villages around. In the Sunday-schools in connection with this work many men also attend and listen with interest, and inquire and express their opinions concerning the subjects discussed. There are two girls' schools, one for Mahomedan girls and one new one for Hindus. In the older school there is a Sunday-school for girls and two girls' Sunday-schools among the Chamars where there is no day-school. The entire attendance in the Sunday-schools is about three hundred of whom forty are Christians. Much preaching has been done this year at evening through the aid of a magic lantern. Multitudes come together and listen for a long time very quietly and the testimony is often heard that the Christians' religion and their instruction is made

very plain by this sort of preaching. Though the people like to come, yet the jealousy of Mahomedans is often excited, and they often desire the preaching where their women may not see or hear.

MORADABAD.

REV. H. MANSELL, ... *Missionary.*

As the report is called for earlier this year than last it leaves me less than a year's work to report. And as Chandausi circuit and Kundarki village have been cut off from our circuit I have less territory from which to collect my statistics. Yet the work has gone on increasing in every respect, though the statistics are lighter in some items.

I. State of the Church.—Two of our best helpers were sent to the Bareilly Theological School to prepare for more extended usefulness, and our Native pastor Rev. Prem Das, was sent out to a new circuit where over thirty persons were lately baptized. We were thus weakened in the pastorate, yet all our class-meetings have been kept up with more or less regularity. Our monthly love feasts have not been so well attended nor so interesting as they were last year. The Leaders' and Stewards' meetings, on the other hand have been more regular and more interesting. They do much good in making the Native brethren feel that the responsibility of planting, sustaining, and training the Christian church in India is with them. Brother Pran one of our evangelists was appointed pastor and the brethren have supported him entirely by their contributions.

The Church grows constantly in intelligence, and some have grown very perceptibly in grace. Our Christian *mela* at Shahjahanpore from which we have just returned has deepened the piety of all who attended it and it gives us hope that purer lives and more efficient work will be the results.

II. Mohalla Work has been kept up weekly in six or eight places in the city and many are reported as almost ready to be baptized. I still look upon this as the most effectual and hopeful of all evangelistic work, and expect to see much fruit from it even before this year closes. There have been baptisms in three of the mohallas, but in only one was the opposition serious. This was the case of a very young women, wishing to be baptized whose husband had been baptized a few days previous; she also was ready but her friends were very angry and determined she should not become a Christian. So they had persuaded her to refuse. We retired and waited and prayed, and a day or two after she was baptized in our chapel amid great rejoicing. At one time her friends seemed ready to shed blood to prevent her baptism. Often we have heartrending scenes as we witness the fulfillment of the Saviour's words, "A man's foes shall be they of his own household." Yet it is sweet to fight and toil on knowing the victory will come.

III. The City Sunday-school, has averaged a little higher than last year and the Girls' Sunday-schools have increased. We have also started some new ones in villages, but the cutting off of Chandausi somewhat reduces our number We report 1,150 of all ages in our 35 Sunday-schools. This Sunday-school work is glorious and there is absolutely no limit to its expansion except the want of workers to carry it on. We pray the Lord of the Harvest to send more laborers.

IV. The Sabbath Services in the city are not so well attended by Hindus and Mohamedans as they were last year. I am searching for the cause. The Christians come regularly and it is a great encouragement to see them so attentive and orderly. Yet we want more of the heathen to hear and to see Christian worship. In the villages the Sabbath is better observed and Sabbath services in four or five places are kept up regularly and profitably. Our average in all the congregation is about 450.

V. Day-Schools. Our grant-in-aid from Government has been cut down a little, but subscriptions, with constant begging have increased a little. We have secured a competent head-master on Rs. 50 per mensem and increased the expenses of the central school, and hope this year to pass three or four boys through the departmental examination. We must by all means keep this central school up to its present grade so as to give our Christian boys a fair chance. There are about 40 Christian boys in the school now, and our efforts are to make all our village schools evangelizing agencies by establishing none but among enquirers. We have 26 day-schools with 771 scholars, boys and girls.

The work has also its discouraging features. The case of the defection of a Christian teacher was a sad one. His disgraceful intimacy with the wife of the other teacher who had just been sent to instruct the new converts was by all means the most discouraging event that has happened to me in many years. Again, old caste feelings that ought to have been dead years ago have cropped up this year in the Church here, culminating in the beating of two persons and the division of the Church into two hostile factions. However, the devil seems to have defeated himself for the healing of this breach he made seems to have drawn the Church nearer together than it was before.

I have also seen a disposition in one or two of our helpers to give me good reports of their work and of their classes when they have neglected them. Yet none of these things move us. We only wish to be more zealous and efficient in saving the heathen and training up our young Church.

SAMBHAL.

Rev. ZAHUR UL HAQQ, ... *Native Minister.*

This is a large circuit in which there are many Native Christians Brother Zahúr ul Haqq has been a leader in this work from its beginning and now that several smaller circuits have grow up within the older circuit, it is proposed erelong to make a district of this field, making the smaller

circuits into separate charges, and appointing Brother Haqq, Presiding Elder over all. This will place greater burdens on the preachers and people and give independence to the work.

Brother Haqq writes: "Sambhal is a very old Hindu city surrounded on all sides by idols and idolatry, and the Hindus usually believe that the holy incarnation is to be born and make his appearance here. Hence this is known as a very holy place, and pilgrims come very long distances to worship at the many shrines here. Through the grace of God the foundation of God's Church has also been very firmly laid in this city, and every day the bell calling Christian service is heard beside the bells of the heathen temples and constant growth in numbers and in strength is manifest in our Christian community. In the city of Sambhal there are three schools for girls and one for boys. About fifty girls are in regular attendance and they learn our religious books daily, and regularly attend our Sunday-schools. There are eighty-six boys in the boys' school. The Sunday-school in connection with this school has greatly increased this year. Many boys who do not come to our day-school, come to our Sunday-school.

At Hetam Serai the work has increased this year; seven persons have been baptized and our Church there is now on a sure foundation. At this place we have had work a long time and many inquirers have always been present to learn, but as soon as any one would break away from caste to come out boldly on the Lord's side, persecution would give the convert no rest until he was driven from the place or drawn back again into caste. Here when a young woman was determined to be a Christian a snare was laid to forcibly marry her to the most deadly enemy of Christianity who would keep her beyond the reach of Christians. She was saved by being taken to another city by her brother. During the past year some stronger men have come out boldly for Christ and the persecution is somewhat subsiding.

In Rasúlpur there are about fifty Christians, and the preacher there teaches the children of the Christians daily. At Gangesri twenty-five miles from Sambhal, the preacher is also doing well. Several persons have been baptized and the children are being well taught. There are many inquirers in this circuit. Hassanpur is a small city about twenty-four miles from Sambhal where we have a good school. The preacher there has some fifteen Christian boys from villages boarding with him to attend the school. They are doing remarkably well. There is also a girls' school here among friends of our work. In the Chamar part of the town also work has commenced and a school has been opened, taught by an inquirer for inquirers' children. This is the most promising work among the non-christians.

At Pithkhera, Sharikpur and Babukhera the work is very much like that of Rasúlpur. There is a preacher at each place and Christians are living in from ten to twenty villages around this central village making an important circuit. In connection with one of these there has been a number of baptisms this year. Thirty-two adults have been baptized this year in this Sambhal circuit mostly from among the lower classes."

AMROHA.

PETER MERRILL, ... *Local Preacher.*

THIS circuit is made up of many villages in which a few Christians live, making 314 communicants in all on the circuit. The work in these villages is like that of Rasúlpur, noticed in the Sambhal report. The preachers teach the Christians in the villages around them and teach some of the children. The most encouraging feature of this work perhaps is the desire to know more of the spiritual life of the true Christian manifested among many of the people. At a camp-meeting held in the early part of the year, this desire was expressed by many. Work has been commenced among the Chamars of Amroha during this year which gives encouragement. There are small Sunday-schools for the Christian communities at different places but there is less work among outsiders here than in most of the other places.

BIJNOUR.

REV. H. A. CUTTING, ... *Native Minister.*

THIS is a large zilla, containing over 700,000 people. A Missionary has always been in charge of this large circuit, but when Mr. Mc Henry was taken sick and sent to America we were obliged to place this important charge under a Native minister. About twenty years ago a boy came to the Missionary at Bijnour to be taught. He was received and supported by the Missionary, was baptized on profession of faith, at a proper age was received into this Church and leaving school was employed for several years as a teacher until God called him to preach. After proper trial he was received into the Annual Conference, and now after twenty years he goes back to Bijnour to take charge of one of the most important stations yet given to a Native preacher. The work has been well done all the year.

The Native minister writes: "During this year much of my time has been taken up with work among the Christians in various places. There are three stations, one thirty miles away, and the others eight and ten miles away, in which there are many Christians who require much teaching and training, and the preachers in these places have been very busy in this work. Still, our men have not been negligent of the heathen around, but have faithfully preached the good news to all. Daily the local preachers and exhorters either go to some place where they can collect a congregation for preaching or go to some village or to some mohulla in the city where they can converse with the people concerning religion. All of the out-stations have been carefully superintended and in no place is there anything that should discourage us. The

shoe-makers of Bijnour and Mandaur seem to be sincere inquirers and seeing their zeal makes our faith very strong that when this harvest shall be ripe and God shall give the command for reaping, there will be such an increase in this Bijnour work as has never yet been seen. Our day-schools and Sunday-schools have improved in numbers and in their acquirements. Great care is taken to have the Christian children well instructed and the advancement of the boys and girls in school is worthy of note. The work of the Woman's Missionary Society is also prosperous. More laborers are required for teaching village women and girls who are inquirers. There is also a loud call for schools for children of inquirers in several places. The sure result of these schools would be to lead the children and their parents to Christ, hence the call seems very urgent indeed. Nothing can aid our work so much as to enter these open doors and teach these children who come to us to be taught like Christians with the expectation of becoming Christians. We urge earnestly that more aid be given for this work."

MINUTES

OF THE

EIGHTEENTH SESSION

OF THE

NORTH INDIA CONFERENCE,

FORMERLY THE INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

Moradabad, January 11-17, 1882.

LUCKNOW:

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1882



OFFICERS OF THE CONFERENCE.

President,

S. KNOWLES.

Secretary, B.H. BADLEY. *Recdg. Secy.* C. L. BARE.
Ver. Secy., H.A. CUTTING. *Corpdg. Secy.* E. W. PARKER.

Treasurer, D. W. THOMAS.

Publishing Committee.

	Elected.	*Term Expires.*
I. FIELDBRAVE, ...	1880, ...	1883
T. J. SCOTT, ...	1881, ...	1884
R. GRAY, ...	1882, ...	1885.
SUPDT. OF PRESS, ...		

Board of Education.

E. W. PARKER, ...			
P. M. BUCK, ...			
T. S. JOHNSON, ...			
ZAHUR-UL-HAQQ,...			
B. H. BADLEY, ...	1880, ...	1883.	
G. H. MCGREW, ...	1881, ...	1884.	

Finance Committee and Board of Conference Trustees.

E. W. PARKER,	*Ex-Officio.*	T. J. SCOTT,	
T. S. JOHNSON,	do.	R. GRAY,	
P. M. BUCK,	do.	S. KNOWLES,	
ZAHUR-UL-HAQQ,	do.	G. H. MCGREW.	
D. W. THOMAS,	do.		

Conference Sunday-School Union.

President, D. W. THOMAS, *Secretary*, B. H. BADLEY, *Treasurer*, J. T. JANVIER.

Trustees of the Theological Seminary and Normal High School.

	Term Expires.		*Term Expires.*
T. S. JOHNSON,	1883.	H. BLUNT, ESQ.,	1884.
R. HESKINS,	1883.	E. W. PARKER,	1885.
J. R. REID, ESQ.,	1883	W. PETERS,	1885
D. W. THOMAS,	1884	R. G. HARDY, ESQ.,	1885.
G. H. MCGREW,	1884.		

Trustees of the Memorial School Cawnpore.

North India Conference:		*South India Conference:*	
G. H. MCGREW,	1883.	D. OSBORNE,	1883.
DR. J. H. CONDON,	1883.	W. J. COEN, ESQ.,	1883.
T. S. JOHNSON,	1884.	J. M. THOBURN,	1884.
W. WILSON, ESQ.,	1884.	F. J. DEATKER, ESQ.,	1884.

Committees of Examination.

First year.—J. L. HUMPHREY, J. T. MCMAHON, A. C. PAUL.
Second year.—T. J. SCOTT, J. H. MESSMORE, I. FIELDBRAVE.
Third year.—S. KNOWLES, J. MUDGE, H. A. CUTTING.
Fourth year.—J. E. SCOTT, G. H. MCGREW, J. T. JANVIER.

For Admission on Trial and Local Orders.—

P. T. WILSON, R. HOSKINS, T. GOWAN.

T. J. Scott, S. Knowles, F. W. Greenwold, I. Fieldbrave.

Self-support—

J. E. Scott, P. T. Wilson, Mahbub Khan, A. C. Paul, E. Joel.

Auditing—

J. H. Messmore, N. G. Cheney, C. L. Bare.

Temperance—

D. W. Thomas, J. T. McMahon, I. Fieldbrave.

On Memoirs—

H. Mansell, R. Gray, J. E. Scott.

Publishing Minutes—

Secretaries and Superintendent of Press.

Public Worship—

E. W. Parker, H. Mansell, Zahur-ul-Haqq.

The rules of order of last session were re-adopted.

A communication from the United States Legation, London, dated November, 28th, to the missionaries of the Methodist Episcopal Church in North India, making grateful acknowledgment of their telegraphic dispatch expressive of their share in the nation's sorrow at the death of President Garfield, was read and placed on file.

Letters from E. Cunningham and J. H. Gill (now in America) were read, and on motion the Corresponding Secretary was directed to send suitable replies.

It was voted that the daily sessions of Conference begin at 11 A. M. and close at 3 P. M.

On motion the call for statistics was made the order of the day for 12 M. to-morrow.

The Corresponding Secretary submitted the correspondence of the year.

The Thirty-third disciplinary question, Where shall the next session of the Conference be held? was asked. Lucknow, Cawnpore, and Shahjehanpore were nominated: Lucknow was chosen.

A communication from G. E. Knox, Esq., Secretary of the North India Bible Society, soliciting the co-operation of the Conference in the proposed revision of the Hindi New Testament, was read and referred to the Publishing Committee.

A resolution from the Oudh and Rohilkhund District Conferences concerning the establishing of a Home for Friendless Women was presented: the following Committee was appointed to meet a similar Committee appointed by the Annual Meeting of the Woman's Foreign Missionary Society, P. T. Wilson, S. S. Dease, T. S. Johnson.

The Minutes of the Rohilkhund District Conference in accordance with the disciplinary requirement were laid upon the Secretary's table.

A resolution from the Rohilkhund District Conference regarding the status of the Lucknow Girls' Boarding school was read and referred to the Educational Committee.

The following resolution was adopted:

Resolved, that in the opinion of this Conference the interests of our work in the Sambhal and Amroha circuits would be greatly conserved

by forming a separate District including the sixteen sub-circuits of that vicinity to be placed under a Native Minister as Presiding Elder.

E. W. PARKER,
J. E. SCOTT.

On motion Conference adjourned. Announcements were made, the doxology sung, and the benediction was pronounced by T. S. Johnson.

SECOND DAY.

THURSDAY, *January 12th*, 1882.

CONFERENCE assembled pursuant to adjournment, the President in the chair. Devotional services were conducted by H. Mansell.

The minutes of preceding session were read and approved.

The roll was called and thirty members responded.

The Rev. D. Osborne fraternal delegate from the South India Conference and C. H. A. Twidale, Esq. of Allahabad were introduced. Mr. Osborne addressed the Conference with words of greeting from the members of the South India Conference expressive of their interest in the common work of Methodism in India.

E. W. Parker, T. S. Johnson, P. M. Buck, J. L. Humphrey and G. H. McGrew were appointed a special committee to take into consideration certain misrepresentations regarding the work of our Church in India made at the recent Methodist Ecumenical Council in London.

The second disciplinary question, Who are admitted on trial? was asked. W. R. Bowen, Yaqub Shah, S. Falls, and M. Stephen, (recommended by the Rohilkhund District Conference) and P. Gray and S. Paul (recommended by the Oudh District Conference) were admitted on trial.

The order of the day was taken up and statistics received from all the stations except Hurdui. The missionary collections amounted to Rs. 589.

A resolution was introduced approving of the Delegated Conference of the Methodist Episcopal Church in India. After some discussion the following substitute was adopted, *viz.* that the Minutes of the Meeting of the Delegated Conference held at Allahabad in July, 1881 be taken up item by item. The constitution was thus taken up, and after having been amended, was adopted as a whole. (*See Appendix.*)

On motion the time was extended.

The First Report adopted at the aforesaid meeting—a Memorial on Marriage and Divorce—was adopted. The further consideration of the subject of the Central Committee was made the order of the day for 12 M. to-morrow. Conference then adjourned: the doxology was sung and C. L. Bare pronounced the benediction.

THIRD DAY.

FRIDAY, *January 13th*, 1882

CONFERENCE met pursuant to adjournment, the President in the chair. Devotional services were conducted by R. Gray.

The roll was called; and on motion the further calling of the roll was dispensed with.

The minutes of preceding session were read and approved.

The Rev. J. Traill of Jeypore, of the United Presbyterian Mission in Rajpootana, was introduced and invited to participate in the discussions of Conference.

The order of the day was taken up. The Reports of the Meeting of the Central Committee in July, 1881, were considered and, after being amended, were adopted, as follows: On Publishing, On Periodicals, On Education, On Episcopal Visitation, On the Relation of Lay Agents to the Work, and on Church Property. These reports were placed on file and the Secretary was directed to send a copy to the Secretary of the Central Committee and another to the Secretary of the South India Conference. (*See Appendix.*)

The Conference approved the following committees as nominated by the Central Committee, *viz.*, the Permanent Officers, the Executive Committee, the Board of Publication, the Board of Education, and the Sunday-School Union.

The Minutes of the Kumaon District Conference were laid upon the Secretary's table.

The twentieth disciplinary question, Was the character of each preacher examined? was taken up. The character of the following brethren was passed, the most of them giving verbal reports of their work: P. M. Buck (Presiding Elder of Kumaon District), N. G. Cheney, R. Gray, J. T. McMahon, P. T. Wilson, T. Gowan; E. W. Parker (Presiding Elder of the Rohilkhund District), T. J. Scott, J. T. Janvier, H. J. Adams, R. Hoskins, H. Mansell (relation changed from effective to supernumerary), H. A. Cutting, D. W. Thomas, (relation changed from supernumerary to effective); T. S. Johnson (Presiding Elder of Oudh District), B. H. Badley, I. Fieldbrave, J. Mudge, T. Craven, J. E. Scott, A. C. Paul, G. H. McGrew, J. H. Messmore (relation changed from supernumerary to effective).

The following resolution was unanimously adopted:

Resolved (1.) That the visit of our highly esteemed brother, Rev. Dennis Osborne, fraternal delegate from the South India Conference to this body, has been highly appreciated both on account of his personal worth and on account of his words of cheer and encouragement concerning the one glorious work in which we are all engaged. (2.) That a fraternal delegate be appointed by this Conference to convey to the South India Conference at its next session our kind Christian greetings.

J. E. SCOTT,
E. W. PARKER.

J. Mudge was chosen fraternal delegate with E. W. Parker alternate.

Leave of absence was granted to H. J. Adams on account of illness in his family.

Conference then adjourned. The doxology was sung, and J. L. Humphrey pronounced the benediction.

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FOURTH DAY.

SATURDAY, *January 14th*, 1882

CONFERENCE assembled at the usual hour, the President in the chair. Devotional services were conducted by P. T. Wilson.

Minutes of preceding session were read and approved.

The following resolution was adopted:

Resolved,—That the Superintendent of our Press be instructed to make grants of Sunday-school requisites only to such indigent Sunday-schools as may be indicated to him by the Presiding Elders of the Conference; provided that no grants be made to such stations as may be able to purchase.

T. J. SCOTT,
B. H. BADLEY.

The following resolution was adopted:

Whereas, the "*Lucknow Witness* Publishing Association" has withdrawn from the publication of the *Lucknow Witness* and has asked the Central Committee to take charge of the paper; and whereas the Executive Committee of the Central Committee have made arrangements with the Rev. J. M. Thoburn, D. D. to edit and publish the *Witness* in Calcutta; and whereas Dr. Thoburn proposes making the *Witness* a Methodist paper for all India; therefore,

Resolved,—(1) That we individually pledge ourselves to do all we can to advance the interests of the paper under its new management, and that we assure the new Editor of our entire sympathy with his undertaking and our prayers for its success.

(2) That our thanks are due the "*Lucknow Witness* Publishing Association" for the great help we as missionaries have received from the *Lucknow Witness* during the eleven years of its publication, and also that we express our high appreciation of the able manner in which the paper has been conducted by the retiring Editor Rev. J. Mudge, and that we cordially welcome him to the work of a vernacular missionary among us.

E. W. PARKER,
T. J. SCOTT.

The following resolution was adopted:

Resolved,—That the Finance Committee be requested in making estimates and re-distributing the appropriations to give precedence in

all school work to schools for Christians and schools for pronounced enquirers.

G. H. McGREW,
R. HOSKINS.

The Publishing Committee presented its report which was adopted. (*See Reports*).

The Committee on Publishing and Distributing Religious Literature presented its report, which was adopted. (*See Reports*).

The Superintendent of the Press presented his report which was adopted and placed on file.

It was voted that the Superintendent of our Press be *ex-officio* a member of the Publishing Committee.

R. Gray was duly elected a member of the Publishing Committee to serve three years.

E. W. Parker presented certain rules regarding furloughs of American missionaries; on motion these were made the order of the day for January 16th, at 12 M.

The third disciplinary question, Who remain on trial? was asked. B. Luke (to bring up his studies) J. C. Lawson (to bring up his studies in English and vernacular) and F. L. Neeld (to bring up his studies in vernacular) were continued on trial.

The eighteenth disciplinary question, Who are the supernumerary preachers? was asked. The character of the following brethren was passed and they were continued as supernumerary: J. W. Waugh, J. H. Gill, A. D McHenry, E. Cunningham.

On motion time was extended.

The following resolution was adopted:

Whereas, Rev. E. Cunningham has informed us that he is personally able to do full work in the ministry, but that sickness in his family will prevent his return to India at present, and whereas he has expressed his desire to be transferred to some home Conference for a pastoral term or until his circumstances will admit of his return to our Conference, therefore,

Resolved,—(1). That we most respectfully suggest to the Bishop who has charge of our Conference the expediency of complying with this request of Mr. Cunningham.

(2.) That we also most respectfully request that whenever the circumstances of Mr. Cunningham shall be such as to permit his return to India he shall at once be retransferred to the North India Conference.

(3.) That we express our sincere and affectionate sympathy with Mr. Cunningham and his family in their affliction and consequent separation from their loved field of labor.

E. W. PARKER,
H. A. CUTTING.

On motion Conference adjourned. The doxology was sung and J. H. Messmore pronounced the benediction.

FIFTH DAY.

MONDAY, *January 16th*, 1882.

CONFERENCE assembled at the usual hour, the President in the chair. Devotional services were conducted by W. Peters.

Minutes of preceding session were read and approved.

The fifth disciplinary question, Who are admitted into full connection? was asked. A. Dutt, C. L. Bare (to bring up remaining vernacular studies), H. F. Kastendieck (requested to bring up vernacular studies), and S. S. Dease (to bring up the studies of the second year) were asked the usual disciplinary questions by the President, and were received into full connection.

The following disciplinary questions were asked and answered in the negative: the eighth, ninth, tenth, eleventh, fourteenth, fifteenth, sixteenth and seventeenth.

The twelfth disciplinary question, Who are the traveling deacons of the first class? was asked. The following brethren were placed in this class: A Dutt, C. L. Bare, H. F. Kastendieck, and S. S. Dease.

The thirteenth disciplinary question, Who are the traveling deacons of the second class? was asked. Mahbub Khan, E. Joel (to pass an examination next year in "Tashrih ut Taslis"), W. Peters (to bring up "Millat i Tashbihi"), F. W. Greenwold (to bring up "Tashrih ut Taslis" and A. Solomon (to bring up "Rah i Zindagi" and to prepare a written sermon) were passed to this class.

The order of the day was taken up and the rules for furloughs were presented and discussed. On motion these were referred to a special committee with instructions to report at the next session of Conference, and meanwhile to correspond with the home authorities on the subject: committee, G. H. McGrew, J. L. Humphrey, E. W. Parker.

The Temperance Committee presented its report which was adopted. (*See Reports*).

The following resolution was adopted:

Resolved,—(1) That a committee be appointed to communicate from this Conference, to the Lieutenant Governor of the North-West Provinces and Oudh sentiments of loyalty and such matters as may be in its judgment appropriate.

(2.) That this committee be composed of T. J. Scott, J. L. Humphrey, D. W. Thomas, E. W. Parker, T. S. Johnson, P. M. Buck.

R. GRAY,
T. CRAVEN.

The Sunday-school Committee presented its report which was adopted. (*See Reports*)

The Special Committee on the Home for Friendless Women presented its report which was adopted and placed on file.

The Auditing Committee presented its report which was adopted and placed on file.

The following resolution was adopted:

Resolved,—That we respectfully request the President of this Conference to appoint Rev. T. Craven as Agent of our Publishing House (provided he first obtain the consent of the Board of Managers of the Missionary Society) and that we hereby express our concurrence of his leave of absence.

T. S. JOHNSON,
E. W. PARKER.

The following resolution was adopted:

Whereas the interests of our Mission work render a later date undesirable, therefore,

Resolved,—That we hereby request the Board of Bishops to appoint our session of Conference for the *first* Wednesday or Thursday of January each year.

B. H. BADLEY,
E. W. PARKER.

The following resolution was adopted:

Whereas,—The subject of self-support is one of the most vital questions connected with the establishment of the Native Church in India and

Whereas,—A degree of irregularity and neglect exists in some places in the matter of collections and contributions, from the Native Church, and

Whereas,—Section 363 of the Discipline provides that every Annual Conference have "full liberty to adopt and recommend such plans and rules as to it may seem necessary the more effectually to raise supplies for the respective allowances," therefore,

Resolved,—That the Presiding Elders of the Conference are hereby constituted a Standing Committee to prepare and present to this Conference at its next session such financial plan as may better aid in this question of giving and self-support in the Native Church.

T. J. SCOTT,
R. HOSKINS.

The following resolution was adopted:

Whereas, we are about completing our first quarter of a century as a Mission and it seems necessary that steps be taken at once to collect the historical records of our work in permanent form, therefore,

Resolved,—(1) That the Preacher in charge of each station be requested to prepare a historical sketch of the station in his charge; and that he request the missionaries who have labored there (whether now in the field or at home) to furnish as complete data as possible for this record.

2. That T. S. Johnson be requested to write the history of the Boys' Orphanage, that D. W. Thomas write the history of the Girls' Orphanage from its inception until made over to Miss Sparkes, who is requested to furnish it from that date; that T. Craven write a historical sketch of the Press, and that T. J. Scott write the history of the Theological School.

3. That these historical sketches be forwarded for compilation to B. H. Badley.

P. M. BUCK,
J. L. HUMPHREY.

The Special Committee on the Criticisms upon the work of our Church in India made at the Methodist Ecumenical Council presented its report which was adopted. (*See Reports*). The Corresponding Secretary was directed to send a copy of this report to each branch of the Methodist Church represented in the Ecumenical Council and to the Secretaries of the Wesleyan Missionary Society.

The following resolution was adopted:

Resolved,—That we request the Hindustani members of Conference who have not yet done so to abstain from smoking the *Huqqa*.

I. FIELDBRAVE,
H. A. CUTTING,
J. T. McMAHON.

On motion the time was extended.

The Rev. J. Traill briefly addressed the Conference.

The following resolution was adopted:

Resolved,—That we express our great pleasure in having with us during our Conference session the Rev. J. Traill of Jeypore and our joy in hearing from him of the success of the United Presbyterian Mission in Rajpootana.

2. That we assure our brother and his co-laborers in Rajpootana of our hearty sympathy in the great work of the evangelization of India, and pray for their continued success: and that Mr. Traill be requested to bear to them our greetings.

3. That at the suggestion of Mr. Traill our Conference send a fraternal delegate to the next Annual Meeting of the Rajpootana Mission.

B. H. BADLEY,
N. G. CHENEY.

On motion B. H. Badley was chosen fraternal delegate to the Rajpootana Mission.

The Conference then adjourned. The doxology was sung, and D. W. Thomas pronounced the benediction.

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SIXTH DAY.

TUESDAY, *January 17th*, 1882.

CONFERENCE assembled at the usual hour, the President in the chair. Devotional services were conducted by S. S. Dease.

Minutes of preceding session were read, corrected and approved.

Voted that the Hindustani minutes be published, in separate form, together with the rules of order.

E W. Parker was re-elected Corresponding Secretary.

D. W. Thomas was re-nominated as Conference Treasurer.

The following brethren were nominated as members of the Finance Committee; T. J. Scott, R. Gray, J. L. Humphrey, G. H. McGrew, S. Knowles, J. T. Janvier: alternates, J. Mudge, B. H. Badley, R. Hoskins.

W. Wilson, Esq. of Cawnpore was elected a member of the Board of Trustees of the Cawnpore schools, to serve two years.

The following Committee of Management for the Nynee Tal English schools was elected: the Hon'ble Sir Henry Ramsay, J. R. Reid, Esq. J. H. Loch, M. D., H. Petman, Esq., Rev. P. M. Buck, Rev E. W. Parker, Rev. T. J. Scott, Rev. D. W. Thomas, Rev. J. L. Humphrey, the Principal and the Lady Superintendent (the two latter *ex-officio*).

The Hon. Mr McGrew at the request of the President addressed the Conference expressing his interest in the work of our Church in India.

The following were elected members of the Board of Trustees of the Theological School to serve three years: Rev. E. W. Parker, Rev. W. Peters, R. G. Hardy, Esq.

On the recommendation of the Ladies' Conference, Miss P. Rowe of Lucknow was recognized as a missionary among us: her name to appear in the list of appointments.

The following resolution was adopted:

Resolved,—That in view of the illness of Miss Gibson we heartily concur in her return to America for a season with the strong hope that she may soon be restored to health and to the service of the Master in India.

T. S. JOHNSON,
J. H. MESSMORE.

The Committee on the State of the Church reported and the report was adopted. (*See Reports*).

The Committee on Evangelistic Work presented its report which was adopted. (*See Reports*).

The Board of Education presented its report which was adopted: the following Committee was appointed to prepare a new course of study for all schools except those in charge of Boards of Trustees: The Presiding Elders, T. J. Scott, J. H. Messmore. R. Hoskins. (*See Reports.*)

The following standing committees for the coming year, as nominated by the Presiding Elders, were elected:

On state of the Church—

B. H. BADLEY, J. L. HUMPHERY, MAHBUB KHAN.

On Sunday-schools—

J. E. SCOTT, J. MUDGE, F. W. GREENWOLD.

The following resolution was adopted:

Resolved,—That the Board of Trustees of the Memorial School, Cawnpore, and the Presiding Elders of Conference be a Committee to settle in the way deemed by them best, the endowment granted by H. Petman, Esq.

E. W. PARKER,
B. H. BADLEY.

The Board of Education after conferring with the Ladies' Conference presented the following resolutions, which were adopted:

Resolved,—That the daughters of Native preachers and exhorters in the Oudh District not more then ten in number, upon passing a satisfactory examination in the second Urdu Book, be received into the Lucknow Girls' School at the rate of Rs. 2-8 *per mensem* for board and tuition. *Provided* that no person whose income is Rs. 25 or over be allowed to take advantage of this privilege.

Resolved,—That under the proviso above noted, a limited number of girls of the same class from the Rohilkhund District be allowed the same privilege upon passing the examination required from girls of the Third Class in the School.

The Committee on Self-support presented its report which was adopted. (*See Reports*). It was voted that the report be printed in the vernacular minutes.

The Secretary was instructed to republish the Conference Manual with corrections to date.

The Finance Committee presented certain rules which it had adopted. Voted that these, together with those adopted last year, be published in the vernacular minutes.

A communication from Rev. D. P. Kidder, D. D., Corresponding Secretary of the Board of Education regarding the formation of a Conference Auxiliary Educational Society, was read, and referred to the Board of Education with instructions to present the subject at the next session of Conference.

Voted that hereafter all reports and resolutions be presented in both English and Hindustani.

The following resolution was adopted:

Resolved,—That the President of the Conference be requested to appoint the Rev. N. G. Cheney to act during his stay in America as agent for the Naini Tal High Schools; *provided* that until he shall secure the consent of the Board of Managers of the Missionary Society, he shall take no step towards soliciting subscriptions in America.

2. That we hereby sanction N. G. Cheney's leave of absence to America.

G. H. McGREW,
R. GRAY.

The President announced the following Committees of Examination: *First year*, J. L. HUMPHREY, J. T. MCMAHON, A. C PAUL; *Second year*, T. J. SCOTT, J. H. MESSMORE, I. FIELDBRAVE; *Third year*, S. KNOWLES, J. MUDGE, H. A CUTTING; *Fourth year*, J. E. SCOTT, G. H. MCGREW, J. T. JANVIER.

For Admission on Trial and Local Orders, P. T WILSON, R. HOSKINS, T. GOWAN.

To preach the Annual Missionary Sermon, G. H. MCGREW, Alternate, P. T. WILSON.

The following resolution was adopted:

Whereas, we are convinced that such a visit would be highly profitable to our work here and to the Church at home, therefore,

Resolved,—That as a Conference we earnestly request the Corresponding Secretary (of the Missionary Society) who has special charge of India to accompany the Bishop who may next visit India.

2. That our Corresponding Secretary forward this action to the Corresponding Secretaries at New York.

B. H. BADLEY,
T. S. JOHNSON,
H. A. CUTTING.

The Statistical Committee presented its report which was adopted. (*See Statistics*). The Secretary was instructed to insert omissions; and it was voted that in future statistical forms be printed in Roman-Urdu as well as in English.

The following resolutions were adopted:

Resolved,—That the thanks of the Conference are due and are hereby given to the Rev. S. Knowles for the able and courteous manner in which he has presided over us in our deliberations.

H. MANSELL.
J. T. MCMAHON.

Resolved,—That our thanks are due to the Missionaries in Moradabad for the very excellent arrangements made for our entertainment during the conference Session.

T. J. SCOTT,
G. H. MCGREW.

Resolved,—That we express our grateful acknowledgement for the substantial aid given our Mission by our Missionary Sisters in America, Mrs. Judd and Mrs. Brown and that we would remind them that we continually remember them as belonging to our Missionary family and that we convey to them an assurance of sincere sympathy and Missionary love.

E. W. PARKER,
H. MANSELL.

Resolved,—That it has given us much pleasure to meet the Hon. J. C. McGrew of Kingwood, West Va. and hear his words of encouragement *regarding* our work, and that we trust we shall often have the privilege

of receiving such visits from the laymen of our Church in America. We also express our high appreciation of the privilege of receiving a visit from the veteran Missionary Mrs. Dr. Lore, and that we are assured that through this visit the Church at home shall become yet more devoted to our work in India.

E. W. PARKER,
J. H. MESSMORE.

The Committee on Memoirs presented its report which was adopted. (*See Memoir*). A brief memorial service in remembrance of Mrs. McHenry was held: the hymn

"How blest the righteous when he dies"

was sung; prayer was offered by H. Mansell and N. G. Cheney; and remarks were made by various members of Conference.

Voted that after reading the minutes and religious services the Conference adjourn. The minutes were read, corrected and approved. The sacrament of the Lord's Supper was administered, the President addressed the Conference and announced the appointments for the year; the doxology,

Praise God from whom all blessings flow"

was sung, the benediction pronounced, and the Conference adjourned *sine die*.

RELIGIOUS SERVICES.

WEDNESDAY, 6 P. M., preaching by J. L. Humphrey.

THURSDAY, 6 P. M., Anniversary of the Conference Sunday-school Union; addresses by Mrs. E. M. Scott, Revs. J. L. Humphrey, T. Craven, and others.

FRIDAY, 6 P.M. Conversazione—"Native Church" and other topics: addresses by Zahur-ul-Haqq, and others.

SATURDAY, 6 P.M. Conversazione—"Medical Work" and other topics: Addresses by R. Gray, and others.

SUNDAY, 8 A. M., Conference Love Feast, led by J. H. Messmore; 11 A. M. preaching (in Hindustani) by W. Peters; 6 P. M., the Annual Missionary sermon by S. Knowles.

MONDAY, 6 P.M., Conversazione—"Evangelistic Work"; addresses by G. H. McGrew and others.

The usual morning and evening prayer meetings.

APPOINTMENTS.

OUDH DISTRICT.

T. S. JOHNSON, Presiding Elder. (P. O., Cawnpore.)

LUCKNOW CIRCUIT, B. H. BADLEY.
Do. Native Church, MATTHEW STEPHENS.
Do. English Church, J. C. LAWSON.
Do. Methodist Episcopal Church Press, J. H. MESSMORE.

SITAPUR CIRCUIT, J. E. SCOTT, PETER GRAY.
HARDUI CIRCUIT, SENECA FALLS.
GONDA AND BAHRAICH CIRCUIT, S. KNOWLES, W. PETERS, S. PAUL.
BARABANKI CIRCUIT, E. JOEL.
ROY BAREILLY CIRCUIT, A. C. PAUL.
CAWNPORE CIRCUIT, G. H. MCGREW, F. L. NEELD.
Do. English Church, *To be supplied.*

B. H. BADLEY, Principal Centennial School, Lucknow.
F. L. NEELD, Principal Memorial School, Cawnpore.
T. S. JOHNSON, Superintendent Native Christian Industrial School.
T. CRAVEN, Agent of Methodist Episcopal Church Press.

ROHILKHUND DISTRICT.

E. W. PARKER, Presiding Elder, (P. O., Moradabad.)

BAREILLY CIRCUIT, S. S. DEASE.
Do. Native Church, J. T. JANVIER.
Do. Theological and Normal School, T. J. SCOTT.

FUTTEHGUNGE CIRCUIT, A. SOLOMON.
KHERA BAJHERA CIRCUIT, Supplied by FAZL-ULLAH.
SHAHJEHANPORE CIRCUIT, J. MUDGE, B. LUKE.
Do. Boys' Orphanage, C. L. BARE, W. R. BOWEN.

PANAHPORE CIRCUIT, H. J. ADAMS.
BUDAON CIRCUIT, R. HOSKINS.
UJHANI AND BILSI CIRCUIT, MAHBUB KHAN.
BASAULI CIRCUIT, ANTONE DUTT.
CHANDAUSI CIRCUIT, Supplied by G. BAILEY.
MORADABAD SCHOOLS, E. W. PARKER.
Do. Native Church, I. FIELDBRAVE.

BIJNOUR CIRCUIT, H. A. CUTTING, YAQUB SHAH.
D. W. THOMAS, Evangelist and Temperance Agent, (P. O., Bareilly.)

AMROHA DISTRICT.

ZAHUR-UL-HAQQ, Presiding Elder, (P. O., Sambhal.)

SAMBHAL CIRCUIT, Supplied by W. S. PLUMER.
RASULPORE CIRCUIT, Ditto JUMMAN LAL.
SHARIKPUR CIRCUIT, Ditto UMMED SINGH.
GANGESHRI CIRCUIT, Ditto YAQUB CORNELIUS.
HUSSANPUR CIRCUIT, Ditto JUBBU SINGH.
NARAINYA CIRCUIT, Ditto GURDIYAL SINGH.
RAEPUR CIRCUIT, Ditto PRABHU DAS.
DHANAURA CIRCUIT, Ditto HENRY B. MITCHELL.
DAURALA CIRCUIT, Ditto MANPHUL SINGH.
AMROHA CIRCUIT, Ditto PETER MERRILL.
SHAHPUR CIRCUIT, Ditto PREM DAS.
BABUKHERA CIRCUIT, Ditto FRANCIS PETER.
JOA CIRCUIT, Ditto BHOLA SINGH.

KUMAON DISTRICT.

P. M. BUCK, Presiding Elder, (P. O., Almora.)

NAINI TAL, J. L. HUMPHREY, Supply JOHN BARKER.
Do. BOYS' HIGH SCHOOL, H. F. KASTENDIECK.
BHABAR CIRCUIT, T. GOWAN, (P. O., Haldwani, Kumaon.)
EASTERN KUMAON CIRCUIT, H. GRAY, (P. O. Pithoragarh, do.)
DWARAHAT CIRCUIT, P. M. BUCK.
GURHWAL CIRCUIT, J. T. MCMAHON, F. W. GREENWOLD, (P. O., Paori, Garhwal.)
P. T. WILSON, Superintendent Medical Work Garhwal, (P. O., Paori, Garhwal.)
N. G. CHENEY, Agent, English High Schools, Naini Tal.
SUPERNUMERARY.—J. W. WAUGH, H. MANSELL, E. CUNNINGHAM, J. H. GILL, A. D. MCHENRY.

REPORTS OF COMMITTEES.

I.—BOARD OF EDUCATION.

THE school statistics for the past year exhibit some encouraging and a few discouraging facts. The number of *vernacular* schools has increased from 210 to 233. At the same time the pupils enrolled have run up from 5,215 to 5,905. But during the same period the Anglo-vernacular schools have fallen from 34 to 28, while the number of pupils enrolled has fallen from 3,142 reported at the beginning of 1881, to 3,063 reported at the beginning of 1882.

These facts seem to indicate that more attention is now being given to purely vernacular education, and that where our poorly equipped English schools come in competition with those of Government, the strong teaching force and ample appointments of the latter are beginning to tell against us.

These two conclusions are further sustained by the fact that, while in the vernacular schools the average attendance has increased from 4,131 in 1880, to 4,637 in 1881, during the same period that in the Anglo-vernacular schools has fallen from 2,641 to 2,590. We cannot regret this change when we learn that the number of Christian children under instruction has risen from 1,649 to 1,752.

Your Committee have found time to examine, and to attend the closing exercises of several of the more important Christian schools.

In Cawnpore, the Girls' School has closed a year of unqualified success. The only pupil who went in for the Entrance Examination, a Native Christian, passed in the second division.

The Memorial Boys' School has been well attended, and under its present management, has held its own. One boy went up for the Entrance and passed. The school, however, is still suffering from lack of good teachers for the lower classes. No boarding school can flourish long where the under-teachers are changed frequently. We earnestly recommend that an efficient staff of teachers be secured, and their places made as permanent as may be possible,

At the Shahjehanpore Orphanage, the examiners found a decided improvement over last year in almost every respect; but especially in the studies of the lower classes. A project to take eighty or ninety boys

from the Orphanage to work in the Cotton Mills at Cawnpore has been submitted to Government and sanctioned.

In the Girls' Orphanage in Bareilly the examiners found the educational department in a satisfactory state, with the exception of the English in the Third, and the Arithmetic in the Second Class. It is a very grave question whether the teaching of English to any but the most promising girls should be allowed.

No class graduated from the Theological school this year. The regular written examinations had been completed in the middle and junior classes before the Committee of the Board of Education visited the school. We had the opportunity of looking over their papers, as well as of orally examining the young men in theology proper. The range of subjects covered by the written examinations was surprisingly broad. The papers set would not be considered easy by students in the best theological schools of our Church at home. In the oral examination, the young men manifested a grasp upon the subject which was simply remarkable. It is to be hoped that a special effort will be made by every Missionary to provide a constant supply of candidates for the school.

The Normal Department has been in a somewhat immature state, but has nevertheless done good work. Owing to the very different degrees of preparation among the pupils, a strict classification has not been possible. Large liberty has been left to the Principal in the acceptance of students, the employment of teachers, and the arrangement of a course of study. While this liberty has been wisely used, it does not seem to be right to thrust so great responsibility upon a single man. Hence, we suggest to the Board of Trustees of the school the propriety of regulating as soon as possible the following matters: (1) to define the objects of the Normal Department: (2) in consultation with the Conference Board of Education to decide a course of study: (3) to limit the *maximum* annual cost of the department: (4) to fix the requirements for admission, including a written promise from each student to spend at least three years in connection with our work after leaving the school, or in lieu thereof to refund the amount received by him as a scholarship: (5) to apply for grant-in-aid.

In making arrangements for the Normal School it should not be forgotten that its chief aim is to furnish teachers for low grade schools of Native Christians and enquirers.

The Committee spent two days in examining the Centennial School in Lucknow. The Principal has given the chief facts of interest connected with the year's work in his printed report. This school demands special attention because of the large Christian element now in it, and because it is intended to give higher education to the sons of Native ministers.

The quarters occupied by the school are much too small for comfort, and the need of a larger building is imperative. Hence, we are glad to hear that a plan and specifications for a new school-house have been submitted to Government, and that the authorities have given them a practical sanction by appropriating Rs. 5,000, toward its erection. We

give a cordial second to the plan, and recommend the Finance Committee to estimate for Rs. 10,000 to complete the building.

The Principal of the Boys' High School in Naini Tal reports a successful year. No one was sent up for the Entrance; but a class is expected to be ready for next year's examination. A grant-in-aid of Rs. 150 per mensem has been received from Government.

The project for establishing a Boarding School for Girls in Naini Tal has received the sanction of this Board; and we recommend the Board of Education of the Central Committee to concur in the establishment of the school, to be under the same management as the Boys' High School.

With respect to the other schools supported by the Conference we can report only in general terms that they are doing as well as with their meagre allowances they could be expected to do.

We have a few general suggestions to make:

1. The Conference Manual and the report of the Board of Education for last year contain legislation enough were it acted upon, to make our schools much more efficient than they now are. The difficulty lies, not in making regulations, but in enforcing them. Too much is left to preachers in charge who are already burdened with a multitude of duties. The Board of Education is made up of men who are similarly burdened. Hence, we believe that it would be wise to provide for a Director of Instruction for the entire Mission, into whose hands the entire school work should be placed.

2. Until this suggestion can be acted upon, we earnestly advise that the Presiding Elders spend at least one day in each quarter in inspecting and examining the schools in the station where they may be holding Quarterly Meetings.

3. We would repeat and emphasize the Conference rule that, only text-books which have been adopted by the Conference shall be introduced into, or read in our schools. Many irregularities in this respect have arisen. We call the attention of all interested that in English the C. V. E. Society's series, and no other are Conference text-books.

4. Since the adoption of the course of study for our schools, great improvements have been made in text-books; and experience has demonstrated the advisability of new methods. Hence, we recommend the appointment of a special committee with instructions to devise and report at the next Session of Conference a course of study, including text-books, which shall include all our schools not under the control of special Boards of Trustees.

5. The attention of all who are in charge of our schools to the *sixth* Rule adopted by the Finance Committee in 1881, namely, "That in future all estimates for schools shall be presented to the Finance Committee accompanied with a statement, showing the number of schools, number of scholars in attendance in each, the grade of the school and current monthly expenses." We hope that this rule will be strictly enforced: and that all irregularity in establishing schools, paying teachers or using unauthorized text-books, will be summarily rebuked by refusing *to allow* the estimate where such irregularity exists.

6. We suggest that the course of study in the Lucknow Girls' school and the Girls' Orphanage at Bareilly, be made to conform to the Government Standard for the Third Class.

II.—PUBLICATION AND DISTRIBUTION OF RELIGIOUS LITERATURE.

I.—*On the subject of Publication*—In the matter of publishing Christian literature much more has been done than may be imagined by one who has not procured and examined the lists and catalogues of the various Presses and Societies. An examination of the list of our own Press will recall the very considerable list of good things issued up to this time. Yet much remains to be done at which we may hint briefly. We have in mind chiefly vernacular literature, but may mention that in our opinion appropriate and well put tracts for English-speaking non-Christian Natives would be timely. Something is available in this line from what has been done for English-speaking Natives in South India. We may state too that some of the "A. I. O. E." tracts in English are good as well as very cheap. In vernacular we may specify Commentaries on the Old Testament as a special need. Whole sections of this Testament have never been touched; for example, most of the Historical books, Job, Ecclesiastes; and the Prophets, as Jeremiah, Ezekiel, Daniel—and many of the Minor prophets some of which have been well done. The interesting and very important book of Daniel should be taken in hand by some competent person. Simple commentaries adapted to the less educated class of Sunday-school teachers and scholars also might be made very useful. This brings up the just now very important subject of Sunday-school literature. God is giving us the children. We must feed the lambs of Jesus.

Much is to be done for the Sunday-school in the way of books, maps, cards, pictures and what not. Here is a noble field for the sanctified and consecrated intelligence and ingenuity of every one. We say amen, to the present plans of our Conference Sunday-school Union and the work they have given out. May this be a new departure for the Union in projecting and procuring something for the Sunday-school. We urge our Publishing Committee to set their wits also fully at work in this line. Your Committee have discussed the importance of *Pictorial literature.* A picture is a power and often tells more than the book. Children like pictures, old age likes pictures. Put them into the books wherever you can. Your Committee discussed the fact that tracts and books should not be written at random but by studying the wants of the time and people. For example, something for the time suitable for English-speaking Moslems would be in place. We have discussed the question of tracts in the vernacular for certain trades and classes and castes. This is nothing new, but is the method of tract writers at home,

What a field we have before us. If all cannot write, many can but do not. Let no one be discouraged if Publishing Committees scrutinize sharply. This is *their* most useful work. Nor need any one give up because slender Press funds consign their hard won and really valuable productions to unmerited but we hope only temporary oblivion. Many such are waiting patiently in the publisher's box in Lucknow. Their day will come.

We must have funds. We regret that many send funds reluctantly to our Press, and yet they cry, Give, Give. Every one should further the project of an endowment for our Press by all possible sympathy and aid.

An ample endowment would cheer your hearts by enabling our Press to act promptly. But publications are of little account unless well distributed, and here comes up the most vital question of—

II. *Circulation.* 1. Get the publications available. Buy, beg, procure in some of the ways available. Piles upon piles of publications are lying in the Press, food for insects and the tooth of time. Your Committee urge that you exert yourselves to get them. Probe your own pockets, solicit money from friends, devise local funds and have the books etc. on hand. Study up the subject of Christian literature for India, and acquaint yourself with what is to be had and have it. But not to lie by in the mission bungalow.

2. Distribute! distribute! distribute!

We have but little new to offer beyond the old incentive of exhortation.

(*a*) You know the provisions of our Book of Discipline. Work them faithfully and conscientiously. The old-fashioned Methodist Preachers were grand book-distributors. Wesley made them so. Their saddle-bags and overcoat pockets burst out with the books as presses with new wine. They carried and propelled their books everywhere.

The provision for this is still in the Discipline. Let us repeat this phenomenon of a book-hawking and book-scattering ministry in the Methodism of India. There is power in it.

Section 314 of the Discipline makes it the duty of the Presiding Elder to bring the matter of tract circulation before the Quarterly Conference, which "shall appoint a committee whose duty it shall be to devise and execute plans for local tract distribution." In Section 178 it is made one of the duties of the preacher in charge to "raise a subscription as he may judge expedient, the proceeds of which shall be at his disposal for the purchase and distribution of tracts." It is also his duty "to take care that every Society be duly supplied with books and Methodist literature." One of the exhortations on "how we can employ our time profitably" is "be diligent to spread the books." Your Committee submit that if the provisions of our Discipline be faithfully carried out the books will not lie slumbering in the grave of the Mission bungalow or helpers' house. Let the Missionary distribute much with his own hand. Have two lists, one for sale and one for gift. Rarely let a visitor leave without carrying away something. Dot the track of your itinerations with books and tracts.

(*b.*) Work the colportage system. There is a constant temptation to neglect this. It means annoyance and vexation on account of superficial agents. What form of missionary labor does not? This one yields good results, and should be carefully worked. Finally brethren write, print, beg, supervise, push; and the Master of him who while not unmindful of "the cloak" was more thoughtful for the "books, and especially the parchments," will reward you a hundred fold.

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III.—REPORT OF PUBLISHING COMMITTEE.

At the request of your Committee, the Superintendent of the Press has prepared a report not only of the past year, but of the years in which he has managed the publishing interests of our Church in India. We hope the Conference will hear and publish said report. You have also ordered a committee to report on the production and spread of Christian literature, &c. These have superseded the necessity of a long report from us. We need report only upon the work we have done the past year.

I. The work of examining and voting upon MSS. has been light this year as but few have been submitted.

Of these, one by the Rev. G. H. McGrew has given us much satisfaction. We hope that by it our Church will soon be in possession of a body of Divinity, concise enough to come within the reach of all our Native preachers, exhorters and helpers, and sufficiently elaborate to bring in the latest phases of orthodox theology as well as to answer the main objections of Hindus, Mahomedans, Brahmos, &c., &c.

Mrs. Mansell, M. D. handed in a nice translation of "Sister Dora" which we think very suitable for workers in Zenanas as well as for general reading.

It is hoped that more, and various MSS. will keep flooding the committee. There is great need of books in every department of literature and science and especially for Sunday-school literature.

The *Kaukab-i-Hind* has much improved and the other periodicals are very satisfactory.

The accounts of the Press were examined and approved. There is a credit balance of Rs. 3,950-4-5, of which Rs. 2,500 of profit from Dictionaries have been added to the Press endowment and invested in the purchase of a bungalow. Rs. 1,450-4-5 remain to credit.

II. The letter of G. E. Knox, Esq. C. S., Honorary Secretary of the N. I. Bible Society, concerning the appointment of a missionary of our number to labor on the Hindi New Testament Revision Committee has been considered: your Committee consider it very important and necessary that a member of our body should be appointed to labor with that Committee, and we beg leave to nominate for this work Rev. R. Gray, and as alternate, Rev. S. Knowles.

IV.—STATE OF THE CHURCH.

Our Mission is not yet a quarter of a century old, and yet it has achieved great things, indeed in some respects has been wonderfully successful. There are now 5,975 Native Christians in our community, there are 9,217 children in our day, and 13,111 in our Sunday-schools. Each year we see greater success, and the work moves on with increased momentum. Nor do our statistics show our only success. A marked change has come over the masses of the people with regard to Christianity. The Church has earned a right to live and the people respect it as an honorable body. The membership of the Church, increasing in numbers and influence, increases also in spirituality, benevolence and Christian activity. All our young men are not crowding into the Theological School, but there is a better class who are seeking and finding secular employment. A few of our preachers are almost, if not entirely, self-supporting, and there is a growing interest in this direction. Our people are beginning to see the duty and advantage of contributing to the support of the Gospel. Last year they gave Rs. 1,859, or ten annas per member.

There are three lines upon which our Mission seems to be working with great energy:—1. A wonderful Sunday-school enthusiasm has grown up among us. During the last decade the Sunday-schools have increased at the rate of over a thousand a year, and that man among us, whether he be Native or foreign who shows no interest in this work and can count no Sunday-schools in his field must hang his head in shame. 2. New methods of evangelistic work are being sought out. Building city churches and halls such as now exist at Moradabad, Bareilly and Sitapur seems to be popular because successful. The magic lantern, that means of reaching the heart through the eye, is used in many of our fields to draw the people and instruct the Church. Pictures and attractive books, more than ever before, are being brought into use. We see greater zeal and ingenuity on the part of all to get out of ruts and try new methods of work. 3. There is a growing feeling that we must devote more time to the Native Church. There is a general feeling that the time has come when the Native Church should begin to take responsibility upon herself. It is with joy that we hail new Native members of Conference. A *real* Presiding Elder's district with a real Presiding Elder over it is something unique, but it is as desirable as unique and will be, under the blessing of God, as successful as desirable.

Your Committee have some recommendations to make for the good of the Church: 1. That more care be taken of the membership of our churches. Our people are lamentably ignorant of the Scriptures and some do not know the Bible so well as the heathen in our Sunday-schools. We must teach our Native Christians. We should keep our Native Christians with us and we denounce the custom of allowing them to go wandering about rom place to place in search of work. Such persons who have no letter rom their preachers in charge should be returned at once to the place *rom* whence they started. Great attention should be paid to the Church

Registers. The Presiding Elder should inspect them as he does the quarterly accounts.

2. That we give more attention to self-support. The Native Church can never become a strong aggressive Church until it is self-supporting. We recommend that the report on the subject by the committee of this Conference be translated into the Vernacular and read in all our churches on the first Sunday in July, and that a collection be then taken up for the support of the Gospel. And we recommend that the prize essay on the same subject when it appears from our Press be circulated among all our reading members. 3. That we seek to improve our Sunday-schools. The Lord has given us the children and there is no end to this grand work so far as numbers are concerned. But in many of the schools there is no order and the teaching is superficial. There is a great lack of teachers and those we have need training. We recommend the organizing of teachers' meetings wherever practicable, and in any case that it be urged upon all teachers to prepare upon the lesson before attempting to teach it. 4. That greater regard be paid to the Lord's Day. Some of our missionary brethren are not so careful with regard to this as they might be. Some of our Native Christians, either through necessity, ignorance, or negligence, do secular work on Sunday. We recommend that all our Native Christians be taught that "Remember the Sabbath day to keep it holy" is one of the Ten Commandments, and that wherever possible all our people refrain from secular work upon the Lord's Day. Colporteurs should not be allowed to carry on their trade upon that day. Missionaries should not sell books and tracts at *melás* or in *bázárs* on that day. In this land of Sabbath desecration we should be doubly careful that the Church do not fall into error.

Your Committee have been considering several important questions which concern our Native Church and the success of our work. 1. How can we get secular employment for our Native Christians? This is a most difficult problem. Our people are poor; Hindus and Mahomedans will not employ them. They are not fitted for Government employment, and we have no work for them. Your Committee have heard with great satisfaction of the effort to place boys from our Orphanages in the Cawnpore Mills to learn weaver's work, and we urge that this effort have the hearty sanction of the Conference. Should we not have a large workshop managed by a layman? Let us make the Christian village more and more a subject of thought and prayer.

2. How can we secure teachers for our schools? Our Sunday-schools should be taught by Christian men. All our head-masters should be Christians. There is a growing demand for good Christian teachers but the supply is very small. Nearly all our educated men are in the ministry. Should we not send our best boys to the Normal School to be trained as teachers, or teach them carefully ourselves that this great need may be supplied? 3. Why are there so few Mahomedan converts? In 1880 there were but 9 converts from Islamism and during the last year but 2. Can they not be reached by the Gospel? Do we not

preach to them as we should? Let us carefully consider our methods of work among them and use greater efforts to save them.

In conclusion, let us take courage. Our work is advancing all along the line. There are more and better Christians in our Church than ever before. Our Sunday-school work is spreading on every hand. Caste is breaking down as is seen by comparing with that of twenty-five years ago that of to-day. Education is doing a good work and young India rejects the ridiculous mythology of thirty-three millions of gods. The people learn our habits and receive our medicines, books, newspapers, household furniture and railways, and lose faith in their old religion and customs accordingly. How many there are, who, like Joseph of Arimathea or Nicodemus, are really followers of Christ and only await the opportunity for publicity! Let us pray that the time may soon come when our Church may grow into a strong, independent, self-supporting, aggressive Native Church "as bright as the sun, as fair as the moon, and as terrible as an army with banners."

V.—ON TEMPERANCE.

(I.)

A Temperance Report for the people of the North India Conference of the Methodist Episcopal Church may seem unnecessary, since the Disciplinary rule is to avoid drunkenness, buying or selling spirituous liquors, or drinking them.

The sobriety of the Native and European members of the Methodist Churches is a cause for devout thankfulness to your Committee.

But the drinking habits of nominal Christians, of the heathen, and of the Mahomedans (in some cases) call for your earnest attention.

So the almost universal use of tobacco among our members including frequently women and young girls, demands your attention.

That the members of Conference and others who do not understand English may have the benefit of our sentiments regarding strong drink and tobacco your Committee beg leave to submit a part of their report in Roman-Urdu.

The Out-Still or Abkári System.—The increase of intemperance among the natives of this country is becoming painful and alarming: and this increase to a great extent is owing to the policy of Government in increasing "Out-stills" throughout the Empire.

By the multiplication of these cheap distilleries the price of intoxicating liquor has decreased so as to make it possible for the common laboring natives to drink to excess, and hence, the total abstinence habits for which this people were once distinguished are fast changing to the blighting and degrading custom of drunkenness: and we regret to say that Native Christians are the first to adopt this ruinous habit of their European brethren and rulers.

It seems to be the desire and intention of some Government officials

to extend this Out-Still System into all the Provinces and Presidencies of the country. An effort is now being made to introduce it in the Panjab. It is a very simple and certain plan of manufacturing drunkards and it is urged upon the people because to some it appears to pay. It is another Government "Monopoly."

The privilege of manufacturing cheap, and yet very intoxicating and poisonous liquors is sold for the consideration of *revenue*. Conspicuous sites for these shops of death and ruin are sold to the highest bidders, and earnest effort is made by Government servants to create active competition.

In all villages if any are willing to pay the price they can obtain the privilege of destroying their fellows by making and selling this deadly poison: and when, in any eligible village no person is found willing to engage in this ruinous business, the Government officials supply one from a distance; and the remonstrance of even the majority of the community is treated with contempt and considered unreasonable interference. There is no "*local option*." The people, though they see the threatening destruction, are helpless. Their pleading for right is drowned by the cry of "*revenue*." So powerful is this plea for revenue that many native gentlemen of wealth and influence though enemies to intemperance, are kept silent with the plausible assertion that their taxes will be so much lighter! Taxes may be lighter for a brief period but in the near future these men of property will pay dear for their policy, and the Government will find to its sorrow that national prosperity cannot be secured by unrighteous schemes. As Dr. Phillips of Midnapore stated in a recent letter, "The revenue will ere long be wanted for almshouses, hospitals, and insane asylums, not to speak of police force and jails. A blind policy, indeed is this sowing the wind, for reaping the whirlwind must surely follow. Swift tribulation must come soon, and some of our best men are beginning to foresee this and warn the Government of it. A rapid growth of intemperance is the natural and legitimate fruit of this Out-Still system." Drunkards are increasing to a fearful extent. Dr. Phillips says that it is sixteen years since he began work in Midnapore and he used to say that one might meet a drunken man oftener in London or New York than in his city, but, that he cannot say so now. Intemperance has increased he estimates, "fully fifty fold" since the introduction of this detestable system. He says "We used to see old men intoxicated. Now young men and lads go reeling along our streets. Formerly it was a very rare thing to see a woman the worse off for liquor. Now, on certain days, you may find men, women, and children all drunk together."

The Government grog shops are gathering in the revenue, to be sure, but they are leaving poverty, rags, wretchedness, debauchery, and every other crime as their fearful imprint on the face of society. Their very touch is blasting. This "Out-Still system" created and controlled by the Government paralyzes not a little of temperance effort in this country. Reprove a man for drinking, or ask him to sign the pledge, and ten to one,

he will turn on you with the remark, "The Government wants us all to drink, else why has it put a grog shop in our village?"

In view of the painful results which have already been realized and will inevitably follow, if this Ábkárí system be extended and perpetuated in our midst, we think all good men should unite in earnest effort for its immediate suppression before this giant evil of intemperance becomes a settled and universal habit of the people.

Your Committee respectfully recommends this Conference to take measures to, if possible, secure the cooperation of the Temperance and Missionary organizations of this empire to join in a strong protest and petition to Government on this important subject.

Your Committee in conclusion calls attention to the following duties:

(1.) That in 178th Paragraph of the Discipline, Section 23.

(2.) Exhort parents to teach their children, both by precept and example, not to drink intoxicants nor use tobacco.

(3.) Look after the children.

(4.) Oppose the licence system.

(5.) Encourage, foster, and work with the Temperance societies of the country.

(6.) Use the Press.

(II.)

Yih Kameṭí ḳhushí ke sáth záhir kartí hai, ki Methoḍisṭ Kalísiyáoṇ ke darmiyán ziyádatar parhezgárí ká ḳhiyál páyá játá hai. Lekin tau bhí wájib hai ki *aur* bhí ziyáda perhezgárí kí jánib ḳhiyál mutawajjih kiye jáweṇ. Is liház se Kameṭí munásib samajhkar chand nasíhat-ámez báteṇ zail meṇ darj kartí hai:—

(I.) Parhezgárí kí zarúrat:—Hamárí Kalísiyá kí bihbúdí aur fauqiyat (ba muqábile aur kalísiyáoṇ ke) ek záhir amr hai; aur is kí yih hí wajh hai, ki hamáre log ziyádatar parhezgár, aur *har tarah* kí munashshí chízoṇ se dastbardár haiṇ. Yih Ḳhudá kí pák marzí ke mutábiq hai, ki ham apní is zindagí meṇ us ke parhezgár bande howeṇ. Chunánchi (1) yih bát Ḳhudá ke Kalám se záhir hai, ki ham ko parhezgár honá cháhiye, (2.) Yih bát Ḳhudá ke pák logoṇ kí chál chalan se záhir hai. (3.) Yih bát kalísiyá ke bihtar intizám o bandobast se záhir hai. (4.) Yih bát díndár ke zamírí insáf se záhir hai. (5.) Yih Ḳhudá-parast ke ąqlí faisale se záhir hai.

(II.) Parhezgárí kí wajh.—Parhezgár hone kí (1) wajh yih hai, ki tum kamzor logoṇ ko ṭhokar khiláne ke báis na ṭhahroge. Un kalísiyáoṇ ke hál se, ki jin meṇ parhezgárí ká kam ḳhiyál hai, záhir hotá hai ki kamzor log aksar ṭhokar khákar aisá gir játe haiṇ, ki phir un ke khare hone kí ummed báqí nahíṇ rahtí. Ṭhokar khilánewáloṇ par Masíh ne mátam kiyá, pas cháhiye ki ham bhí Masíh ke sáth aisoṇ par mátam kareṇ; aur ḳhusúsan is bát ká ḳhiyál rakheṇ ki *ham* ḳhud kisí ko ṭhokar khiláne ká báis na ṭhahreṇ. (2.) Dúsrí wajh yih hai ki hamárí Methoḍisṭ Kalísiyá kí *Disiplin* ham ko afyún, charas, gáṇjá, bháng, sharáb aur tambákú wg. ke istiṇmál ke liye mumánaąt kartí hai. Pas un shaḳhsoṇ

ko, ki jinhoṉ ne is kalísiyá meṉ sharík hokar, is kalísiyá kí *Disiplin* ko qabúl kiyá, cháhiye ki wafádárí se us ke bamújib ąmal kareṉ. Warna apní kí kalísiyá *Disiplin* ke barḳhiláf chalná, saríh kalísiyá kí ná-farmán-bardárí aur ná-ittifáqí ko záhir kartí hai. Pas is liye ham saláh dete haiṉ, ki hamáre Methoḍisṭ log bedár aur ḳhabardár raheṉ, aur koí nashe kí chíz ko kisí tarah se istiąmál na kareṉ, aur na un kí ḳharíd faroḳht kareṉ.

Ąláwa mazkúra bátoṉ ke, hameṉ har taur se koshish o pairawí karná cháhiye, ki afyún wg. munashshí chízoṉ ká byopár, aur sharâb kí bikrí, yąne ábkárí wg. ko band karáweṉ, aur is bát ko apní Sarkár daulat-madár par záhir kareṉ, ki bil-ịwaz aisí muzirr chízoṉ ke aur ụmda chízoṉ kí dúkándárí o kishtkárí kí jáwe.

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VI.—ON EVANGELISTIC WORK.

This is a new Committee dividing with that on the State of the Church the subjects usually reported upon by the Committee on the State of the Church and Mission work.

During the year the work of preaching the Gospel has been carried on along the lines formerly followed, and in a few new directions efforts have been made. Only a few suggestions need be made and a few points need to be guarded.

1. Bázár preaching is falling into disuse in some of the stations; and we fear that the Native preachers who live in large cities do not spend enough time in it. The pastoral care of their congregations naturally engages much of their time and attention; and some may be inclined to excuse themselves to their own consciences for neglect in this regard by saying that they have enough to do to look after Native Christians without wearying themselves by preaching in the bázárs or wandering from village to village.

Let every missionary press upon his local preachers and exhorters the great importance of regular, systematic and persevering bázár preaching; and let him practice what he asks others to do. In this connection it is an encouraging fact that in the Gonda district alone ten men have been baptized during the past year, all of whom trace their conversion to bázár preaching.

2. Muhalla preaching is becoming more common and important. In several cities its peculiar advantages are now being utilized very fully. It requires a high degree of grace to enable a man to spend his evenings in June in a hot, smoky muhalla instead of under a pankah with his family, but some men have received this grace, and find whole families of enquirers resulting from this form of self-sacrifice.

3. In every place where there is a church in the bázár, the advantages of such a building are more clearly apparent every year. Congregations of attentive heathen and Mahommedans are growing up in every such place. A new church opened in Sitapur in July, has been filled to

overflowing twice a day every Sunday since. This congregation is worthy of notice because of the large number of high caste men in regular attendance. May the day hasten when in the busiest quarter of every city within the bounds of our Mission there shall be regular Sunday services.

4. The necessity of Native traveling evangelists is becoming plainer every month. In some districts considerable numbers of persons are beginning to call themselves Christians without having been baptized. They are scattered in villages and need not only instruction but also earnest persuasion to take up their whole duty as Christians.

5. The utility of camp-meetings as an evangelistic agency, especially among nominal Christians, may now be said to have been demonstrated beyond question. The last one held at Shahjehanpore in October was an occasion of great interest and spiritual power. This year the Native Christians of the different Presiding Elder's Districts will meet separately. Let us hope that these *Melás* by their orderliness and harmony will present so sharp a contrast to similar gatherings of heathen that all beholders will be forced to confess that there is in Christianity a power which is not of man.

6. Our Native preachers are steadily improving in earnestness and evangelical power. Many of them are still far from what they should be, and there is room for improvement in all. As a Conference, we must devise such measures as will keep the Native brethren from getting into mental ruts and forgetting themselves in intellectual sloth. We should give them such an examination in their Conference studies as will require them to master every book in the course of study. Hence, we would suggest to examining committees the propriety of giving notice beforehand that the examinations will be written.

7. Let each of us realize that he is not only an embodiment, but also a *trustee* of the glorious Gospel of the blessed God. And let each of us discharge his trust with the fervent exhortation of the great Apostle of the Gentiles sounding constantly in his soul:—"I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; rebuke, exhort, with all long-suffering and teaching."

VII.—ON SUNDAY-SCHOOLS.

YOUR Committee rejoices to report the Sunday-school work of our Mission to be in a most encouraging condition at every point. There has been a great advance in numbers in many of our stations while thoroughness in instruction has received not less zealous and careful attention. The 10,000—our aim for the past year—has been attained. Instead of the 8,952 of last Conference, we record at this Conference an

attendance of 13,111, and from the information gathered, we are assured that there exists in most of our schools a most thorough and searching system of teaching and examining the pupils in the Scriptures.

Your Committee respectfully calls the attention of this Conference to the following suggestions :—

1. That in our schools during the decade upon which we enter at this Conference, our aim be to reach an aggregate number of 30,000 pupils.

2. That more general attention be given to the thorough indoctrination of these scholars. Every boy and girl should have something of truth to take away—a verse or line of a *bhajan*, a verse of Scripture or some short illustration of Scripture truth. We urge that not only the Superintendent and teachers may profitably prepare themselves upon the lessons appointed for the Sabbath, but also might furnish themselves with suitable illustrations or incidents.

3. That some part of the lesson for the Sunday should be required to be memorized, and that monthly and quarterly as well as yearly examinations be held. We do not consider this impossible even in those schools where the children cannot read. We believe by having regard to a suitable system even those may learn weekly a verse of Scripture or of a *bhajan*, and by being required to repeat the same each week may become at the close of the year well acquainted with a goodly portion of God's precious word.

4. The value of a wise distribution of rewards is everywhere recognized. Excepting the weekly distribution of tickets for attendance, all gifts in the Sunday-school should be as rewards and not presents. It is suggested that the exchange of 4 small tickets for a picture card, where the custom prevails, be so modified as to place them on this basis. The picture card might be given for four small tickets and a good examination of the four last lessons. The quarterly gift or reward for, not only the attendance of the quarter, but also a satisfactory examination in the quarter's lessons, and likewise the year's reward for a good examination in the year's lessons.

5. As such thorough instruction cannot be successfully undertaken without a suitable system we emphasize the suggestions of former reports on this point, *viz.*, the need of dividing the school into classes and the keeping of a register for the school and each class. Crude as the instruction may be, and unreliable as the attendance of a large proportion of scholars may be, we cannot lightly pass over this need of system. To bring order out of disorder and gently draw the youthful mind under the beneficent influence of system should be one aim of the teacher. In no other way does it appear to your Committee that a school work satisfactory in all particulars, can be prosecuted.

6. While your Committee observes with gratitude that the year has not passed altogether without some spiritual blessing upon the Sunday-school, the very great increase in numbers the past year is not referred to without much concern for their spiritual condition. There is need of greater spiritual power. The question comes up, what can be done to

advance in this as in other directions? It is suggested that there be not only teachers' meeting, to instruct in the Word for the coming Sunday, but that there be in connection with this a prayer-meeting to seek the power, wisdom and fitness for the work of the Sabbath and the business of saving souls therein.

7. To avoid any injurious influence growing out of providing all things for the Sunday-school, we suggest that the boys of the Sunday-schools be encouraged to give their mite towards the general expenses of the school and purchase at a nominal price even, the Sunday-school lesson books. We recommend some change from our present custom as being necessary because of the well-known fact that at the time we begin in the Sunday-school to break down the old religious prejudices, there exists in their minds an inclination to give; and to provide all things free of cost is to give them impressions foreign to what they have received in their own religious systems, and what they will find in the event of their becoming Christians.

VIII.—ON SELF-SUPPORT.

THE contributions of our Native Church for the past two years have been as follows:

DISTRICTS.	1880.	1881.	Rate.	Rate.
Kumaon, ..	86 14 0	97 12 0	0 5 7	0 6 3
Rohilkhund, ..	968 4 6	1,305 13 9	0 2 8	0 8 0
Oudh, ..	520 5 3	456 0 0	0 15 10	1 0 0
Total, ..	1,575 7 9	1,859 9 9	0 8 0	0 10 0

This seems like a small amount, and when compared with what the Church should give or with the amount received from home it is so, but when we consider the poverty of the Native Church and the rate per member it is very encouraging. It is also encouraging when we notice what the amount given will do. On this amount ten men can be sent forth to preach the unsearchable riches of Christ on a salary of ten rupees per month and ten teachers on a salary of five rupees can be employed to teach the people. There are three important and practical questions connected with the subject of Self-Support which are worthy of being considered in this report, namely, what are its advantages? what difficulties lie in the way of its speedy attainment? and how can it be accomplished?

Its advantages are three-fold, viz., 1. It conduces to the indepen-

dence of the Native Church. The membership of the Native Church can not be strong and free so long as they are dependent upon foreign money. So long as the support of the work in India comes from the home Churches, the home authorities will, by right and necessarily, supervise and direct the affairs of the Native Church, and the membership, ministerial and lay, will be accordingly more or less inactive and dependent. 2. It will lead to the direct enlargement of the work. The Native Churches as they become self-supporting can enlarge their borders and be more active in evangelistic labours. Funds now contributed and sent to India by the home Churches can be used elsewhere, in opening up new work and in entering new fields where funds are more needed. 3. It will increase the spirituality of the Native Church. The more a Church does the more she will desire to do and God's blessing will attend in the same proportion. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. iii: 10.

But however desirable self-support may be there are great difficulties in the way. Among these are, (1.) The poverty of the Church. Our people are largely from the poorer classes. Not many mighty not many noble, are called. But few receive more than five rupees for month, and Native Christian families are large. Thus, the people are unable to contribute much to the support of the Gospel. (2.) The *habits* of the people. The people are not accustomed to giving. They have been in the habit of receiving, hence they are not only unable to give much, but many are unwilling to give at all. (3.) The covetousness of many is another difficulty. It is the root of the evil of non-supporting Churches in some places. Many Christians care more for rupees than for God, and believe it to be the duty of the Mission to support them. Hence they give nothing for the support of the work.

Now, believing self-support to be most desirable, how can it in the face of these great difficulties become an accomplished fact? It can become an accomplished fact, so far as the evangelistic work of the Mission is concerned, to a greater extent now, and entirely within a few years, by attending carefully to the following requirements essential to its success:

(1.) The expenses of the work must be reduced to a minimum. So long as missions are as expensive as at present nothing more can be hoped than that the expenses of conducting direct evangelistic work may be paid from the contributions of the Native Church. Native evangelists must be kept upon small salaries, low grade day and independent Sunday-schools must be conducted upon the most economical and inexpensive plan, in order that the people be able to support them. (2.) The people must be *educated* to give. The necessity of giving to the support of the work of God must be urged upon the Native Church, and they must be taught, in season and out of season, that this duty is as obligatory as that of prayer or attending the house of God or the observance of any other means of grace. Helpers must be taught this duty. Sermons should be preached urging this duty. (3.) The people must give *systematically*. There must be method and system about this work throughout the entire mission. (*a.*) *All*

must give. It is a duty binding upon *all*, however poor they may be or whatever may be their position. The day labourer on two annas a day should give as well as the head master upon a salary of one hundred rupees per month. (*b.*) The giving should be done *regularly*. There should be system about that. *Each* person should set aside *so much* for the work of the Lord, and that should be paid over weekly or monthly or quarterly or at the furthest, at the end of the year. At least one-tenth of the wealth of the Native Church belongs to God, and should be regularly paid over as a debt due to the Almighty. (4.) The giving should be conscientiously done. It is no trifling matter. It is a matter of grave importance. It is a duty—it is a necessity and essential to the prosperity and independence of the Native Church. Every man and woman in the Church should sit down and carefully consider how much he or she can give, and give it with the prayer that the blessing of heaven may go with it. Then—and not till then—will the Native Church become self-supporting. (5.) Last, but not least—there must be the baptism of the Holy Ghost.

Then will one rupee do ten rupees worth of good—then will the expenses of the mission be conscientiously considered, then will the people learn to give—then will the people, one and all, give regularly and conscientiously, and a strong, energetic, evangelistic, prosperous, independent, self-supporting Native Church grow up in India prepared to do the grand work to which she has been commissioned by heaven.

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IX.—ON METHODISM IN INDIA.

THE Committee appointed to consider certain criticisms made in a paper by the Rev. Dr. Rigg which was read in the recent Ecumenical Conference held in London touching the work of the Rev. William Taylor in this country, report as follows:

1*st.* We regret that in any case the opening and extension of work begun by Mr. Taylor and followed up by others has seemed to clash with the interests of our Wesleyan brethren. We do not forget that we are brethren with common rights and aims, and all that Christian comity demands, and that we should only provoke each other to love and good works.

Having all this in mind we wish to say:

2*ndly.* That we fully endorse Mr. Taylor's work, spirit, and methods in this country, as they were known to us.

We believe he was led to visit India by the providence of God, and, against his preconceived plan and purpose, to form societies in connection with the Church to which he belonged in the greatest centers where he labored in South India. We also believe that all Methodist bodies in this country will at no distant day heartily and joyfully recognize this fact.

3*rdly.* We also firmly believe that the Methodist Episcopal Church has a work to do in the South as well as the North of India not in antagonism to that of our brethren before referred to, but in common with

them, and all others who pray for the speedy coming of the kingdom of our blessed Lord: and there is certainly room enough for all; doing our very best we cannot meet the pressing demands of the great work open to us in all parts of this great country; and we can but think that the spirit that would keep us out would have shut Wesleyanism out of England and our common Methodism out of the world.

4thly. Our Wesleyan brethren have opened work in at least one of the large centers embraced in our original field, and we wish them great success in their work. We may have our plans and lines along which we propose to work; but God is over us all, and we must submit to his leading though it be in ways that we did not seek or devise.

5thly. As Methodists having a common origin in which we in common rejoice there should be no division of feeling and purpose among us, but we should move on the enemy's works from every point and push the battle to the very utmost of our power. And may the prayer of our blessed Saviour be fully and speedily answered not only as regards the family of Methodism in this land, but of all Christ's dear people of every name in every land—

"That they all may be one; as thou Father art in me and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*"

X.—RESOLUTIONS OF THE FINANCE COMMITTEE.

1. A PAPER was referred to the Finance Committee at the last Conference concerning travelling expenses of Native preachers to and from the District and Annual Conferences.

The Committee declined to take any action on this question.

RESOLUTIONS.

1. *Resolved,*—That an itinerating allowance be included in the estimates for such circuits under the charge of Native preachers as contain a number of out-stations, and the Preacher in charge be permitted to pay the actual expense of keeping his horse or its equivalent, while travelling in connection with his work.

2. The Presiding Elders were directed to order no money for assistants of either Society not employed in accordance with the rule of Conference in such cases.

3. *Resolved,*—That the salary of no Local Preacher or exhorter will be increased by this Finance Committee until the amount of increase has been recommended by the Committee on Appointments of the District Conference to which the candidate belongs. Reference is herein had to a former rule which directs the District Conference Appointing Committee to indicate the salaries of local preachers and exhorters, while the Finance Committee approves of the same.

4. *Resolved*,—That in the employment of Medical Bible-women their salary shall not exceed that of Bible-women of the first class without the sanction of this Finance Committee.

5. The moving of all native helpers in the hills:—

(1). No preacher or helper shall be allowed anything for carriage of himself.

(2.) Not more than three *kulis* shall be allowed for the carriage of the wife of any preacher or helper.

(3.) Not more than one *kulis* shall be allowed for the carriage of any child.

(4.) For all goods of all kinds, not more than 15 *kulis* shall be allowed, provided that in no case the total number of *kulis* shall exceed 20.

(5.) In the case of temporary removals from the hills to the Bhabar and *vice versa* the total number of *kulis* shall not exceed 10.

(6.) In the case of the removal of a preacher or helper from one station to another, the Presiding Elder and the Preacher in charge shall, after full consideration of the circumstances, determine the number of *kulis* necessary under the above limit, and in no case shall the Preacher in charge of the station to which the removal takes place, allow anything in excess of the amount so determined.

In Memoriam.

MRS. MARY A. McHENRY.

ANOTHER from among us has gone home to heaven and reward. Sister Mary A. McHenry died after a brief illness at Alliance, Ohio, U. S. A. on the 25th of July, 1881. She was buried on the 27th of July at her home in Mayfield, Ohio, and from the same Church in which eight years before, on the same day, she was united in marriage to the Rev. A. D. McHenry then about to sail for India. Sister McHenry's early life was one of deep experience and Christian activity. To use her own language, "The arms of the Church enfolded me when I was but eleven years old. Very early the Holy Spirit began teaching my heart. God gave me a joyous, overcoming faith, and I walked on from grace to grace, lifting greater crosses and having nearer fellowship." She was a bright, devoted Sunday-school scholar and soon developed into an active, successful teacher and worker in the Church. Her life as a teacher in the public schools of Cleveland was one of marked success, for she had peculiar aptness for that work. In 1873, she was called to India and on the 20th of August gladly left her work and home to toil with her husband in this dark land. We remember her address before a large company the day previous to sailing, in which she remarked, "I had early felt an interest in the missionary work—but my soul was impressed with the need of labourers every where—and I did not feel sent to a people of a strange language. But I learned to say 'Anywhere, Lord' and he came with one grand sweep

and took all and left me only himself. My heart was willing in the day of his power."

Sister McHenry arrived in India in October, 1873, and spent the next year labouring in Moradabad. She acquired the language rapidly and was instant, in season and out of season teaching the people, training the Church, and by her bright happy Christian experience and example saying to all. "Follow me as I follow Christ." In January, 1875, she went with her husband to Bijnour where she toiled during the next year and a half. Her life at Bijnour was a singularly successful one. She possessed the happy faculty of making every one love her and the peculiar skill to lead them to Jesus. One year, at Conference, she said to a friend: "I have had my wave sheaf. The lady where we have been staying during Conference was converted yesterday." In April, 1876, she was called to work in the Shahjehanpore Orphanage and spent the rest of the year in doing a grand work there. Her long experience as a teacher together with her cheery disposition eminently fitted her for the work among the children. But she and her husband always felt that their proper field of labour was Bijnour where they had toiled so successfully. Hence she was glad to return to that place in 1877, and during the next four years devoted her life to the work of the Church there. Her life was not free from trials. Her health was never robust and the Indian climate proved insalubrious. She was a great sufferer. Then her darling little only daughter, Aimee, the light of the home and the joy of her heart fell sick and in a few days died. But Mrs. McHenry rose above these great afflictions and trials. As she wrote to a friend—"I commune with God as never before. I had never conceived that an earthly trial so sore, so keen, could be so perfectly robbed of its sting, so conquered and glorified by the grace of God." But her own greatest trial came. Her health completely failed in 1880 and she sought relief by a change to the mountains but such was the nature of her disease that she derived no benefit. Then it became her sad duty to leave India and seek rest at home with but little hope of ever being able to return. That was the sorest trial of all. But she was prepared for that and wrote, "It is hard to leave India with the feeling that it may be for always, but God's way is best and He will show us what that is." She sailed from India in February, 1881, reached her earthly home in May and after a brief stay of but two months was translated to the better and eternal home on high. We shall never forget Sister McHenry. We can never forget her work, her words, her life, her example. Her memory is engraved upon the heart of the Native Church which she loved. Her pattern is before us her missionary brothers and sisters. May God grant that we may live as she lived, that we may die as she died in the glorious triumph of a living faith.

CONFERENCE ROLL.

NAME.	NATIVE STATE, OR LAND.	HOME CONFERENCE.	ARRIVED IN INDIA OR JOINED CONFERENCE.
J. L. Humphrey, ...	New York,	Northern New York,	1857.
Saml. Knowles, ...	England,	(Erie.)	1858.
Jas. W. Waugh, 1 ...	Pennsylvania,	South Illinois,	1859.
Edw. W. Parker, ...	Vermont,	Vermont,	1859.
Jas H Messmore, ...	Canada,	Michigan,	1861.
Dvd. W. Thomas, ...	New York,	Black River,	1862.
Thos. S. Johnson, ...	Indiana,	North Indiana,	1863.
Thos. J. Scott, ...	Ohio,	Pittsburg,	1863.
Henry Mansell, ...	Ohio,	Do.	1863.
P. T. Wilson, ...	Kentucky,	South Illinois,	1863.
Joel T. Janvier, ...	...		1863.
Zahur-ul-Haqq, ...	...		1863.
Robt. Hoskins, ...	Vermont,	Troy,	1868.
Ambica Charn Paul, ...	...		1870.
Jno. T. McMahon, ...	Maine,	East Genesee,	1870.
Thomas Craven, ...	Wales,	Rock River,	1870.
Philo M. Buck, ...	New York,	Kansas,	1870.
Edw. Cunningham, 2 ...	Maine,	New York East,	1871.
Jos. H. Gill, 3 ...	Ireland,	Rock River,	1871.
B. H. Badley, ...	Indiana,	Des Moines,	1872.
James Mudge, ...	Mass.	New England,	1873.
Richardson Gray, ...	New York,	Newark (Delaware,)	1873.
Albert D. McHenry, 4 ...	Ohio,	Troy,	1873.
Jefferson E. Scott, ...	Do.	Pittsburg (Nevada,)	1873.
Horace J. Adams, ...	...		1874.
I. Fieldbrave, ...	...		1874.
H. A. Cutting, ...	...		1874.
Geo. H. McGrew, ...	Virginia,	(Rock River,)	1875.
N. G. Cheney, ...	Mass.	New York East,	1876.
Thomas Gowan, ...	...		1876.
Mahbub Khan, ..	...		1878.
Enoch Joel, ..	...		1879.
William Peters, ...	...		1879.
F. W. Greenwold, .	...		1879.
A Solomon, ...	Palestine,		1879.
C. L. Bare, ...	Indiana,	Des Moines,	1880.
Antone Dutt, ...	...		1880.
H. F. Kastendieck, ...	New York,	North Ohio,	1879.
S. S. Dease, ...	England,	Philadelphia,	1881.
B. Luke, ...	...		1881.
F. L. Neeld, P ..	Pennsylvania,	Pittsburg,	1881.
J. C. Lawson, P ..	Wisconsin,	West Wisconsin,	1881.
W. R. Bowen, P ...	...		1882.
S. Falls, P ...	...		1882.
Yaqub Shah, P ...	...		1882.
M. Stephen, P ...	...		1882.
Peter Gray, P ...	...		1882.
Stephen Paul, P ...	...		1882.

1 Address, Evanston, Ill., U. S. A.
2 do. Belfast, Maine, do.
3 do. Kalamazoo, Mich. do.
4 do. Boston.

LADIES SENT OUT BY WOMAN'S MISSIONARY SOCIETY.

NAME.	NATIVE STATE.	DATE OF ARRIVAL IN INDIA.	BY WHICH BRANCH SUPPORTED.
Miss Isabella Thoburn, ...	Ohio,	Jan. 1870.	Cincinnati.
„ Clara Swain, M. D. ...	New York,	Jan. 1870.	New England.
„ F. J. Sparkes, ...	New York,	Nov. 1870.	New York.
„ L. E. Blackmar, ...	Penn.,	Dec. 1872.	Western.
„ S. A. Easton, ...	New York,	Nov. 1873.	Cincinnati.
„ E. Gibson, * ...	New York,	Jan. 1879.	New York.
„ L. Kelly, ...	Maryland,	Dec. 1880.	Baltimore.
„ F. M. Nickerson, ...	Ohio,	Dec. 1880.	Cincinnati.
„ E. I. Hoy, ...	West Va.,	Dec. 1881.	Do.
„ H. Kerr, ...	Mich.	Dec. 1881.	Philadelphia.
„ E. L. Knowles, ...	New Jersey.	Dec. 1881.	New England.

* On sick leave, 1882.

SESSIONS OF THE NORTH INDIA CONFERENCE.

No.	PLACE.	TIME.	PRESIDENT.	SECRETARY.
1	Lucknow, ...	Dec. 8-14, 1864,	Bishop E. Thomson, ...	J. T. Gracey.
2	Moradabad, ..	Feb. 1-7, 1866,	Rev. J. Baume, ...	T. J. Scott.
3	Shahjehanpore,	Jan. 10-17, 1867,	Rev. J. T. Gracey, ..	T. J. Scott.
4	Bijnour, ...	Jan. 16 21, 1868,	Rev. J. M. Thoburn, ...	T. J. Scott.
5	Bareilly, ...	Jan. 14 22, 1869,	Rev. C. W. Judd, ...	J. D. Brown.
6	Bareilly, ...	Jan. 20-27, 1870,	Bishop C. Kingsley, ...	J. D. Brown.
7	Lucknow, ...	Jan. 12-18, 1871,	Rev. J. W. Waugh, ...	J H. Messmore.
8	Moradabad, ...	Jan. 18 24, 1872,	Rev. J. L. Humphrey,...	S. S. Weatherby,
9	Bareilly, ...	Jan. 16-22, 1873,	Rev. T. S. Johnson, ..	S. S. Weatherby.
10	Lucknow, ..	Jan. 7-13, 1874,	Bishop W. L. Harris, ...	J. D. Brown.
11	Shahjehanpore,	Jan. 6-12, 1875,	Rev. T. J. Scott, ...	J. D. Brown.
12	Cawnpore, ...	Jan. 13-18, 1876,	Rev. D. W. Thomas, ...	B. H. Badley.
13	Moradabad, ...	Jan. 3-9, 1877,	Bishop E. G. Andrews,...	B. H. Badley.
14	Bareilly, ...	Jan. 9-15, 1878,	Rev. J. H. Messmore, ...	B. H. Badley.
15	Lucknow, ...	Jan. 9-14, 1879,	Bishop T. Bowman, ...	B. H. Badley.
16	Cawnpore, ...	Jan. 7-12, 1880,	Rev. E. W. Parker, ...	B. H. Badley,
17	Bareilly, ...	Jan. 5-11, 1881,	Bishop S. M. Merrill, ...	B. H. Badley.
18	Moradabad, ...	Jan. 11-17, 1882,	Rev. S. Knowles, ...	B. H. Badley.

FORMER MEMBERS OF CONFERENCE.

NAME.	FROM	TO	PRESENT ADDRESS, OR REMARKS.
William Butler,	1857	1865	Melrose, Mass.
R. Pierce,	1856	1864	Knoxville, Tennessee.
J. Parsons,	1858	1859	Mussoorie.
J. A. Cawdell,	1858	1868	———
J. M. Thoburn,*	1861	1876	Calcutta.
J. Baume,	1859	1866	Princeton, Illinois.
J. R. Downey,	1859	..	Died, September 15, 1859.
C. W. Judd,	1859	1879	Died, February 11, 1880.
H. Jackson,	1861	1878	Port Ewen, New York.
I. L. Hauser,	1861	1867	Milwaukee, Wisconsin.
J. T. Gracey,	1861	1868	Rochester, New York.
W. W. Hicks,	1862	1863	Jacksonville, Florida.
J. D. Brown,	1862	1876	Died, February 17, 1878.
H. M. Daniel,	1864	..	Died in February, 1867.
Joseph Fieldbrave,	1864	..	Died, July 20th, 1868.
F. A. Spencer,	1865	1867	Harmar, Ohio.
S. S. Weatherby,	1865	1873	Tuckerton, New Jersey.
Sunder Lal,	1868	1877	Amritsar.
F. M. Wheeler,	1868	1878	Varna, New York.
M. C. Elliot,	1869	..	Died, August 26, 1871.
W. J. Gladwin,*	1871	1876	Bombay.
F. B. Cherington,	1872	1876	Waterloo, Iowa.
William Taylor,*	1874	1876	No. 805 Broadway, New York.
George Bowen,*	1874	1876	Bombay.
D. O. Fox,*	1874	1876	Bombay.
A. Norton,	1874	1876	Alabama, New York.
W. E. Robbins,*	1874	1876	Poona.
D. Osborne,*	1874	1876	Allahabad.
James Shaw,*	1874	1876	Lahore.
C. W. Christian,*	1874	1876	Bangalore.
G. K. Gilder,*	1874	1876	Meerut.
C. P. Hard,	1874	1876	Buffalo, New York.
F. A. Goodwin,	1874	1876	Died, August 16, 1881.
J. E. Robinson,*	1874	1876	Rangoon.
John Thomas,	1874	1879	Bareilly.
P. M. Mukarji,	1875	1876	Calcutta.
W. T. G. Curties,*	1875	1876	Agra.
M. H. Nichols,	1875	1876	St. Houston, Texas.
John Blackstock,*	1875	1876	Blacktown, Madras.
F. G. Davis,*	1875	1876	Secunderabad.
W. E. Newlon,*	1875	1876	Madras.
D. H. Lee,*	1875	1876	Bangalore.
T. H. Oakes,*	1876	1876	Madras.
John Rogers,	1875	..	Died, July 28, 1876.
John W. Gamble,	1879	1879	Bath, New York.

*Members of the South India Conference.

LOCAL PREACHERS OF THE CONFERENCE.

NAMES.	RANK.	ADDRESS.
ROHILKHUND DISTRICT.		
Prem Dás, ...	Elder.	Shahpur, Moradabad.
W. S. Plumer, ..	Deacon.	Sambhal.
M. L. Banarji, ..	do.	Bareilly.
Fazul-Ulláh ...	do.	Khera Bajherá.
Geo Bailey, ..	Licentiate.	Chandausi.
Peter Merrill, ..	do.	Amroha.
B. McGregor, ..	do.	Najibabad.
James Jordan, ...	do.	Saiswan, Budaon.
Andriyas, ...	do.	Haroura, Moradabad.
Benj. F. Cocker, ...	do.	Jalálábád, Shahjahanpur.
J. F. Judd, ..	do.	Bashta, Bijnor.
M. C. Plumer, ...	do.	Moradábád.
Ummed Singh I. ..	do.	Mír Gunj.
Kallu Singh, ..	do.	Dátá Gunj, Budaon.
Kallu Dhar, ...	do.	Budáun.
Bhola Singh, ..	do.	Joá, Amroha.
Dil Sukh, ...	do.	Bisalpur, Bareilly.
Tori Dutt, ..	do.	Kakralá, Budaon.
Naráyan Singh, ...	do.	Khunak, do.
C. Hancock, ...	do.	Sháhjahanpur.
Prabhu Dás, I. ...	do.	Ráepur, Amrohá.
Jhabbu Lal, ..	do.	Bisouli, Budaon.
Edwin W. Gay, ...	do.	Tilhur.
Manphul Singh, ...	do.	Dauralá, Amrohá.
Ummed Singh, II. ..	do.	Sharikpur, Sambhal.
D. P. Kidder, ..	do.	Pilibhít.
Yaqub II. ...	do.	Gangeshri, Sambhal.
Silás, ...	do.	Aonlá, Bareilly.
Jukkhan Lal, ..	do.	Dhampur, Bijnour.
H. B. Mitchell, ..	do.	Dhanaura, Amrohá.
Ishri Pershád, ...	do.	Tilhur.
Diláwar Singh, ..	do.	Naginah, Bijnor.
Francis Peter, ...	do.	Babu Kherá, Sambhal.
F. Presgrave, ...	do.	Bareilly.
Mawasee Singh, ...	do.	Sambhal.
H. L. Mukarji, ..	do.	Shahjahanpur.
H. K. List, ...	do.	Moradabad.
Simon Peter, ...	do.	Bilsi, Budaon.
OUDH DISTRICT.		
Isa Das, ...	Deacon.	Roy Bareilly.

LOCAL PREACHERS OF THE CONFERENCE.—*Continued.*

NAMES.	RANK.	ADDRESS.
Enoch Burge, ...	Deacon.	Lucknow.
Dr. J. H. Condon, ...	Licentiate.	Cawnpore.
E. T. Farnon, ..	do.	do.
Gulzari Lal, ...	do.	do.
Kanhai Singh, I. ..	do.	do.
R. C. Bose, ...	do.	Lucknow.
P. Andrew. ..	do.	do.
Chimman Lal, ...	do.	do.
Bihari Lal, II. ..	do.	do.
Wilbur Fisk, ...	do.	Nawabgunge, Gonda.
Bihari Lal, I. ...	do.	Colonelgunge, do.
Sadlu, ...	do.	Gonda,
Charles Luke, ..	do.	do.
George Mayal, ...	do.	Kairabad, Sitapur.
J. Barnabas, ...	do.	Roy Bareilly.
J. D. Ranson, ...	do.	do.
L. Cutler, ...	do.	do.
P. Nickerson, ...	do.	Misrik, Sitapur.
S. Jacob, ..	do.	Lakhimpur, do.
J. W. McGregor, ..	do.	Hardui.
Chuni Lal, ..	do.	do.
Kanhai Singh, II. ...	do.	Sitapur.
KUMAON DISTRICT.		
John Barker, ...	Licentiate.	Naini Tal.
Harkua Wilson, ...	do.	Dwarahat, Kumaon.
Khiyali, ..	do.	Dikhwali, Garhwal.
G. Benshoff, ...	do.	Kotdwara, do.
John Williams, ...	do.	Srinagar, do.
G. H. Fray, ..	do.	Nynee Tal.
Patras, ...	do.	Pithoragarh, Kumaon.
C. Shipley. ..	do.	Dwarahat do.

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BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Levi Scott, D. D., (1852) Odessa, Delaware: Matthew Simpson, D. D., LL.D., (1852) Philadelphia: Thomas Bowman, D.D., LLD., (1872) St. Louis: William L. Harris, D.D., LL.D., (1872) New York: Randolph S. Foster, D.D., LL.D., (1872) Boston: Isaac W. Wiley, D.D., (1872) Cincinnati: Stephen M. Merrill, D.D., (1872) Chicago: Edward G. Andrews, D.D., (1872) Washington: Jesse T. Peck, D.D., LLD., (1872) Syracuse, N. Y.: Henry W. Warren, D.D., (1880) Atlanta, Ga.: Cyrus D. Foss, D.D.,(1880) St. Paul: John F. Hurst, D.D., LL.D., (1880) Des Moines.

SUNDAY-SCHOOL STATISTICS.

CIRCUITS AND STATIONS.	No. of Sunday-Schools.	No. of Officers and Teachers.	No. of Scholars of all ages.	Average attendance of Teachers and Scholars.
KUMAON DISTRICT.				
Naini Tal, ...	1	9	110	80
Bhabar, ...	5	9	205	172
Eastern Kumaon, ...	4	11	193	146
Dwara Hat, ...	1	2	40	35
Garhwal, ...	8	24	510	261
TOTAL, ...	19	55	1,058	694
ROHILKHUND DISTRICT.				
Bareilly, ...	26	68	981	900
Fatahgunge, ...	4	6	95	85
Khera Bajhera, ...	4	5	113	84
Shahjehanpore, ...	28	29	1,245	1,066
Panahpore, ...	1	10	206	180
Budaon, ...	36	38	2,500	2,000
Kakrala, ...	4	4	167	150
Bilsi, ...	3	3	210	200
Moradabad, ...	35	37	1,150	876
Chandausi, ...	7	9	300	228
Sambhal, ...	12	20	507	490
Amroha, ...	4	4	66	59
Bijnour, ...	16	28	474	400
TOTAL, ...	180	261	8,014	6,718
OUDH DISTRICT.				
Lucknow, ...	20	51	1,370	1,050
East Lucknow, ...	1	10	80	65
Sitapur, ...	16	20	466	375
Hurdui, ...	6	8	129	120
Gonda and Bahraich, ...	15	22	607	507
Barabanki, ...	1	3	40	36
Roy Bareilly, ...	10	12	380	360
Cawnpore, ...	11	11	817	500
Do., English Church, ...	2	16	150	115
TOTAL, ...	82	153	4,039	3,128
RECAPITULATION.				
Kumaon District, ...	19	55	1,058	694
Rohilkhund do.	180	261	8,014	6,718
Oudh do.	82	153	4,039	3,128
GRAND TOTAL, ...	281	469	13,111	10,540
Last year, ...	222	391	8,952	7,305
Increase, ...	59	78	4,159	3,235
Decrease, ...	...	...	...	...

COLPORTAGE STATISTICS.

CIRCUITS & STATIONS.	Number of Agents specially employed in this work.	Vernacular Bibles and Testaments distributed.	Vernacular Portions distributed.	English Bibles and Testaments distributed.	Number of Scriptures, Tracts and books distributed.	Total Sales of Scriptures, books, and Tracts during the year. Rs.	A.	P.	WORK, now SUPPORTED.
KUMAON DISTRICT.									
Nynee Tal, ...	...	...	...	..	...	...	...	...	
Garhwal, ...	1	27	290	1	3,790	39	14	9	Local funds.
Eastern Kumaon, ...	...	...	...	...	...	...	...	...	
Dwara Hat, ...	...	...	...	...	...	...	...	...	
Bhabar, ...	1	7	155	5	294	28	6	9	Do.
TOTAL, ..	2	34	445	6	4,268	68	5	6	
ROHILKHUND DISTRICT.									
Bareilly, ...	1	53	131	67	611	152	7	0	N. I. B. S.
Shahjehanpore, ...									
Boys' Orphanage and Panah pore, ...	3	50	554	25	1,056	72	2	6	Do.
Moradabad, ...	1	32	281	12	9,213	41	3	0	Do.
Bijnour, ...	1	6	200	...	206	12	9	6	Do.
Budaon, ...	1	36	400	3	3,670	48	0	0	Local funds.
Khera Bajhera, ...	...	...	...	...	...	...	..	...	
Pilibheet, ...	..	...	...	...	.	...	...	...	
Sambhal, ...	1	4	371	...	371	24	5	6	N. I. B. S.
Amroha, ...	...	...	...	...	..	...	.	...	
TOTAL, ...	8	181	1,937	107	15,127	350	11	6	
OUDH DISTRICT.									
Lucknow, ...	...	1	40	4	300	5	0	0	Local funds.
Sitapur, ...	1	10	3,520	2	4,500	125	0	0	N. B. I. S.
Hurdui, ...	2	16	287	3	306	22	5	9	Do.
Gonda and Bahraich, ...	1	204	1,500	30	2,425	104	0	0	Do.
Barabanki, ...	1	16	374	3	650	32	0	0	Do.
Roy Bareilly, ...	1	6	250	2	1 800	65	8	6	Do.
Cawnpore, ...	2	1	10	...	2,500	517	0	0	Do.
TOTAL, ...	8	252	5,981	44	12,481	870	15	3	
RECAPITULATION.									
Kumaon District, ...	2	34	445	6	4,268	68	5	6	
Rohilkhund do. ...	8	181	1,937	107	15,127	350	11	6	
Oudh do. ...	8	252	5,981	44	12,481	870	15	3	
GRAND TOTAL, ...	18	469	8,363	157	71,876	1,267	9	6	
Last year, ...	20	497	5,021	132	26,724	946	1	3	
Increase, ...	...	...	3,342	25	45,152	321	8	3	
Decrease.	2	28	...	..	...	...	...	...	

GENERAL STATISTICS NO. II

CIRCUITS AND STATIONS.	PROBATIONERS.							MEMBERS.						
	No. on roll at last Conference and received since	No. removed by Certificate.	No. removed without Certificate.	No. dropped, withdrawn, or unknown.	No. of deaths	No. received into Full Connection.	No. on the roll at the end of this year.	No. received by Certificate.	No. received from Probation.	No. removed by Certificate.	No. removed without Certificate.	No. withdrawn, expelled or unknown.	No. of deaths.	No. of known members at the end of this year.
KUMAON DISTRICT.														
Nynee Tal,	...	...	...	...	..	...	...	...	...	...	...	...	..	24
Bhabar,	48	...	...	3	..	16	29	...	16	2	...	...	..	41
Eastern Kumaon,	10	1	...	...	...	1	8	3	1	...	1	...	...	22
Dwara Hát,	6	1	...	...	...	...	5	4	..	...	...	...	1	8
Garhwál,	87	1	...	13	2	17	54	2	17	3	...	...	...	64
Total,	151	3	...	16	2	34	96	9	34	5	1	...	1	159
ROHILKHUND DISTRICT.														
Bareilly,	136	18	7	12	2	5	92	40	5	27	6	8	2	158
Fatahgunge,	38	...	...	...	1	6	31	8	6	...	...	...	...	21
Khera Bajhera,	10	3	...	...	...	...	7	...	...	1	...	...	...	7
Shahjehanpore,	119	..	3	22	1	23	70	8	23	6	5	...	4	91
Panahpore,	59	1	4	...	2	9	43	...	9	4	8	2	1	115
Budaon,	212	27	...	15	4	6	160	4	6	5	...	6	...	100
Kakrálá,	31	...	2	...	...	4	25	...	4	...	...	...	...	31
Bilsi,	155	...	...	5	...	..	150	2	...	2	...	...	...	98
Moradabad,	206	...	...	28	...	103	75	...	103	...	...	...	...	333
Chandausi,	8	...	...	...	...	...	8	2	..	5	2	..	3	20
Sambhal,	126	2	3	13	...	18	90	5	18	...	...	..	4	156
Amroha,	200	1	...	32	9	..	158	4	..	...	...	...	3	156
Bijnour,	81	..	...	10	2	15	57	3	15	5	20	10	4	194
Total,	1,384	52	19	157	21	189	960	70	189	55	41	26	21	1,480
OUDH DISTRICT.														
Lucknow,	78	3	10	2	...	12	51	5	12	2	3	1	1	76
East Lucknow,	5	1	...	...	..	...	4	8	...	...	2	...	2	36
Sitapur,	11	...	...	...	..	6	5	...	6	...	4	...	...	40
Hardui,	14	...	...	4	...	...	10	..	...	...	...	...	...	27
Gonda and Bahraich,	37	...	...	2	1	4	30	...	4	...	...	2	1	50
Barabanki,	...	...	...	...	..	...	...	...	...	...	...	...	...	3
Roy Bareilly,	12	...	...	...	..	5	7	4	5	1	2	...	...	21
Cawnpore,	34	...	...	17	...	...	17	3	...	...	2	...	1	18
do. English work,	27	6	...	5	...	3	13	...	3	9	...	...	...	35
Total,	218	10	10	30	1	30	137	20	30	12	13	3	2	306
RECAPITULATION.														
Kumaon District,	151	3	...	16	2	34	96	9	34	5	1	...	2	159
Rohilkhund District	1,384	52	19	157	21	189	966	76	189	55	41	26	21	1,480
Oudh District,	218	10	10	30	1	30	137	20	30	12	13	3	5	306
Grand Total,	1,753	65	29	183	24	253	1199	105	253	72	55	29	27	1,945
Last Year,														
Increase,														
Decrease,														

SCHOOL STATISTICS.

CIRCUITS AND STATIONS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.	No. pupils on Roll at the end of the year.			Average daily attendance.	GIRLS' SCHOOLS.	No on the Roll at the end of the year.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
KUMAON DISTRICT.										
Naini Tal,	...	...	...	...	...	...	...	...	...	...
Bhabar,	8	16	293	309	212	2	8	35	43	35
Eastern Kumaon,	7	6	395	401	254	2	10	15	25	22
Dwarahat,	3	3	149	152	91	1	6	8	14	13
Garhwal,	9	24	311	335	237	3	44	19	63	71
Total, ...	27	49	1,148	1,197	794	8	68	77	145	141
ROHILKHUND DISTRICT.										
Bareilly,	12	84	170	254	188	15	1	219	220	200
Fatahgunge,	4	8	64	72	65	2	7	6	13	10
Khera Bajhera,	2	9	54	63	43	2	2	44	46	28
Shahjehanpore,	6	5	177	182	153	18	1	316	317	268
Panahpore,	...	...	...	...	...	...	...	...	...	...
Budaon,	5	90	150	240	205	17	75	305	380	351
Kakrala,	2	7	19	26	22	...	...	...	...	...
Bilsi,	4	40	6	46	38	...	...	...	...	...
Moradabad,	12	38	268	306	262	14	13	292	305	278
Chandausi,	2	0	50	50	40	2	...	40	40	30
Sambhal,	3	25	75	100	90	6	...	120	120	100
Amroha,	2	14	12	26	21	...	...	...	...	...
Bijnour,	8	49	122	171	150	12	53	144	197	175
Total, ...	62	369	1,067	1,536	1,277	88	152	1,486	1,638	1,440
OUDH DISTRICT.										
Lucknow,	1	0	25	25	20	12	...	298	298	230
Sitapur,	5	5	170	175	100	6	80	8	88	60
Hardui,	3	20	55	75	70	4	6	38	44	38
Gonda and Bahraich,	15	4	553	557	456	6	2	124	126	104
Barabanki,	1	...	40	40	36	3	...	...	...	...
Roy Bareilly,	9	...	214	214	180	...	6	44	50	40
Cawnpore,	1	...	25	25	17	2	...	40	40	30
do. Memorial School,	...	...	...	...	...	...	...	...	...	...
Total, ...	35	29	1,082	1,111	879	33	94	552	646	502
Kumaon District,	27	49	1,148	1,197	794	8	68	77	145	141
Rohilkhund District,	62	369	1,067	1,536	1,277	88	152	1,486	1,638	1,440
Oudh District,	35	29	1,082	1,111	879	33	94	552	646	502
Grand Total, ...	124	447	3,297	3,844	2,950	129	314	2,115	2,429	2,083
Last year,	102	192	2,823	3,045	2,338	108	226	1,944	2,170	1,793
Increase,	22	255	474	799	612	21	88	171	259	290
Decrease.	...	...	...	...	...	...	...	...	...	...

SCHOOL STATISTICS.

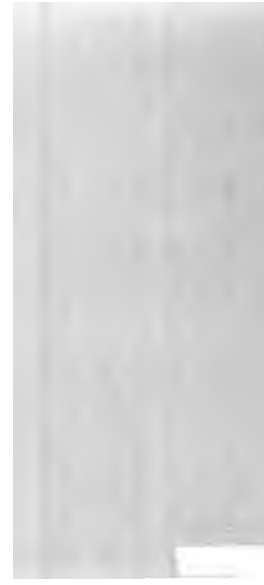
ANGLO-VERNACULAR.								GRAND TOTAL.								
BOYS' SCHOOLS.	No. on Roll at end of year.			Average daily attendance.	GIRLS' SCHOOLS.	No. on Roll at end of year.		Average daily attendance.	No. of Schools.	Teachers.	Pupils.	Christians.	Non-Christians.	Average daily attendance.	Entire expenses of school.	Annual cost of each pupil.
	Christians.	Non-Christians.	Total.			Christians.	Total.									
1	6	126	132	120	...	...	...	...	1	7	132	6	126	120	1,592 0 0	13 0 0
...	...	...	...	...	...	...	...	...	10	10	352	24	328	247	...	...
...	...	...	...	...	...	...	...	...	9	10	426	16	410	276	799 12 3	1 14 0
...	...	...	...	...	...	...	...	...	4	6	166	9	157	104	291 0 0	1 13 5
1	21	82	103	70	...	...	...	...	13	33	501	89	412	378	4,655 1 0	12 5 0
2	27	208	235	190	...	...	...	...	37	66	1,577	114	1,433	1,125	7,337 13 3	...
1	17	110	127	111	1	284	284	284	29	51	895	369	515	783	8,330 0 0	9 6 6
...	...	...	...	...	...	...	...	...	4	5	85	15	70	75	286 15 3	3 5 9
...	...	...	...	...	...	...	...	...	4	5	109	11	98	71	436 0 0	4 0 0
3	222	262	484	375	...	...	...	...	27	47	983	228	755	796	6,036 12 0	6 2 3
1	38	...	38	29	1	34	34	31	2	5	72	72	...	60	672 0 0	9 7 5
1	40	60	100	80	...	...	...	...	23	35	720	205	516	436	2,820 0 0	4 0 0
...	...	...	...	...	...	...	...	...	2	2	26	7	19	22	96 0 0	3 11 0
...	...	...	...	...	...	...	...	...	4	4	46	40	6	38	108 0 0	2 6 0
1	40	106	146	130	1	105	105	100	28	44	862	196	666	770	6,524 0 0	7 9 0
1	1	49	50	40	...	...	...	...	5	6	140	1	139	124	491 0 0	3 8 0
1	6	74	80	65	...	...	...	...	10	14	300	31	269	255	1,170 3 0	4 8 0
...	...	...	...	...	...	...	...	...	2	2	23	11	12	21	108 0 0	4 0 0
...	...	...	...	...	...	...	...	...	20	30	368	102	266	325	1,410 0 0	3 13 3
9	364	661	1,025	830	3	423	423	415	160	250	4,622	1,291	3,331	3,776	28,488 14 3	...
6	6	760	820	700	1	87	87	64	20	62	1,230	147	1,083	874	11500 0 0	9 5 0
1	1	130	131	85	...	...	...	...	12	16	394	14	380	275	1,560 0 0	4 2 0
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	21	24	683	6	677	560	1,840 0 0	3 4 9
...	...	...	...	...	...	...	...	...	1	2	40	0	40	36	167 0 0	4 2 9
2	2	104	106	80	...	...	...	...	14	18	370	8	362	300	1,410 0 0	3 12 4
2	6	119	125	121	...	...	...	...	5	8	190	6	184	168	866 0 0	5 2 6
1	67	1	68	64	1	43	43	41	2	11	111	110	1	105	...	...
12	136	1,114	1,250	1,050	2	130	130	105	75	141	3,018	291	2,727	2,318	17343 0 0	...
2	27	208	235	190	...	...	...	...	37	66	1,577	144	1,433	1,125	7,337 13 3	...
9	364	661	1,025	830	3	423	423	415	160	250	4,622	1,291	3,331	3,776	28488 14 3	...
12	136	1,114	1,250	1,050	2	130	130	105	75	141	3,018	291	2,727	2,318	17343 0 0	...
23	527	1,983	2,510	2,070	5	552	553	520	272	457	9,217	1,726	7,491	7,219	53169 11 6	...
27	645	1,974	2,545	2,092	7	586	597	549	344	399	8,338	...	...	6,630	57514 6 0	
...	...	9	...	...	..	...	...	...	..	58	...	...	...	589	...	...
4	118	...	35	22	2	33	44	29	72	...	...	...	...	..	4.344 10 6	...

GENERAL STATISTICS No. I.

CIRCUITS AND STATIONS.	When occupied.	MEMBERSHIP. No. of Probationers.	No. of Full Members.	No. of Local Preachers.	No. of Deaths.	BAPTISMS. No. of Children baptized.	No. of Adults baptized.	CHURCH No. of Churches.	Probable value.	No. of Parsonages for American Mission.	Probable Value.	Other Parsonages.	Probable Value.
KUMAON DISTRICT.									Rs		Rs.		Rs.
Nynee Tal,	1858	...	24	...	1	7	1	2	28,500	1	7,500	3	900
Bhabar Circuit,	1858	29	4	...	5	6	4	...	...	...	...	1	450
Eastern Kumaon,	1854	8	22	2	...	4	6	1	1,800	1	3,500	2	800
Dwara Hát,	1874	5	8	2	...	1	1	...	...	1	2,400	2	1,000
Garhwal,	1865	54	64	3	1	18	25	...	...	2	5,000	3	600
Total,	...	96	159	7	8	36	37	3	30,300	5	18,400	11	3,650
ROHILKUND DISTRICT													
Bareilly,	1857	92	158	4	2	13	30	2	29,000	3	20,800	1	600
Fatehgunge,	1865	31	21	1	...	9	16	1	80	...	...	1	200
Khera Bajhera,	1865	7	7	...	...	2	4	1	3,000	...	...	2	2,000
Shahjehanpore,	1859	70	91	8	4	24	4	3	6,700	2	5,000	1	200
Panahpore,	1871	43	115	...	3	9	4	1	984	...	...	1	440
Badaon,	1860	100	100	6	5	16	12	...	...	1	6,000	...	...
Kakrala,	1860	25	91	1	1	8	8	...	...	...	...	2	150
Bilsi,	1860	150	98	2	5	14	6	1	1,000	...	...	2	1,000
Moradabad	1859	75	343	...	2	56	130	2	8,000	3	8,000	1	1,000
Chandausi,	1870	8	20	1	3	2	...	...	...	...	...	1	1,500
Sambhal,	1866	90	156	10	18	10	38	5	500	1	800	5	200
Amroha,	1860	158	159	4	3	7	13	...	...	...	...	1	400
Bijnour,	1859	57	194	5	10	16	5	3	6,000	1	2,500	3	500
Total,	...	906	1,480	42	56	180	270	19	55,264	11	43,100	21	8,190
OUDH DISTRICT.													
Lucknow,	1858	51	76	4	1	13	4	1	500	3	31,000	2	1,400
East Lucknow,	1858	4	36	...	2	5	0	1	23,000	...	...	...	...
Sitapur,	1861	5	40	5	...	6	2	1	8,500	1	3,000	2	100
Hardui,	1871	10	27	3	1	2	1	1	200	...	...	1	200
Gonda and Bahraich,	1863	30	50	...	5	6	6	...	...	2	5,000	...	...
Barabanki,	1866	...	3	...	...	4	1	...	...	...	...	...	...
Roy Bareilly,	1864	7	21	3	...	2	3	1	600	1	3,000	2	2,400
Cawnpore,	1871	17	18	3	...	3	3	...	...	...	...	1	600
Do. English work,	1871	13	35	1	...	6	...	1	6000	2	10,500	...	...
Total,	...	137	306	19	9	47	18	6	38,800	9	52,500	8	4,700
RECAPITULATION.													
Kumaon District,	...	96	159	7	8	36	37	3	30,300	5	18,400	11	3,650
Rohilkhund District,	...	906	1,480	42	56	180	270	19	55,264	11	43,100	21	8,190
Oudh District,	...	137	306	19	9	47	18	6	38,800	9	52,500	8	4,700
Grand Total,	...	1,199	1,945	68	73	263	325	28	124,364	25	114,000	40	16,540
Last year,	...	1,178	1,686	78	100	256	199	25	111,584	30	121,780	34	13,750
Increase,	...	21	259	...	...	7	126	3	12,780	...	...	6	2,790
Decrease,	...	...	...	10	27	...	...	...	...	5	7,780	...	...

GENERAL STATISTICS NO. I.

PROPERTY.			Benevolent Collections.			Ministerial Support	Contributions from Churches.			Accessions.			Native Christian Community.			
Paid for building and improving Churches and Parsonages.	Paid on old indebtedness on Church Property.	Present indebtedness on Church property.	For Missions.	For Woman's Foreign Missionary Society.	For Local work.	For Pastors.	For current Expenses &c.	European Members.	Native Members.	From Hinduism.	from Islamism.	Others.	Adults.	Children.	Total.	Communicants.
Rs.	Rs.	Rs.	Rs		Rs.	Rs.	Rs.	Rs.	Rs.							
15,000	...	7,000	...	...	1,245	3,000	205	3,998	...	...	...	...	...	...	...	...
...	...	...	9	...	...	36	..	...	36	...	...	...	70	40	110	70
156	...	...	10	...	3,645	48	...	56	27	1	..	..	31	21	52	22
...	...	...	25	...	...	4	...	...	5	1	..	..	13	8	21	13
800	...	...	102	16	3,660	26	...	71	31	1	..	..	144	106	250	118
15,956	...	7,000	146	16	8 550	3,114	205	4,125	99	18	..	..	258	175	433	223
...	...	...	71	...	680	213	680	276	213	34	...	40	273	300	573	246
70	...	...	2	...	106	12	...	58	49	16	...	..	52	31	83	52
...	...	...	...	...	8	8	...	...	8	4	..	..	14	15	29	14
...	99	...	7	12	5,027	180	136	196	120	4	..	..	150	347	497	161
...	...	...	10	...	10	21	7	...	44	6	...	..	102	124	286	158
...	...	...	5	18	533	24	90	200	406	24	..	..	350	145	495	260
...	...	...	...	...	4	4	...	...	...	...	..	..	56	14	70	56
...	...	...	3	...	18	7	...	10	9	6	..	..	248	176	424	248
...	...	...	40	18	4,369	36	...	...	148	130	..	..	332	288	620	408
...	...	...	11	...	105	41	17	17	88	...	..	..	28	13	41	28
150	...	...	11	4	30	72	40	...	72	7	..	1	326	388	714	150
...	...	...	...	...	...	56	...	...	56	13	..	..	314	220	534	314
...	...	...	13	13	20	60	...	11	60	6	..	..	251	265	516	251
220	99	...	240	65	10,910	737	970	768	1,282	250	..	31	2,556	2,326	4,882	2 346
500	...	...	40	17	7,464	240	100	100	326	2	2	..	120	70	190	120
...	700	...	70	...	886	900	310	2,866	...	...	..	..	...	...	...	...
100	960	500	10	15	1,000	45	100	...	30	2	..	5	45	25	70	45
...	...	...	3	..	8	12	..	...	...	...	..	..	37	25	62	37
...	...	...	10	...	851	20	...	...	30	10	..	..	80	150	230	50
...	..	...	1	...	82	...	...	...	...	...	..	..	3	5	8	3
...	105	...	5	12	259	40	301	271	70	...	..	..	20	15	35	28
...	...	...	12	...	86	23	392	..	...	2	..	..	35	30	65	35
85	1,064	...	50	...	374	1,200	471	2,000	...	...	..	..	...	...	...	...
685	2,829	500	201	44	10,960	2,480	1,674	5,197	456	16	2	5	340	320	660	318
15,956	...	7,000	146	16	9.556	3,114	207	4,125	99	18	..	..	258	175	433	223
220	99	...	240	65	10.910	737	970	768	1,282	250	..	31	2,556	2,326	4,882	2,346
685	2.829	500	201	44	10,960	2,480	1,674	5,197	456	16	2	5	440	320	660	318
16,861	2,928	7,500	587	125	30,420	6,331	2,849	10,090	1,837	284	2	86	3,154	2,821	5.975	2,887
...	...	...	553	114	38,438	4,866	...	9,085	1,575	197	9	14	3,108	2,387	5,495	2,597
...	...	...	34	11	...	1,465	...	1,015	262	87	...	72	46	434	480	290
...	...	...	...	...	8,018	...	...	...	...	...	7	..	...	...	...	...



DONATIONS AND SUBSCRIPTIONS.

(Thankfully Acknowledged.)

Lucknow.

Pastor's Fund, English Church.

	Rs.	As.	P.
H. B. McLeavy, Esq. ...	120	0	0
W. Orman, Esq. ...	120	0	0
P. Barrie, Esq	120	0	0
A. H. Pirie, Esq. (3 mos.)	30	0	0
Rev. T. Craven, ...	60	0	0
R. Hannah, Esq. ...	60	0	0
Miss Gibson, ...	25	0	0
Miss Heming, ...	60	0	0
C. Olliver, Esq. ...	36	0	0
Mr. Forrest, ...	24	0	0
G. Wilkinson, Esq. ...	24	0	0
B. H. Badley, ...	12	0	0
Babu L. B. Bose, ...	12	0	0
Miss Nickerson, ...	50	0	0
D. S. Clark, Esq. ...	55	0	0
Miss Rowe, ...	36	0	0
C. H. Plomer, Esq. ...	2	0	0
G. T. Pottinger, Esq. ...	5	0	0
W. A. Lambert, Esq. ...	3	0	0
A. Walters, Esq. ...	6	0	0
R. N. Burn, Esq. ...	15	0	0
Mr. Harnam Singh, ...	30	0	0
Donations, ...	50	0	0
Total Rs.	955	0	0

Sunday-school Fete.

Thro' Rev. T. Craven,	105	0	0
C. Robertson, Esq., ...	50	0	0
Rev. J. Mudge, ...	30	0	0
W. C. Benett, Esq., ...	20	0	0
F. G. Lincoln, Esq., ...	20	0	0
C. W. Edwards, Esq.,	15	0	0
"A Friend"	12	0	0
B. H. B.	11	0	0
Lady Couper, ...	10	0	0
General Cureton, C. B.,	10	0	0
A. Ryells, ...	10	0	0
J. Whishaw, M. D., ...	10	0	0
R. N. Burn, Esq., ...	10	0	0
Mr. Harnam Singh, ...	10	0	0
D. S. Clark, Esq., ...	10	0	0

	Rs.	As.	P.
Mrs. McLeavy, ...	10	0	0
,, Hollwell, ...	10	0	0
Major Erskine,... ...	5	0	0
Dr. Clutterbuck, ...	5	0	0
Rev. T. S. Johnson, ...	5	0	0
Rev. Mr. Ferrier, ...	5	0	0
Miss F. M. Nickerson,	5	0	0
H. O. Budden, Esq., ...	5	0	0
Mrs. Forbes, Gonda, ...	5	0	0
Col. Tucker, ...	5	0	0
Mrs. McGlone, ...	5	0	0
G. Short, Esq., ...	5	0	0
C. Stevens, Esq., ...	5	0	0
J. Andrews, Esq., ...	5	0	0
J. G W. Sykes, Esq....	5	0	0
W. H. Orman, Esq., ...	5	0	0
G. Wilkinson, Esq., ...	5	0	0
J. Forrest, Esq., ...	5	0	0
T. H. Pardeu, Esq., ...	5	0	0
H. C. Mackrodt, Esq.,...	5	0	0
Col. Stockwell, ...	5	0	0
J. E. Cearns, Esq., ...	4	0	0
Miss Bickers, ...	4	0	0
Kansee Nath and Co.,...	4	0	0
W. T. Kelsey, ...	3	0	0
C. H. Antram, Esq., ...	2	0	0
Maj. Hume, ...	2	0	0
Mrs. Galkeld, ...	2	0	0
H. Hawkes, Esq., ...	2	0	0
E. Graham, ...	2	0	0
Maj. S.	2	0	0
"A Friend" ...	2	0	0
Mrs. Hannah,... ...	2	0	0
E. Deriaz, Esq., ...	2	0	0
G. Pottinger, Esq., ...	2	0	0
Mrs. Lambert, ...	2	0	0
C. Freese, Esq. ...	2	0	0
J. Freese, Esq., ...	2	0	0
M. J. Mutlow, Esq. ...	2	0	0
J. D. Rozario, Esq., ...	2	0	0
R. Grant, Esq., ...	2	0	0
Serj. Chapple, ...	2	0	0
A. Walters, Esq., ...	2	0	0
W. C. K.	2	0	0
Mrs. Thompson, ...	2	0	0

	Rs.	As.	P.
Mrs. Forbes, ...	2	0	0
W. G. Weston, Esq. ...	2	0	0
Master C. McLeavy, ...	2	0	0
Mrs. Degruyther, ...	2	0	0
Thro' Mr. C. E. Savaille from Hindustani gentlemen, ...	18	0	0
Thro' Rev. I. Fieldbrave	6	0	0
Smaller sums, ...	10	0	0
Total Rs.,	545	0	0

For Native Pastor's House.

Rev. T. Craven, ...	30	0	0
„ J. Mudge, ...	30	0	0
P. D. C., ...	28	0	0
Rev. T. S. Johnson, ...	25	0	0
B. H. B., ...	25	0	0
Miss Gibson, ...	20	0	0
„ Nickerson, ...	20	0	0
„ Rowe, ...	20	0	0
"A Friend,"	20	0	0
R. C. Bose, ...	15	0	0
Miss Heming, ...	10	0	0
Rev. J. H. Messmore,	10	0	0
Messrs. Murray & Co.,	10	0	0
Miss A. D'Abreu, ...	5	0	0
W. H. Orman, Esq., ...	5	0	0
X. Y. Z., ...	8	0	0
Rev. I. Fieldbrave, ...	5	0	0
Mr. C. E. Savaille, ...	5	0	0
Babu G. C. Day, ...	5	0	0
Mr. W. Burge, ...	5	0	0
Mr. B. Mayal, ...	2	0	0
Babu H. D. Ghose, ...	2	0	0
Others, ...	9	0	0
Total Rs.	314	0	0

For Centennial School.

Major-Genl Gowan, Eng. (for support of two boys),	151	0	0
J. H. Condon, M. D., ...	60	0	0
H. O. Budden, Esq., ...	60	0	0
Capt. R. J. Young, ...	60	0	0
"A Friend,"	60	0	0
Priv. R. Fulcher, ...	60	0	0
Mrs. Campbell, Azimgarh, ...	48	0	0
Miss Mackay, Simla,...	58	0	0
C. Robertson, Esq., for Prizes in '82, ...	50	0	0
Mrs. Forbes, Gonda, ...	5	0	0
Total Rs.	612	0	0

R. C. Bose's Fund.

Rev. J. H. Budden. ...	30	0	0
H. O. Budden, Esq., ...	20	0	0
Rev. N. G. Cheney, ...	15	0	0
„ H. Mansell, ...	8	0	0
„ T. J. Scott, ...	5	0	0
„ C. L. Bare, ...	5	0	0
Total Rs.	83	0	0

For Local Work.

Lady Couper, ...	20	0	0
Major Logan, ...	5	0	0
A. H. Pirie, Esq., ...	8	0	0
D. S. Clark, Esq., ...	20	0	0
Mrs. H., ...	5	0	0
G. O. Smith, Esq., ...	2	0	0
T. H. Pardeu, Esq., ...	5	0	0
W. Young, Esq., ...	4	0	0
M. W. Mutlow, Esq.,...	1	0	0
Miss Gibson, ...	12	0	0
„ Nickerson, ...	6	0	0
Total Rs.	88	0	0

Pastor's Fund, Etc., Native Church.

For Pastor, ...	240	0	0
„ Sunday-school work,	50	0	0
„ Current expenses,	25	0	0
Total Rs,	315	0	0
Govt. grant-in-aid, ...	7,215	0	0
Grand Total. ...	10,262	0	0

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Sitapur.

H. K. List, Esq., U. S. A.,	122	0	0
W. P. Scott, Esq., U.S.A.,	35	14	0
H. Gibson, Esq.. ...	50	0	0
Rev. James Mudge, ...	20	0	0
Dr. J. H. Condon, ...	50	0	0
Dr. S. S. Dease, ...	10	0	0
Rev. C. L. Bare, ...	10	0	0
J. M. C. Steinbelt, Esq.,	25	0	0
Lt. Murray, ...	4	0	0
A. Blunt, Esq., ...	10	0	0

	Rs.	*As.*	*P.*
Rev. J. T. McMahon,...	15	0	0
Col. MacAndrew, ...	60	0	0
B. Henslowe, Esq., ...	5	0	0
Dr. J. Ellis, ...	8	0	0
J. G. Anderson, Esq.,...	50	0	0
Phillips & Hunt, U.S.A.	37	13	0
A Friend, ...	50	0	0
Rakhbar Dayal, ...	3	0	0
Priv. Campbell, Esq., 78th Highlanders, ...	10	0	0
R. Graham Campbell, Esq., 78th Highlanders, ...	10	0	0
G. R. V. Hume, Esq., 78th Highlanders, ...	5	3	0
Col. Forbes, 78th Highlanders, ...	15	0	0
Colonel Warren, 78th Highlanders... ...	10	0	0
Surgeon-Major D'Altera,	16	0	0
Surgeon-Major Andrew,	10	0	0
Major Graham, V. B. C,	5	0	0
D. W. Lean, Esq., V.B.C.,	10	0	0
Col. Musgrave, V. B. C.,	10	0	0
Major Creak., V. B. C., ...	5	0	0
Captain Armstrong, ...	5	0	0
W. P. Housden, Esq.,...	5	0	0
Dr. J. Lazarus, ...	5	0	0
Sale of wood, ...	17	13	6
Dedication collection,...	72	0	0
Grants-in-aid,... ...	555	0	0
Municipal grant, ...	60	0	0
School fees, ...	102	13	3
Sacramental collections,	14	5	9
Pastor's funds,... ...	45	0	0
Other donations, ...	10	0	0
Total Rs.	1,553	41	0

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Gonda and Bahraich.

Major W. E. Forbes, ...	60	0	0
W. C. Bennett, Esq. ...	35	0	0
R. M. Nicholson, „ ...	20	0	0
Saiyad Iqbal Ali, „ ...	24	0	0
Rajah Bairampur K.C.S.I.	60	0	0
Rajah Pertab Narain Singh, ...	60	0	0
Grant-in-aid from Govt.	668	0	0
School Fees, ...	64	0	0
Collections from Native Church for Pastor, ...	20	0	0
Total Rs. ...	1,011	0	0

Cawnpore.

	Rs.	*As.*	*P.*
English Church, Pastor's Fund.			
Dr. J. H. Condon, ...	300	0	0
A. Beer, Esq., ...	120	0	0
T. J. Bond, „	120	0	0
H. Ledgard, Esq., ...	40	0	0
Gavin Jones, „ ...	110	0	0
W. Crawford, „ ...	48	0	0
D. Ritchie, „ ...	39	0	0
A. Foy, „ ...	48	0	0
S. Oppenhiem, „ ...	60	0	0
T. R. Edmonston, Esq.,	60	0	0
Mrs. Condon, ...	150	0	0
„ Barrow, ...	25	0	0
„ Beer, ...	110	0	0
„ Ward, ...	55	0	0
Mr. Bryant, ...	20	0	0
„ Pearson, ...	2	0	0
Total Rs.	1,327	0	0

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Roy Bareilly.

Major A. P. Orr's Endowment for a Preacher and Pensioners, ...	705	0	0
W. Lane, Esq. Comr....	50	0	0
A. Harington, Esq. Dy. Commissioner, ...	36	0	0
A. M. Bird, Esq., Ex.-Engr., ...	24	0	0
Mrs. A. Bird,... ...	6	0	0
Major A. P. Orr, ...	10	0	0
G. Robert, Hd. Master Govt. School, ...	17	0	0
Mrs. C. Grant, ...	10	0	0
Rev. J. T. McMahon,	9	0	0
J. Barnabas, ...	9	2	0
L. Cutler, ...	4	0	0
Rev. Isa Dzs, ...	14	8	0
J. D. Ransom,... ...	3	0	0
J. Burket, ...	1	0	0
Ibandoo, ...	14	0	0
Rev. A. C. Paul, ...	10	0	0
Teachers, „ ...	6	0	0
Total Rs. ...	915	8	0

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Barabanki.

	Rs.	As.	P.
Major W. E. Forbes, ...	9	0	0
„ Hastings, ...	6	0	0
C. Cameron, M. D. ...	4	0	0
H. S. Boys, Esq. ...	27	0	0
John Hooper, „ ...	15	0	0
E. Gordon, „ ...	9	0	0
J. R. Manson, „ ...	7	0	0
J. D. Gash, „ ...	3	0	0
	2	0	0
Total Rs. ...	82	0	0

Moradabad.

C. Daniell, Esq., C. S.,...	27	0	0
Mrs. Col. Inglis, ...	22	0	0
T. B. Tracy, Esq., C. S.,	22	0	0
J. H. Loch, Esq., M. D.,	100	0	0
A. Patterson, Esq., ...	60	0	0
Rev. E. W. Parker, ...	60	0	0
R. Macauley, Esq., ...	20	0	0
Mrs. Captain Boileau,...	16	0	0
Miss L. Kelley, ...	24	0	0
W.H. Hudson, Esq., C.S.,	25	0	0
E. Alexander, Esq., C.S.,	6	0	0
Mrs. R. Dease, Esq., ...	8	0	0
J. Hoysted, Esq., M. D.,	19	0	0
H. Shaw, Esq., ...	12	0	0
A Thank offering, ...	5	0	0
Mrs. LeMaistre, ...	11	0	0
Mrs. Captain Steward, .	12	0	0
A. Cruickshank, Esq. C S.	8	0	0
H. W., ...	4	0	0
J. Lee, ...	4	0	0
Mrs. Major Kelley, ...	11	0	0
J. Burns, Apothecary, ...	7	0	0
C. Meares, Esq ,... ...	4	0	0
R. Meares, Esq., C. .E. ...	8	0	0
L. M. Thornton, Esq., C.S.,	16	0	0
R.S. Whiteway, Esq., C.S.	14	0	0
E. A. FitzGerald, Esq., M.D.,	16	0	0
M. W. K. Martin, ...	1	0	0
H. J. Evans, Esq., C. S.,	8	0	0
G. F. Runyl. Esq., ...	2	0	0
Mrs. Galbraith, ...	1	0	0
Rev. H. Mansell, ...	48	0	0
Grants-in-aid of schools,	2,604	0	0
Municipal Grant for schools, ...	360	0	0
Do. for Zenana Dispensary, ...	300	0	0
School Fees, ...	312	0	0
Medical Fees, ...	80	0	0
Sacramental collections,	34	0	0
Total Rs.,	4,291	0	0

Christmas Fete.

Mrs. Tracy, ...	10	0	0
Mrs. Hildebrand, ...	10	0	0
Rev. H. G. Carruthers,	5	0	0
Mrs. Col. Inglis, ...	4	0	0
Mrs. Captain Boileau, ..	3	0	0
Mrs. Judge Hudson, ...	5	0	0
Mrs. Judge Daniell, ...	4	0	0
Dr. FitzGerald, ...	5	0	0
A. H., ...	1	0	0
H. S., ...	1	0	0
Dr. Moran, ...	2	0	0
Mrs. Meares, ...	2	0	0
Mrs. N.M. Mansell, M.D.,	5	0	0
Miss L. Kelly,... ...	3	0	0
Mrs. Captn. Steward, ..	2	0	0
Serjeant Hicks, ...	1	0	0
Mrs. Major Kelley, ...	1	0	0
Dr. Hoysted, ...	2	0	0
C. W. Marshall, ...	1	0	0
Mrs. Parker, ...	5	0	0
L. M. Thornton, Esq., ..	2	0	0
A. M. Gasper, Esq., ...	2	0	0
Babu Nandkumar, ...	1	0	0
Others, ...	1	0	0
Total Rs.,	78	0	0
Grand Total Rs.,	4,369	0	0

Budaon.

M. Sandys, Esq., ...	65	0	0
Mrs. Adams	20	0	0
J. M. C. Steinbelt, Esq.	25	0	0
C. W. Whish, Esq., ...	25	0	0
Mrs. Churcher... ...	5	0	0
Mrs. Whish, ...	5	0	0
Mrs. Thompson, ...	5	0	0
Pundit Hurdwari Mull,	10	0	0
M. Afsar Hussein ...	8	0	0
Mr. Phillip, ...	4	0	0
Narayan Singh,... ...	100	0	0
Saraf-ud-Din, ...	100	0	0
M. Gani Raza,... ...	25	0	0

	Rs.	As.	P
H. Ahmed Hussein, ...	50	0	0
Pastorate	24	0	0
Camp Meeting Fund ...	30	0	0
Chungi	480	0	0
Grant-in-Aid, ...	630	0	0
Educational Fund ...	53	0	0
Total, Rs.	1664	0	0

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Bareilly.

Miss Swain, M. D. ...	8	0	0
Rajah Kumar Lal ...	20	0	0
Col. Ball-Acton... ...	45	0	0
M. Smith Esq.	15	0	0
T. J. Scott, ...	40	0	0
Monthly collections English Congregation, ...	277	0	0
Contributions from Native Churches	213	0	0
Rent	140	0	0
Total, Rs.	758	0	0

Theological Seminary and High School.

A friend for Library and Publishing Fund ...	600	0	0
Major-Gen. J. F. Gowan England, ...	179	5	0
Total, Rs.	779	5	0

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Shahjehanpore.

W. Duthoit, Esq , ...	60	0	0
J. S Porter, Esq., ...	108	0	0
Dr. Gardner	64	0	0
S. Peart, Esq., ...	24	0	0
Dr. Scott, ...	40	0	0
Dr. Johnson, ...	25	0	0
C. L. Bare, ...	50	0	0
Pte. Smart, ...	8	0	0
Government grant in aid,	2733	0	0
From Government for support of Orphans,...	1703	5	6
Municipal Grant ...	240	0	0
School Fees, ...	107	14	6
Total, Rs.	5,163	4	0

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Sambhal.

Government Grant-in-aid,	276	0	0
Municipal Grant ...	120	0	0
Hasanpur, do. ...	60	0	0
For Missionary Socy. ...	11	0	0
Pastor's Fund	72	0	0
Other subscriptions, ...	30	0	0
W. F. M. Society, ...	4	0	0
Fees from School, ...	48	0	0
Total, Rs.	621	0	0

Futteh Gunje.

Grant-in-aid, ...	54	0	0
Col J. H. Reed, ...	24	0	0
Total, Rs.	78	0	0

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Naini Tal.

English Church.

Sir Henry Ramsay, ...	500	0	0
C. Robertson Esq., ...	700	0	0
Col. Brownlow, ...	100	0	0
Major Barron, ...	230	0	0
Col. Anderson, ...	25	0	0
Mr. S. E. Maraton, ...	192	0	0
Mr. F. W. Ward, ...	35	0	0
Mr. J. Sache, ...	25	0	0
Mr. W. D. Corbett, ...	20	0	0
Mr. Littie, ...	10	0	0
Sabbath School collections	11	15	3
Offertories, ...	1,590	13	3
Total, Rs.	3,998	12	6

Native Work.

Sir Henry Ramsay ...	150	0	0
J. C. Macdonald, Esq.,	120	0	0
Government Grant-in-aid	810	0	0
School Fees, ...	210	4	0
Miss Kelly	40	0	0
Mrs. Petman	5	0	0
Mrs. Ledgard	5	0	0
Mrs. Lancaster, ...	5	0	0
Total, Rs.	1345	4	0

Eastern Kumaon.

Through Sir Henry Ramsay, ...	1740	0	0
Government Grant-in-Aid to schools ...	480	0	0
General Fraser... ...	300	0	0
Church Contributions,	132	10	3
Through Lady Ramsay,	120	0	0
Mrs. Linnell, ...	120	0	0

	Rs.	As.	P.
Friends,...	217	0	0
Mrs. Watson, ...	100	0	0
Mr H. O. Budden, ...	90	0	0
,, J. O. B. Beckett...	50	0	0
Mrs. Pearson, ...	50	0	0
,, Birney, ...	50	0	0
,, Girdlestone, ...	50	0	0
Mrs. Smyth, ...	44	0	0
Mr. McMaster, ...	15	0	0
Messrs Wishaw and Gibson,	15	0	0
Mr. Robert Troup, ...	50	0	0
Mrs. Stubbs, ...	15	0	0
,, Barrow, ...	12	0	0
,, Barns, ...	5	0	0
Total, Rs.	3,655	0	0

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Garhwal.

Government Grant-in-aid (Boys,)	1800	0	0
General The Hon. Sir Henry Ramsay ...	600	0	0
Government Grant-in-aid (Girls,)	504	0	0
School Fees ...	159	9	0
Missionary Collection,	102	3	3
One-Tenth, ...	60	0	0
Pastor's Support, ...	25	14	6
Government Orphans,	24	0	0
W. F. M. Society, ...	16	8	0
N. I. Tract Society, ...	16	0	0
Sacramental Collections,	15	12	0
Total, Rs.	3,323	14	9

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Dwarahat.

General Sir H. Ramsay,	100	0	0
W. Craw, Esq., ...	30	0	0
Total, Rs.	130	0	0

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APPENDIX.

HE CENTRAL COMMITTEE OF THE METHODIST EPISCOPAL CHURCH IN INDIA.

PERMANENT BOARDS AND COMMITTEES APPOINTED BY THE COMMITTEE.

Permanent Officers.

JAMES M. THOBURN: *President.*
DENNIS OSBORNE: *Vice-President.*
THOMAS J. SCOTT: *Secretary.*
THOMAS S. JOHNSON: *Treasurer.*

Executive Committee.

JAMES M. THOBURN.
EDWIN W. PARKER.
DANIEL O. FOX.

Sunday-School Union of the Methodist Episcopal Church in India.

JAMES M. THOBURN: *President.*
ISAAC FIELDBRAVE: *Vice-President.*
JOHN E. ROBINSON: *Secretary.*
DENNIS OSBORNE: *Treasurer.*

General Board of Publication.

lerical Members. THOMAS J. SCOTT.
THOMAS S. JOHNSON.
JAMES A. NORTHRUP.
JAMES M. THOBURN.

Lay Members. W. BEDFORD: *Bombay.*
DR. J. H. CONDON: *Cawnpore.*
W. A. THOMAS: *Monghyr.*

General Board of Education.

(The Joint Board of the Conferences.)

NORTH INDIA CONFERENCE.	SOUTH INDIA CONFERENCE.
Edwin W. Parker.	George Bowen.
Philo M. Buck.	James M. Thoburn.
Thomas S. Johnson.	Franklin G. Davis.
Brenton H. Badley.	William H. Barker.
George H. McGrew.	Capt. J. B. Lawrence.
	Dr. A. G. Fraser.

II.—REPORTS.

I.—CONSTITUTION OF THE CENTRAL COMMITTEE.

1. Name.—The name of the Body shall be "The Central Committee of the Methodist Episcopal Church in India."

2. Object.—This Central Committee shall have the management and control of such interests as are common to the Methodist Episcopal Church in the Indian Empire, and do not legitimately belong to a single Annual Conference, and may suggest and report to all the Annual Conferences in India such measures as are needful for promoting or conserving such interests, provided no action be taken contravening the organic law of the Methodist Episcopal Church, and provided that no measure adopted by the Central Committee shall be binding upon the Church until all the Annual Conferences in India shall have adopted it by a majority vote.

3. Members.—The Central Committee shall be composed of ministerial and lay members; the former of whom shall be chosen in the ratio of one representative to every five members of each Annual Conference in India, and a representative for every fraction of three or more of this ratio: and such delegates shall have been members of some Annual Conference for two full years. The lay members shall consist of one to each Presiding Elder's District.

4. Meetings.—At each session of the Central Committee the time and place of the succeeding session shall be determined. A special meeting may be called, by the concurrent action of all the Annual Conferences in India provided a majority of all the members voting concur.

5. Officers.—The officers shall be a President, Vice-President, Secretary, and Treasurer.

6. Executive Committee.—An Executive Committee shall be appointed, consisting of the President and two members, chosen by the Central Committee who shall have cognizance of such interests as may demand attention in the interim of the meetings of the Central Committee. They shall have power to fill vacancies in their number in the interim of Conference.

7. Manner of Choosing Delegates.—(1) The ministerial members shall be chosen by ballot at the session of each Annual Conference *in India*, immediately preceding the meeting of the Central Committee.

(2) The lay members shall be chosen by the various District Conferences where such exist, and otherwise by the Quarterly Conferences of each District, under the direction of the Presiding Elder, who shall collect the votes and ascertain therefrom the result of the election, provided that no member of the Annual Conference shall vote in such election.

8. This constitution may be amended at any regular session of the Central Committee by a majority of not less than two-thirds of those present and voting, and by the consent of a majority of each Annual Conference.

II. ON MARRIAGE AND DIVORCE.

The Committee on Marriage and Divorce submit the following as a memorial to be presented to His Excellency the Viceroy and Governor-General of India.

THE HUMBLE MEMORIAL OF YOUR PETITIONERS MOST RESPECTFULLY SHEWETH :—

1. That your Memorialists, the members of the Delegated Conference of the Methodist Episcopal Church in India, in convention assembled, represent a large number of congregations and missions in different parts of India and Burmah.

2. That in nearly all parts of the country, our people have seriously felt the need of certain amendments to the laws for Marriage and Divorce at present in force in India, especially among our Native Christian communities.

3. That in the Marriage Act, the present distinction observed between ministers of different Churches serves no important purpose, but makes the Act much more complex, and often works to the practical disadvantage of those "ministers of religion" who are obliged to obtain a license to solemnize marriages under the Act. In the humble judgment of your Memorialists, there is no important reason why the Act might not be so amended as to allow precisely equal privileges to Christian ministers of all denominations.

4. That as the Act now stands, licensed "ministers of religion," are not permitted to solemnize marriages when the parties are not of legal age, *i. e.* sixteen, if boys, and thirteen if girls, whereas no restriction as to age is imposed on the excepted ministers, and the result of this has been to create much dissatisfaction among Native Christians, and practically to remove all limitation as to age in the case of some Christian communities.

5. That in the Brahmo Marriage Act, the minimum legal age for the marriage of girls is fixed at fourteen. and your Memorialists would respectfully submit that among Christians it should not be less than fourteen.

6. That the penalties attached to the existing Marriage Act, are not found adequate to prevent very grave irregularities in some communities of Native Christians, particularly converts from the lower castes. Heathen priests very often perform marriage ceremonies for men who are nominally Christians, and who have Christian wives, and it has been found on appeal to the courts, that such priests cannot be punished

in any way, nor can the bigamists who are married by a heathen ceremony, be punished for their crime. Crafty men can evade the provisions of the Act with far too much facility, and it thus happens that child-marriage and bigamy, both of which are deplorably frequent in some places, are practically non-punishable offences.

7. That your Memorialists can furnish, if desired, illustrations of most of the points herein mentioned, in the way of actual occurrences which have taken place under the observation of our missionaries.

8. That the Divorce Act in its practical operation, however well suited to an English community, has not been found adapted to the condition and wants of Native Christians in India.

9. That its provisions are too complicated, and its operation too expensive, to make it practically useful to the mass of Native Christians especially in the cases of wronged and indigent wives.

10. That inasmuch as distinction is drawn between Native Christians and Europeans in the provisions of the Marriage Act, your Memorialists would most respectfully beg to suggest that a somewhat similar distinction might be made in the Divorce Act, by which its provisions might be made practically available to the poor, without the necessity of impossible journeys, needless delays, and ruinous expense.

11. That so impracticable has the present Act been found that, as your Memorialists believe, the attempt to make use of its provisions has been wholly abandoned.

12. That very grievous hardships almost constantly grow out of the custom of treating the early marriages of irresponsible children as *bona fide* legal marriages, even where the marriage has not been consummated, many instances of which might be cited from various parts of India.

13. That various other particulars might be specified shewing serious practical defects in the Divorce Act, but your Memorialists do not deem it necessary to make further mention of them in this memorial.

14. That your Memorialists humbly pray that the whole subject may receive the careful attention of Your Excellency in Council, and that such relief may be granted, as the important interests involved may demand.

III. ON PUBLISHING.

Whereas, in the providence of God, the work of our Church in India has so far extended as to be now carried on besides the English, in at least six of the leading vernaculars of the land, Urdu, Hindi, Bengali, Marathi, Telugu and Tamil with an increasing demand for English books, school-books, and periodical literature, and whereas, our Church has always taken a deep interest in its publishing enterprises :—

Resolved 1. That this Central Committee nominate a General Board of Publication and Management, to consist of seven members subject to confirmation by the Annual Conferences, of whom at least three shall be laymen. The members of this Board shall be chosen at each meeting of the Central Committee and continue in office until the next meeting.

Vacancies occurring in the *interim* shall be filled by the Executive Committee.

2. That this Board be authorized with the consent of the North India, and South India Conferences, to establish a central Publishing House at Allahabad, for the purpose of supplying English and vernacular literature, by the importation and publication of books, periodicals and other requisites of our work, provided that the vernacular publishing interests of the North India Conference shall not be removed from Lucknow without the consent of the Board of Managers of the Missionary Society.

3. That there may be under the management and control of this Board, Branch Depositories at such places as may be deemed practicable by the Board.

4. That in order to place this Publishing House on a substantial foundation, we undertake to raise an endowment of at least two lakhs of rupees.

5. This Board shall have authority to nominate an Agent at such time and on such conditions as they may deem best.

6. The Board of Publication shall be formally registered under act XXI of 1860, of the laws of India.

7. The Board shall have authority to negotiate for the incorporation of the Methodist Book Depository of the South India Conference, in the proposed Publishing House.

IV. ON PERIODICALS.

1. With regard to *vernacular* periodicals, we are of the opinion that for the present, the periodicals published at our Lucknow Press, are amply sufficient.

2. That in our judgment the time has come when steps should be taken for the establishment of an English religious weekly newspaper under the auspices of our Church in India.

3. That inasmuch as the North India Conference has called our attention to the *Lucknow Witness*, we hereby authorize the Board of Publication to provide as soon as they shall find it practicable for the publication of the said paper, on an enlarged basis, adapted to the wants of our Church throughout India.

V. ON EDUCATION.

Your Committee on Education recommend the following for adoption by the Central Committee:—

1. That a Board of Education be hereby established, consisting of the Educational Boards of both Conferences.

2. That five members of this Board shall constitute a quorum for the transaction of business.

3. That this Board be instructed to draw up and present to the next meeting of the Central Committee an educational scheme, affecting educational Institutions of all grades in connection with our Church in India.

4. *We deem it* of great importance that all our children be educat-

ed under Evangelical influences, instead of where they are likely to imbibe the spirit of Romanism and Ritualism. We are gratified to know that the number of day-schools for teaching the lower standards is increasing, and we hope that this will continue till every charge able to support a Methodist school shall have it.

5. We feel confident that the permanent interests of our educational work in India, will be best subserved by having a limited number of boarding schools, taught by the best teachers we can procure for them. In our judgment, there should not be more than one English boarding school in each of the leading provinces, except in cases where the Board of Education decide that special circumstances make a larger number desirable, and give their formal sanction thereto.

6. The English day-schools should be made preparatory to the boarding-schools, and only the latter should attempt to teach the higher standards, and prepare candidates for matriculation, excepting cases where the Board of Education shall give special sanction.

7. Such of our schools as are available for it should receive the united patronage of residents within the bounds of both Conferences.

8. The Theological Seminary and Normal school at Bareilly should be utilized by the South India Conference, as far as this is practicable.

9. An effort should be made to make the Centennial School and the Girls' Boarding School at Lucknow, such as will meet the wants of Native Christian students, who require better facilities of education than are now within their reach.

10. We are impressed that as pastors, we ought to take a greater interest in this work of education. We should visit the schools frequently, suggest improvements, and counsel the members of our congregations in reference to this matter.

VI. ON EPISCOPAL VISITATION.

The Methodist Episcopal Church in India has providentially been called to occupy a very large field, and to take a very prominent position in evangelistic and educational work among all classes of people speaking various languages in this land. Members of our Church are found in every section of the country, and new classes and Churches are constantly springing into existence, and new openings are almost daily calling us to enter other fields. Our institutions of learning of various grades adapted to the wants of the people, are also found in every portion of our field, and are yearly increasing to meet the growing demand. A new and expanding work like this in so large and diversified an empire as India calls for constant and direct surpervision, and while we very gratefully acknowledge the great benefit that our work has derived from the periodical visits of our Bishops, yet the demands of our work in its many and varied interests, force upon us the conviction that a more constant and direct superintendence and leadership, such as Bishop Asbury gave to our Church in America when it was new, would give efficiency to our work, and secure greater permanency and success to all our undertakings.

Hence we would most respectfully call the attention of our Board of Bishops to this, in our opinion, important demand, and with all due deference ask, that if consistent with their other duties, the Bishops who may visit us in future, may arrange to remain two years, or at least through two cold seasons in India, during every four years, until such time as they may deem it expedient to advise the residence of one of their number in this Empire.

VII. ON THE RELATION OF LAY AGENTS TO OUR WORK.

I.—Official Relation of Lady Missionaries.

Whereas certain usages have grown up and been found acceptable and successful in connection with our older mission fields in India, we deem it expedient to formulate the same in the following rules:

1.—*In general* the position of a lady Missionary placed in charge of work in connection with any of our circuits or stations is the same as that of a second Missionary or "Junior preacher," to whom special work is assigned.

2.—*In particular.* The general plans of work such as establishing new schools, employing, and dismissing head teachers, arranging terms of tuition, board, &c., and preparing a course of study, when these matters are not fixed by Trustees or by an Educational Committee, selecting classes of people among whom Zenana work may most successfully be carried on, arranging dispensaries, and deciding the proportion of Medical work to be given to natives and Europeans, Christians and non-Christians, &c. &c., all such *general plans* shall be arranged by the lady in charge of the special department of work, after free consultation with the preacher in charge and by his consent.

In all cases the lady Missionary is at liberty to advise also with the Presiding Elder of the district, and in differences of opinion, to secure his decision.

3.—The lady Missionary in charge of work has full liberty to do the work assigned her in her own way, and to carry out the internal arrangements of her department in the manner which she deems best adapted to secure success.

4.—The relation of the Presiding Elder to the work under the charge of a lady, is the same as it would be were it in charge of a member of Conference; he having a general advisory supervision, auditing the accounts, (when not done by Trustees) making suggestions, &c. exactly as with all the other work of his District.

5.—Lady Missionaries in charge of work, and all Missionaries of the Woman's Foreign Missionary Society, are appointed by the President of Conference, at the same time and in the same manner that the appointments of Conference are made. Should, however, a President of Conference at any time decline so to appoint, the Presiding Elders in Council, will arrange the same.

6.—All new buildings and extensive repairs or changes, shall receive the sanction of both the Preacher in charge and Presiding Elder, even though no appropriation of money be asked.

7.—A class of laborers are employed in our work, known as "assistants." In the employment or dismissal of these Ladies, the consent of the Preacher in charge of the station, and of the Presiding Elder must be secured. They may be transferred by the Presiding Elder with the consent of the Lady in charge of the department in which they are employed.

When these Lady assistants, being members of our Church, have by several years of faithful service come to be received as belonging permanently to our body of labourers, they may, on the recommendation of the Ladies' Society, when such exists, or by a Quarterly Conference, be formally recognized by Conference and appointed the same as Lady Missionaries are.

8. In case of a transfer of a Lady Missionary, or an "assistant," from one Conference to another, a written permission shall be secured, signed by the Preacher in charge and Presiding Elder with whom the person may be employed, when, according to the condition in Rule 7th, the engagement may be completed.

II.—General rules For Lay Missionaries.

Lay Missionaries may be formally recognized by an annual Conference, and assigned to appropriate work of the Conference, their relation, corresponding to their appointment, according to the usage of our Church.

VIII. ON CHURCH PROPERTY.

The property held by our Church in India, may be divided into two classes: First, places of worship, such as Churches and Chapels, Coffee-rooms, in which religious services are held, and parsonages for the occupancy of ministers connected with the several Churches or other places of worship. Second, School Buildings, Orphan Asylums, Press Buildings, Book Depositories, and such other buildings as are not used for purposes of worship: provided in every case that the property in question does not belong to the Missionary Society.

With regard to the first class of property, we recommend that it be held under the provisions of the Religious Societies Act of 1879, by trustees elected according to the Law of our Church. We are assured that the long-standing difficulties connected with the tenure of Church property, in India, have all been removed by the liberal provisions of this excellent Act, and we respectfully suggest to all trustees of our existing Church property, that they at once conform their organization and action to its requirements. We also recommend that the annexed form of deed of conveyance for the use of trustees, be published in the Minutes of this Committee.

The other class of Church property, should be held by Committees or Boards of Management, organized and registered, as Societies, under Act XXI. of 1860.

We believe that the provisions of this Act, will be found amply sufficient for all the present wants of our people in India.

SUPPLEMENT.

SUNDAY-SCHOOL UNION ANNIVERSARY.

THIS Union assembled at Moradabad, January 12th, 1882, Rev. B. H. Badley Presiding.

It was voted that the yearly fee for Native members should be eight annas.

Voted that the money in the Treasury of the Union should be devoted to the assistance of needy Sunday-schools, especially those in the care of our Native brethren, and that the officers of the Union be instructed to disburse the money in accordance with the above resolution.

Rev. D. W. Thomas was elected President, Rev. B. H. Badley, Secretary, and Rev. Joel T. Janvier Treasurer, for the ensuing year.

The Secretary's Report was adopted as follows:

Our work among the children is expanding into very large proportions. The youth of the land are left to our instruction: both Hindus and Mahomedans neglect the children and they seem to be glad to leave them in our care. The parents have feared that the boys and girls might be enticed away, but since they find that they remain at home and are more dutiful and obedient because of the instruction we give, they prefer to have their little ones learn in our schools.

The number of Sunday-schools not connected with day schools has considerably increased. In many stations this problem has been solved. We can gather into our Sunday-schools, which are unconnected with day schools, all the children we can instruct. We still find it difficult to secure teachers. Qualified teachers are few, the scholars are many; some of our workers give two whole days to this work, Saturday and Sunday, and those who take two schools each day with an average of one hundred children in each, are able to instruct four hundred children.

In some portions of this field small rewards for attendance have been given, and when the work has become permanent these rewards have been considerably decreased in value. Tokens for attendance are given to each pupil, and after two months these tokens are exchanged for prizes of various kinds: books, pictures, guavas and playthings have been given.

The average cost of these school in books, papers and rewards has been about two annas per pupil for the year. In some places the expense has been as high as eight annas per pupil, in other places less than one anna per pupil for the year.

In the large European communities considerable local aid has been obtained for Sunday-school work, but in circuits away from these European settlements very little assistance has been been given. Special aid should be granted to our Native brethren for their expanding Sunday-school work.

The comparative statistics are as follows:—

Officers and Scholars.	Enrolled.	Average.
1880, ...	9,343	7,305
1881, ...	13,111	10,420

The increase this year has been largely in Shahjehanpore, Bareilly, Budaon, Lucknow and Cawnpore.

The work under the Native brethren has also had a fine increase: in Sambhal are 507 pupils, in Chandausí 300 pupils, in Kakrallah 167 pupils, and in Bilsí 210 pupils.

Your Secretary should be instructed to take a general oversight of our whole Sunday-school work; if possible visit each station and render assistance by way of counsel and direction. He should be the official representative of our Sunday-School Union and seek by all means to lead this work to a grand success.

R. HOSKINS, *Secretary.*

The following plans to secure a supply of Sunday-school requisites were adopted:

1. The Superintendent of the Press is requested to publish a large map of Palestine in Hindustaní, to be similar to the Palestine map published by the M. E. Sunday-school Union, New York.

2. Miss Thoburn is requested to prepare a set of Sunday-school Tickets which shall present in Bible language the leading doctrines of Christianity.

3. Mrs. Hoskins is requested to prepare a story book suitable for our Hindustaní Sunday-schools, to be original or translated as may seem advisable.

4. Mrs. Humphrey is requested to translate such portions of the "Peep of Day" series as she in consultation with the Publishing Committee may deem advisable.

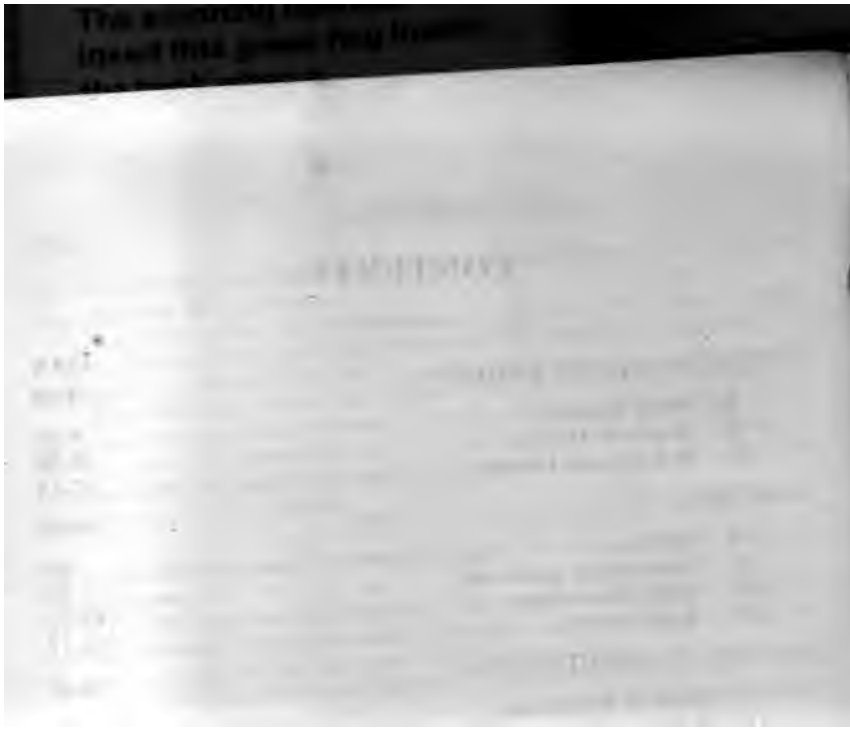
5. Mrs. E. M. Scott, is requested in concert with the Publishing Committee to prepare a set of Wall Mottoes in Hindustaní suitable for Sunday-school Rooms.

6. Rev. R. Hoskins is requested to prepare a Catalogue of Hindustaní Books suitable for our Sunday-school work.

R. HOSKINS, *Secretary.*

CONTENTS.

		Page.
PRESIDING ELDERS' REPORTS,—		4-58
I.	Oudh District, ...	4-24
II.	Kumaon District, ...	25-36
III.	Rohilkhund District, ...	37-58
MINUTES,—		59-97
I.	Officers, ...	61
II.	Disciplinary questions, ...	62
III.	Daily Proceedings, ...	63-75
IV.	Appointments, ...	76-77
REPORTS OF COMMITTEES,—		78-97
I.	Board of Education,...	78-81
II.	Religious Literature, ...	81-83
III.	On Publishing, ...	83
IV.	State of the Church, ...	84-86
V.	On Temperance, ...	86-89
VI.	On Evangelistic Work, ...	89-90
VII.	On Sunday-schools, ...	90-92
VIII.	On self-support, ...	92-93
IX.	Methodism in India, ...	93-94
X.	Resolutions of Finance Committee, ...	94-95
XI.	Memoir of Mrs. McHenry, ...	96-97
	Conference Roll, ...	98
	Sessions of Conference, ...	99
	Former Members of Conference, ...	100
	Local Preachers, ...	101-102
STATISTICAL REPORTS,—		103-109
I.	Sunday-schools, ...	103
II.	Colportage, ...	104
III.	General Statistics No. II.	105
IV.	School, ...	106-107
V.	General Statistics No. I.	108-109
DONATIONS AND SUBSCRIPTIONS,—		111-116
APPENDIX,		117-124
SUPPLEMENT,		125-126







"RULES OF ORDER"

FOR THE GOVERNMENT OF THE

NORTH INDIA CONFERENCE.

I.—All the business of the Conference, excepting such as may be brought forward by the President, shall be introduced by motion.

II.—All questions of order shall be determined by the President, whose decision shall in all cases prevail, unless overruled by an appeal to the Conference: any three members, dissenting from the President's judgment, shall have a right to appeal to the Conference.

III.—The President shall appoint all Committees not otherwise specially ordered by the Conference.

IV.—All motions or resolutions introduced by any member of the Conference shall be reduced to writing, if the Secretary or any member request it.

V.—No new motion or resolution shall be entertained till the one under consideration shall be disposed of, which may be by adoption or rejection; unless one of the following motions should intervene: namely, indefinite postponement, postponement till a given time, to lie on the table or to amend: and these motions shall have precedence in the order in which they are placed.

VI.—Every member shall have a right to speak on any motion, but shall not speak more than fifteen minutes at any one time, nor more than once on any one subject until all have spoken, who desire to do so; unless by special permission of the Conference.

VII.—Every member, when he speaks, shall rise from his seat, and respectfully address the chair: and shall not on any occasion use personal reflections or intemperate language.

VIII.—When a member intends to make complaint against another, having a bearing upon his moral character, he shall apprize such brother of his intention, before he brings it into Conference.

IX.—No member shall absent himself from the services of the Conference unless he be sick or unable to attend.

X.—It shall be in order for any member of the Conference, when he thinks a question has been sufficiently discussed, to move that the question be taken without further debate: and if the motion be sustained by two-thirds of the members present and voting, the main question shall then be put without any more discussion.

Missions of the Methodist Episcopal Church, 1880-81.

Country.	Occupied.	Foreign Missionaries.	Assistant Missionaries.	W. F. M. S. Missionaries.	Native ordained Preachers.	Members.	Probationers.	Scholars in Day-schools.	Scholars in Sunday-schools.
Africa, ...	1833	2	...	2	...	1,062	606	25	1,213
South America, ...	1836	3	3	2	...	230	259	626	882
China, ...	1847	15	13	10	13	1,682	670	347	1,174
Europe, ...	1849	6	5	...	146	18,083	4,987	52	26,883
North India, ...	1856	20	19	5	12	1,666	1,128	9,217	13,111
South India, ...	1872	22	5	2	8	1,538	646	...	2,434
Bulgaria, ...	1857	4	2	...	4	23	13	...	52
Japan, ...	1872	10	9	4	1	478	160	407	422
Mexico, ...	1873	8	7	5	2	337	298	544	609
Total, ...		97	63	30	185	26,702	8,807	11,218	48,750

EIGHTEENTH

ANNUAL REPORT

OF THE 1882

MISSION STATIONS

AND

Minutes of the Nineteenth Annual Session

OF THE

NORTH INDIA CONFERENCE

OF THE

Methodist Episcopal Church,

HELD AT

LUCKNOW, JANUARY 10-16, 1883.

LUCKNOW:

PRINTED AT THE AMERICAN METHODIST MISSION PRESS.

Rev. J. H. Messmore, *Superintendent.*

1883.

PRESIDING ELDERS' REPORTS.

OUDH DISTRICT.

REV. T. S. JOHNSON, PRESIDING ELDER.

MISSIONARIES.

REV. T. S. JOHNSON,
" S. KNOWLES,
" J. H. MESSMORE,
" B. H. BADLEY,
" J. E. SCOTT,
" G. H. MCGREW,
" F. L. NEELD,
" J. C. LAWSON.

NATIVE MISSIONARIES.

REV. M. STEPHEN.
" W. PETERS,
" ENOCH JOEL,
" A. C. PAUL,
" ENOCH BURGE,
" ISA DAS.

LOCAL PREACHERS AND TEACHERS.

R. C. BOSE,
ZABARDAST KHAN,
CHIMMAN LAL,
PHILIP ANDREW,
C. E SAVAILLE,
H. ANGELO,
O. JUDD,
G. C. DAY,
A. FORBES,
F. A. STEEL,
J. H. CONDON
E. T. FARNON,
KANHAI SINGH,
G. H. FREY,
CHUNI LAL,
MATTHIAS,
GHASI RAM,
G. MAYAL,
PETER GRAY,
P. NICKERSON,
SIMON JACOB,
KANHAI SINGH, II.
WILBUR FISK,
BIHARI LAL, I
STEPHEN PAUL,
C. LUKE,
CHATTAR SINGH,
H. C. SIGLER,
SADLU,
J. BARNABAS,
LUCIUS CUTLER,
J. D. RANSOM,
BIHARI LAL, II.
AHMAD HASSAN,
AJUDHIYA PERSHAD.

THE work is so immense and the years are so short that it is difficult to find time to write Reports, nor is it possible to report the greater part of our work. Church members and baptisms and the number of scholars in the Sunday-school are easily enumerated, but how are the influences going out from the humble workers in the churches, schools, bazars, villages,

DUP EXCH 25 JAN 1905
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hospitals, and zananas which are reaching directly or indirectly such great numbers, to be computed;—indeed these are only within the compass of the All-Wise One but are all working out his designs and will finally be made manifest.

In reviewing the year's work, however, we have great reason for thanksgiving for fruit which is apparent. The increase in conversions and in baptisms from heathenism and in Sunday-school scholars, is indeed encouraging. The openings for Sunday-school work are truly wonderful, —the increase of scholars during the year within the District is 1612, and if teachers and Superintendents for schools could be found, this rate of increase could be continued.

The Cawnpore Girls' High School, also the Girls' School in Lucknow, cannot be surpassed in India. A new boarding school for girls has recently been opened in Sitapur and is already doing a good work. The Ladies' Society publishes reports of these schools. The Centennial School is making steady and rapid progress and hopes soon to have new buildings. The Memorial School is improving in every respect, and plans are maturing whereby a large part of the debt will probably be cancelled within a few months.

For account of the various interests of the District, see report of the stations.

LUCKNOW.

HINDUSTANI CHURCH.

REV. B. H. BADLEY,
REV. J. H. MESSMORE } *Missionaries.*
REV. MATI STEPHEN, ... *Native Pastor.*

I. *Accessions.*—We have had the privilege this year of baptizing eight adults; all are influential persons and we trust will be the means of leading their heathen relatives to Christ. All these converts were Hindus, representing the highest and also lowest castes.

Early in the year we baptized a young man, a *Chamar*, whose conversion is traceable to the school and Sunday-school.

Five years ago we opened our first school among these people, with a Christian teacher. One of the leading *Chamars* gave us the use of a house and the school has cost about six rupees a month. A Sunday-school has also been carried on, and the scholars, about 25 in number, have been well instructed in the Bible. As a result, several of them have given up idolatry and argue against it. One of the largest boys, a nephew of the owner of the school-house, became a diligent reader of the Bible, and decided to become a Christian. As he was comparatively young we advised delay, but he declared that he had counted the cost and was willing to abide by the consequences. He was baptized in January and like many others, was cast out by his relations.

As we desire him to become an evangelist among his own people, we sent him to the Normal School at Bareilly where he is at present studying. When he finishes the course we expect him to return to the work here. His uncle, while greatly pleased at the progress made by his nephew in his studies, was sorely displeased at his daring to become a Christian, and laid great blame upon the teacher. Our constant prayer is that the uncle may follow the nephew. There were several other promising boys in the school, one of whom expressed his desire to become a Christian. We regret to write that owing to a lack of funds we were obliged to close this school. Some one may ask, "Why close the school; six rupees a month is certainly a trifling sum." True; but in these matters the missionary is often helpless; he can only use the money appropriated, often insufficient for the wants of the growing work. The sadness of heart felt in closing promising work simply on account of the want of a few rupees can be understood only by those who have been placed in like circumstances.

Another convert was found by one of our native helpers while visiting in cantonments. He at once accepted Christ and was baptized. His wife objected to becoming a Christian and seemed firm in her determination to remain a Hindu. The family removed to the Mission premises, the man being employed as a chaprási. In April, he was seized with cholera: we gave him medicines, sent for the physician, and by God's grace he recovered. The wife was surprised at the interest taken in her husband. "If we had been living among our own people," said she, "not one would have moved a finger to help us in such a condition and my husband would have died." She became a Christian at once, and the father, mother and three children are now of our little flock.

Five years ago the *ayah* of Mrs. I.——a good Christian lady living in Lucknow who took special pains to teach her servants of Christ, was baptized. She was a widow with a family of grown up sons, engaged as cooks in various places. Sona ("Pure Gold") at once began to pray that God would lead her children to Himself; her prayers have continued to ascend to heaven, and not in vain. In 1878, one of the sons with his wife and children, and a grandson with his wife were baptized: and last month the oldest son, now upwards of fifty years old, was baptized, along with his infant grandson. But one son now remains, and this faithful praying woman is assured in her heart that he will soon follow his brothers, especially as all are praying for his conversion. Her earthly pilgrimage is almost ended—she is upwards of eighty years old—but we feel that God will give her the desire of her heart.

This instance is the more interesting as none of the family have looked to the Mission for employment or assistance: they contribute regularly to the various church collections, and will, we trust, be successful in their efforts to lead their friends and acquaintances to the Savior.

If every English lady in India were like Mrs. I.——, our Mission churches would soon receive many accessions. We pray that many more may follow her excellent example.

II. *The Native Church.*—For the first time in its history the Lucknow *Hindustání* Church has been self-supporting, and by a strange

coincidence the same remark may be made of the Lucknow *English* Church. Bless God for this measure of success! The Hindustani Church has paid its pastor Rs. 25 per month and has also met current expenses. The Church deserves to be congratulated for thus successfully endeavoring to carry its own burdens, and we predict for it still larger success. As accessions continue it will be able to pay its pastor a better salary and will also make itself felt in this great city. The pastor, who was admitted on trial in our Annual Conference last January, has labored faithfully and has made a good record. As a rule he has attended *five* evening meetings every week, besides two services on Sabbath (in the latter he has been assisted by the missionaries.)

Our Native Church has lost two members by death (cholera) and several by transfer: one of our local preachers has been sent with his family to open up work in Unao a large town on the line of railway between Lucknow and Cawnpore. We report a small increase, 133 members and probationers as compared with 126 last year. Besides, several families, not Methodists, attend our services regularly and assist in supporting the pastor.

The growth of this Church during the past five years may be seen from the following statistics:

		1877.		1882.
Members and probationers,	...	88		133
Collected for self-support,	...	Rs. 240	Rs.	300
Do. Missionary Society,	...	„ 5	„	40
Number of Sunday-schools,	...	13		20
Do do Scholars,	...	801		1350

Our faith tells us that the next five years will witness a still larger ratio of increase.

III. *Bazar preaching.* This has been carried on as usual. While not especially encouraging in the way of direct results we are more than ever convinced of the need of this public declaration of the Gospel message. Many thus hear, and some, hearing, will obey.

IV. *Day-Schools.* With the exception of the *Chamar* school closed for want of funds, the day-schools remain as last year, five in number, with an attendance of 700 boys. These schools are great powers for good, and give us fine opportunities for reaching the people. The boys have taken especial interest in a new Catechism recently published at our Press, many of them purchasing copies. Several have subscribed for our vernacular newspaper the *Kaukab i Hind.* Quite a number have found employment in the railway and other offices.

V. *Sunday-Schools.* These give us delightful work Sabbath after Sabbath throughout the year. They are twenty in number with an attendance of 1350. The Lessons for the year—Berean Series—have been faithfully taught and well studied by the children. At the close of each quarter public services have been held and these have added interest to the work and have also given us opportunities for finding out the real

hold the Sunday-school has upon these non-christian children. We are more than ever assured that this agency is yet to be greatly blessed of God in saving the youth of India. We only wish we had money and an army of Sunday-school teachers to penetrate every part of this great city with song and prayer and the Bible. As it is we are doing all we can and are praying God to save these hundreds of children dear to us, but dearer still, we know, to Him.

The Central Sunday-school, Rev. J. H. Messmore, superintendent, attended by our Native Christian children, has done well this year. It gives regularly four rupees monthly for missionary work in the city. The Juvenile Missionary Society organized in 1881 has a good report to make. Early in the year the children decided to devote this year's collections to purchasing Gospels, one for each boy and girl in the city Sunday-schools. These Gospels cost two pice each, and by the close of the year at least 1200 will have been distributed. The plan has worked well: the givers have been interested and have prayed for their Hindu and Mahomedan friends in the city: and the latter have thankfully accepted the Gospels. We rejoice to know that the entrance of God's word giveth light, and our prayer is that these little books may carry light and gladness into the hundreds of darkened homes they have entered.

For the first time our Church and Sunday-school observed "Children's Day", and all were pleased with the special service. We believe that very much can be made of this day in India, especially if it be observed in a happier time of the year than June. No doubt the suggestion of Dr. Kidder that a different date be selected for India will be approved by the Conference.

VI. *Work among educated natives.* Brother Ram Chandra Bose has given himself heartily to this form of work as heretofore and has had a very successful year. As we write these lines he has just returned from a lengthy lecturing tour in the course of which he visited and addressed large audiences in the following cities: Seetapur, Shahjehanpur, Bareilly, Moradabad, Agra, Jeypur, Ajmere, Ahmedabad, Baroda, Surat, Bombay, Poona and Ahmednagar. Various missionaries have written us expressing their very high appreciation of Mr. Bose's labors in their stations, and asking the favor of another visit. We need a score of such men in North India: meanwhile we rejoice in our brother's success. The Religious Tract Society, London, has paid him a high compliment by publishing a volume of his lectures, which, under the *title* "The Truth of the Christian Religion," bids fair to have a wide circulation. Mr. Bose reports as follows:

"I am thankful I have been enabled, in spite of a domestic bereavement and long-continued illness, to carry on the work assigned me, almost without interruption, during the past year.

A Band of Hope having been organized in Lucknow by a few of the higher pupils of the Canning College, I was requested by its Secretary, at the commencement of my lecture-session, to deliver a series of lectures, in connection with it, on what he called "Moral subjects."

I very cheerfully complied with his request, expecting to have, through his exertions and those of the members generally, the pleasure of addressing audiences larger than it had for some time past been my privilege to speak to in this city. But my hopes were not realized. The first lecture on "Our Moral Intuitions" was a success indeed; but the second on "Some Moral Facts" proving a failure, I separated myself from the Band Lectureship, assuring the Secretary that, as the Lord was with us, we expected to have better audiences to hear us on subjects more directly religious. He smiled; but he could not but admit subsequently that we were decidedly more successful than he had been.

The secret of our success was that discussion, which is represented by not a few good persons as a questionable feature of our work. A hard question was put to me at my very first meeting by a young man of considerable promise. I was in short called upon to prove that religion was not after all 'a human institution' resorted to by men to meet the exigencies of their social life, as well as to explain certain physical phenomena of a startling character. My reply, embodied in my second lecture, evoked an animated discussion, which continued with unabated interest till almost the close of the Lecture-Session, and which, branching off in various lines, embraced such topics as the Mode of Revelation presupposed by Christianity, Mediation of Christ, Original sin, Transmigration of Souls &c.

The series of lectures in the Chapel was brought to a close by a couple of discourses on Rajah Ram Mohan Roy, the first pointing out the varied excellencies of a character esteemable on the whole, and the second enlarging on the wrong theories and sad mistakes by which his career as a reformer was neutralized. Along with this series I delivered one in the Centennial School on the Life of Christ, and one in the Nakhas School on the same subject—based on such fresh information as is embodied in Geikie's well-known book on the subject. But the courses in these two institutions, specially in the latter, were interrupted by illness from the effects of which I have not yet recovered.

During the latter part of the year I undertook and completed an extensive evangelistic tour through a portion of Oudh, Rohilkhund, Agra District, Rajputana and Gujerat to Bombay, Poona and Ahmednagar. Of this trip it is of course impossible to speak at length here. Suffice it to say that in about three months I visited fourteen cities, several of them for the first time, delivered fifty-two lectures for the benefit of educated natives, and about a dozen sermons for that of my native Christian brethren; besides working daily with the Salvation Army, or the Indian Detachment of it for about three weeks in Bombay both in their tent on the Esplanade and in the theatre they had rented. For the precious opportunities I have had of doing a little good in the varied places visited I am under weighty obligations to the kind-hearted Missionary and native friends by whom I have been hospitably entertained and generously encouraged, and to Major Tucker of the Salvation Army through whose kindness I had the pleasure of addressing audiences larger and more respectable on the whole than any I had addressed, barring perhaps a few meetings at Almorah and at Moradabad.

As a specimen of the theories which are gaining ground amongst our educated countrymen let me refer to what was said to me in the course of an interesting conversation by Sir T. Madho Rao, the Prime Minister of the Baroda State. He said that all the religions of the world are God-given, each given at a particular time to a particular people according to their 'receptiveness' and all forming a graduated scale from the lowest form of fetichism to the highest type of monotheism yet attained to; and that therefore anything like a show of antagonism on the part of one towards others should be deprecated. This is the root-principle of the New Dispensation, and may justly be characterized as Spenserianism sanctified by a belief in the existence of God and a superintending providence!

A word about my humble literary labors. I am now engaged in pushing through the Press a book on my travels, calculated, I believe, to do good to my educated countrymen, and in circulating a book of mine entitled "The Truth of the Christian Religion," published by the Tract Society, London. I have, moreover, prepared a small treatise on Brahmoism, consisting of seven short lectures delivered originally in Urdu in the Bareilly Theological Seminary. This book is in the hands of the Tract Society at Bombay, and has been recommended for publication. In addition to this I have a half-finished treatise on Hindu Philosophy, based on original documents, not merely on borrowed information, and my prayer is that God may enable me to finish it, and give me an opportunity of publishing it for the benefit of those, whose minds ought to be disabused of a misplaced veneration for systems of thought characterized by a little acuteness and a great deal of puerility and absurdity."

VII. *Colportage.* After an interval of several years the North India Bible Society has again granted us an allowance for colportage, and the colporteur has been successfully engaged during the year. He meets with much encouragement, and there is a good demand for both English and vernacular scriptures.

VIII. *Saadat Gunge.* This is one of the most promising parts of the city. The native preacher, our Christian poet, Chimman Lal, has worked faithfully and his brethren have recently recommended him as worthy of being admitted into the Annual Conference. He is one of the early graduates of our Theological Seminary and has a real love for souls. His wife is also an earnest worker. During the year her brother and his wife have become Christians and she hopes that her parents (still Hindus) may also accept Christ. They live in another station.

Weekly services have been held at Saadat Gunge attended by Christians and others. The sacrament of the Lord's Supper has also been regularly administered, as the church (five miles distant) is too far away to admit of the women attending.

The Bazar preaching at this appointment is most encouraging. The people listen patiently and are never tired of the excellent hymns which our preacher sings. We predict a Saadat Gunge church ere many years pass.

THE CENTENNIAL SCHOOL.

Rev. B. H. BADLEY, ... *Principal.*

THE past has been the best year in the history of this institution. The total enrollment has been 311 as compared with 184 last year. Both school and boarding-house have been crowded and we have not been able to advertise the school for fear of having more applicants than we could care for.

Our great want is a new school-house with dormitories for 100 boarders. Last year we reported that the Government had kindly given Rs. 5,000 towards this project: in April last the Lucknow municipality generously added another Rs. 5,000. These sums with a like amount from home will give us a house large enough at least for the present (but not, we are confident, for the future). We have been disappointed and delayed in getting a suitable site, but hope ere long to obtain what we have been seeking, a very eligible piece of ground near the Residency. Part of the materials for the new building has been purchased, contracts given, and carpenters are busy on doors and frames. The house will soon be ready and its completion will mark an era in the history of the school.

The Director of Public Instruction visited the school early in the year and expressed his pleasure at what he saw. In August the Inspector of Schools for Oudh, Mr. Nesfield, examined the school and reported favorably, recommending an increase of the Government grant-in-aid.

For the first time the school sends up a class for matriculation, consisting of ten boys. Some of these are sure to pass and we expect to do better and better in this line every year. Ten boys will also appear in the "Scripture Scholarship Examination" to pass a written examination on a certain part of the Bible.

As usual, our boarders have come from various parts of India. Only a few weeks ago a native preacher brought as his three sons from his village home in Santhalistan 400 miles to the south. He is laboring in connection with the Free Church of Scotland Mission. This fact indicates the wideness of the field open to our school. We rejoice that we are so centrally located, and expect with our new buildings to draw students from all parts of the land.

The boarders have added much to the interest of our Church services and Sunday-school by their singing. Some of them have sweet voices which they gladly use for Christ. One day in September we took our singing band and accompanied by several preachers made a march through the city to Saadat Gunge three miles away, halting at prominent places along the streets: the boys sang and great crowds were attracted who listened with deep interest to the simple words sung with such earnestness and melody. The presence of such a cheery, singing company of youths in their midst was in itself a sermon and showed the people something of the excellency of a system of religion which draws to itself both young and old. The native helpers preached, and thus singing and preaching the company moved forward—a "salvation army" on a small scale.

Our prayer is that the Centennial School may send forth many who shall preach, as well as many well prepared for other service for Christ and His cause. When asked recently as to their preference in regard to work, eight of the boarders expressed a desire to preach should it be God's will. Several of the older boys go regularly as teachers to the city Sunday-schools—a good preparatory experience for them. Most are members of the Young Men's Christian Association, and will, we believe, as a result of their school experience become efficient workers in God's great vineyard.

One of our teachers, a young man of twenty, died in September from cholera, then raging all about us. He was one of our happiest Christians and a valuable helper in the work. Shortly before his death he told a friend that it was well with his soul, that he had heard God's voice calling him home. He leaves a fair and enviable record and will long be remembered by all who knew him. One of the boarders was also attacked by this dread disease, but recovered. We thank God for His constant blessing in giving us health.

The outlook is very hopeful. Properly endowed and well manned, this growing school will have a great future and serve our Church well. We need an endowment of Rs. 50,000 *at once.*

A monthly subscription of *five* rupees enables us to educate a boy. We have a number of worthy applications at present: several Christian friends are assisting us in this work. Are there not others who would gladly do so?

ENGLISH CHURCH.

Rev. J. C. LAWSON, ... *Pastor.*

For the greater part of the year the congregations have been fair, until latterly the attendance has much increased. The average attendance has been about 150, but is now somewhat larger. The social means of grace have been Bethels to all the members, and to others who have attended: special mention may be made of our Friday evening class-meeting. It is not only a feeder to the local church, but also a source of great inspiration and profit to our local missionary workers. It is prized by the latter as taking the place of like means of grace in the land of their nativity. The average attendance upon this class has been twenty-five.

Our Sunday-school work, which was at rather a low stage during the hot months, is now looking up. In the Sunday-school held in the church the average attendance has been about sixty-five, but latterly the attendance has increased to seventy-five. At the beginning of the year, we started a Sunday-school at the railway. The average attendance is fifteen. We are very much encouraged in the Sunday-school work, and expect much more will be done during the coming cold season. Upon these English and English-speaking children of India depend very largely the civilization and salvation of the benighted millions around us.

The Dasahra meetings this year have been full of blessing, both to the church here and many who came from a distance. Some sixty persons altogether have professed conversion, about twenty-five of whom are residents of Lucknow. Nearly all of the latter have joined our church on probation. The members of the church have also been greatly edified, and their zeal for the Lord's work increased. Thus the Lord's cause is moving on, and all are greatly rejoicing over the victory.

MISSION PRESS.

Rev. J. H. MESSMORE, ... *Superintendent.*

The amount of stock on hand at the commencement of the year was so large that comparatively little outlay has been necessary, and the income for the year has so far exceeded expenditure, that it will be possible to make an addition of Rs. 3000 to the permanent endowment of the Press. The Dictionaries prepared by the Rev. T. Craven sell well and are a source of revenue to the Press. The Religious Tract Society of London and the Tract Society and Sunday-school Union of the Methodist Episcopal Church, America, have each made generous appropriations to the Press during the past year.

The number of volumes and of pages issued during the year is given in the tabulated returns. The number of volumes and pages actually printed is greater than given in the table, but on the other hand, a large proportion of the volumes are really nothing but tracts. The demand for Lesson Leaves and Sunday-school papers is constantly increasing. Apart from our school books, however, there is little demand for any of our other publications.

SITAPUR AND LUKHIMPUR.

Rev. J. E. SCOTT, ... *Missionary.*
Rev. P. GRAY, ... *Native Minister.*

When we consider the progress of the Christian Church in India, the present may be called the day of small things which is not to be despised, and compared with the general progress and development of the work, some mission fields may seem, especially to the Missionary pessimist, as sterile and fruitless. To some, as to the accomplished author of "*The Garden of India*," the progress of Missions in Oudh, for instance, may seem unobservable, and "If it be asked what progress is Christianity making in Oudh, the only answer that can be made is, None that is perceptible by an ordinary lay observer. The simple monotheism of Islam, and the elaborate theology and cosmogony of Hinduism, dissimilar as they are, present pretty equally impregnable fronts to Missionary enterprise."

But during the past quarter of a century much has really been done and many visible results have followed in Oudh. To mention but a portion of the field, great changes have taken place among the people of the two

civil districts of Sitapur and Khiri, composing Sitapur and Lakhimpur circuit, since its organization in 1861.

For some years it was believed that no non-christian would attend a Christian service in Sitapur. As the late Mr. Brown wrote in 1869, "It must be remembered that the Mohammedan or Hindu who ventures to attend regularly any Christian place of worship, is soon looked upon by his co-religionists as a heretic and an outcaste, and is treated accordingly." Times have certainly changed since then, and missionary methods as well, and that good missionary from a better world has perhaps seen his little chapel removed from the compound to the centre of the *bazar* where, enlarged, it has been filled and often crowded twice every Sabbath with all classes of non-Christians earnestly listening to the word of God and offering no objections to the clear statement of Christian truth.

This has been one of the most encouraging features of the work during the past year. Many of the better class natives have attended the regular services, and during special meetings have manifested a marked interest in the subjects discussed. Babu Ram Chandra Bose's lectures on Raja Ram Mohan Roy were listened to by large audiences with marked attention. It is the custom at the close of the Sunday evening services to distribute religious papers and tracts among the audience, and in this way good has been done. The girls in the boarding school have added much to the interest by their singing.

The Sunday-school work on the circuit, too, has been most encouraging during the past year. At the close of 1881 there were 16 schools and 466 scholars enrolled, but now there are 28 schools and 1103 scholars, of which 10 schools and 215 scholars are girls. About 590 of these children do not attend secular schools but are gathered each Sunday by persons appointed, in some places assembling under trees and in one place in a quiet street. In one place a Government teacher gathers 80 boys on Sunday to be taught by a Christian. One Catechist attends 5 Sunday-schools on Sunday, and holds several religious schools during the week. The non-christian teachers help in the work, attending the teachers' meetings regularly. This is much better than in the early history of the work, when the Missionary reported 1 school 2 teachers and 5 scholars. And in 1868 there was still but 1 school which had *decreased* to 10 scholars. Even so late as 1872 the missionary wrote—"We find it impossible to maintain Sunday-schools without secular schools as a basis."

The work among the women has grown much during the year 1882. Up to five years ago this work was considered very difficult in this field, but few schools could be maintained and but little Zanana work could be done. Now the work is only limited by the paucity of helpers. There are 175 girls in the day and 215 in the Sunday schools. One school of 30 girls, is composed entirely of Brahmans. In Khairabad especially, the houses open to the Bible women are those of the wealthier classes.

The usual amount of out-door work has been done during the year. Long tours have been made during the cold season during which the gospel was preached in hundreds of villages. A successful season of preaching at the Misrikh *paikarma* ("round of pilgrimages") fair closed

the cold weather camping. The magic lantern, as usual, was used there and in other places with much profit.

And what was the result of all this work? The fruit of this multiform labour is manifesting itself not so much in the number of baptisms, although there have been some of those, as in the inquiry among the people concerning the Christian religion, in the friendliness among all classes toward the missionary and his helpers, in the willingness to attend Christian services and listen to Christian truth and in the loss of fear and superstition on every hand. There is no doubt that an undermining and disintegrating process is constantly at work among the false systems and that the people are gradually losing faith in their old religions. It is no disparagement of the past or exaggeration of the present to say that the year of grace 1882 has been the most successful and encouraging one in the history of Sitapur and Lakhimpur circuit, and that those engaged in the glorious work feel inspired with new zeal and hope for the future.

GONDA AND BAHRAICH.

REV. S. KNOWLES, ... *Missionary.*
REV. W. PETERS, ... *Native Minister.*

GONDAH.—The native preachers, Charles Luke, Sadalu, and Sigler, have worked earnestly and faithfully during the year now closing. In the Bázár, in the Sabbath and day school, in the village, and in the homes of the people the Word of Life has been preached with power and success by these devoted men.

I. Five whole families have come out on the Lord's side during the year in this station and surrounding villages.

(1.) *A Rajput family* of husband and wife and two children have separated themselves from idolatry and set up the worship of God and His Christ in their hearts and in their midst. They remain in their village, Paharwá, where they witness a good confession for their newly found Divine Master. We hope much from this family.

(2.) *Two Pási families* of nine persons have come out and openly confessed Christ before their neighbors, and boldly declared their intention of ever serving Him. They have given many encouraging proofs of this which stamp their confession as a blessed reality.

(3.) One *Musalmán family* of the weaver class, husband and wife with one child, have openly declared to their friends that they are Christians. Our native preachers go to their small grass hut, and join with this brave man and woman in singing our heart-stirring *Bhajans*, and praying for the conversion of the people in their immediate neighborhood.

(4.) *A Kahár family* living in the Gonda city have given up the worship of Bhawáni, a Hindu goddess, and the use of intoxicating liquors, and thrown in their lot with the little Christian Church in this

place. They have two children, whom they have devoted to the service of the Lord.

II. There are also three single persons who have fully decided for Christ.

(1.) *Badrí Pershád*, a Káyath, aged 19 years, was convicted of sin, and the necessity of such a Saviour as Christ through hearing the word of God preached in the Gonda bázár. His relations gave him great trouble and tried to induce him to give up all thoughts of becoming a Christian; but he resisted and was baptized in November.

(2.) *Rám Balí*, a Brahman, aged 20 years, a Munshí in Government employ was converted to Christ through the word of God preached in the Gonda city school house. He is engaged on the new Railway, but he uses his spare time in reading portions of the Gospel and exhorting others to accept Christ.

(3.) *Radhiyá*, a Hindu woman, who keeps a brick-kiln about a mile outside of city, heard the truth from Mrs. Knowles at the beginning of the year. It worked its own glorious work in her heart for many months, till a few weeks ago she came to our native preacher's wife, and said she was a disciple of Christ, and trying to serve Him as far as she knew. She has come regularly for instruction in spiritual things.

III. The conversion of a Pandit on his death-bed, an account of which was published in a late number of the *Kaukab i Hind*, is worthy of record in this report. He was known in Gonda for his learning and faithful priestly offices. He was in the constant habit of attending our Bazar preaching and arguing, though in a kindly way, with our preachers. A few months ago news was brought to Mr. C. Luke that the Pandit was lying in a dying state. Having taken two brethren with him, Mr. Luke went to see the dying Hindu. Standing by his bed-side he asked:

"Well, Pandit, what is the state of your heart?"

He answered as well as his weakness would allow:

"My heart is in a hopeless state!"

The following question was again asked:

"If your heart is in such a hopeless condition, how then are you to obtain rest?"

The dying Priest replied:

"I cannot tell!"

The preacher then explained to him Christ and his great salvation, and that by simply believing on Him now, rest would come to his weary heart.

The Pandit asked with great eagerness: "Is it really true that Jesus Christ can give rest and peace to my burdened soul?"

The answer was:

"If you rest with a pure faith on Christ now, just as you are, Christ *saves* you!"

The Pandit put up his hands saying: "Yes I believe with a pure faith on Christ." Then he began to ask anxiously more questions about Christ. Wishing to test the Pandit the preacher said:

"If you would drink a little broth" (drinking such being forbidden

by his old religion) "it would do your body good and be an open confession that you had rejected your old religion."

After thinking a little the dying Pandit said:

"I have received the Lord Jesus Christ, and any thing which you think for my best, I will do."

Hence according to the Pandit's wish, the brethren cooked some broth, there and then, and gave it to him to drink.

He took the vessel in his hands and exclaimed: "I drink this for the benefit of my body; this body whether it be a Hindu's or Musalmán's, is perishing; but I drink this in the name of Jesus Christ!"

After this the brethren sang a hymn, and prayed with the dying man. They kept visiting him, until his soul, freed from its mortal coil, departed in faith and love to be in Paradise with God.

IV. The Sabbath school work in Gonda is in a prosperous condition. There are five such schools with an average attendance of 250 scholars. These boys and girls are learning our hymns, our catechisms, and the precious word of the Living God to prepare them some day, if not at once, for becoming intelligent Christian men and women.

V. At the beginning of the year we had the pleasure of baptizing a Musalman family of the weaver class. Though much persecuted by their friends, *Bakridi* and *Nasiban* have stood firm and faithful through the year, and have done much to show what the grace of Christ can do in keeping the heart and life from sin, and making a family happy.

BAHRAICH. Rev. W. Peters and Munshi Chatar Singh, Native Preachers, have labored arduously and faithfully in their station and district all through the year. Their Sabbath schools have done well. There is an average attendance of 215 scholars. One young man, a Hindu, was brought to a knowledge of himself and Christ in one of these Sunday-schools. He proved an apt and ready learner, and was soon baptized. He is now preparing himself for entrance into our Theological Seminary at Bareilly. The word of God as preached by these dear brethren has been successful in winning souls to Christ in Bahraich.

(1) *A Brahmani woman* heard the word of God from the compound of her house, and was so convinced that she could find no rest. She sent for Mrs. Peters and showed herself in real earnest for the salvation of her soul. She one day told Mrs. Peters that, while praying in the name of Christ that morning, she felt all her sins leave her and a wonderful feeling of rest came into her heart. She was baptized, and has been doing well since.

(2). *A Musalman* who heard the preaching of Christ in the Saiyad Salar Mela, held annually in Bahraich, came clearly out and acknowledged Christ to be the only true Saviour. He had gone to the above mela, and had caused himself to be bound to a tree with the determination never to be released until the desire of his heart was fulfilled. It was near this tree, where many like the above were bound, our preachers took up their stand and preached the Word of Life. It brought blessed freedom to this poor sinner's heart and the desire of his soul was more than satisfied

in the knowledge and grace of Christ. He afterward gladly confessed Christ openly in baptism.

(3). There is also a good work opening in one of the Mahallas in Bahraich among the weaving classes; but we hope to give a better and fuller report of this work, next year.

Ellenpur. The work here has been steadily carried on by Mr. Stephen Paul. He, too, has been successful in his Sabbath school work and preaching during the year. He has an average of 150 children in his Sabbath schools, who are being trained faithfully in Christian knowledge. His faithful preaching has brought out nine hopeful inquirers, among whom are 7 Koris, 1 Brahman, and 1 Musalmani woman. These he hopes will soon be ready for baptism.

There is one woman we baptized (from this place) who deserves special notice, a Brahmani woman: she heard the truth preached in her village, and was so affected by it that she came to Ellenpur to inquire more. Though her husband was angry with her for coming, still she came, almost every day to hear the story of the Cross and our hymns sung. She soon expressed her intention of becoming a Christian openly. When her husband heard it he took away all her jewels and beat her; but nothing would make her give up the idea of becoming a follower of Jesus. She travelled in from Ellenpur, and last Sunday before a large congregation we received her into the Church through the door of baptism. It did our hearts good to hear her tell of her experience in a meeting held in the evening of the same day.

Colonel Gunge. Mr. Bihárí Lál has done a good work in this circuit during the year coming to a close. In preaching and visiting and working his Sabbath and day schools he has gathered some fruit. There is an average of 200 scholars in his Sunday schools, and many of these young people come to his house in the week days as inquirers after the truth.

His preaching has brought out many seekers after the "Pearl of great price," and one young man has been truly converted.

Mohan Lál, a Káyath by caste, heard the word at the regularly established preaching in the Colonel Gunge Bázár. He was arrested and troubled by it for many days, until in a meeting, held in the preacher's house, he understood that he could find rest by simply accepting Christ as his personal Saviour. He did accept Christ fully and had the blessed consciousness of being saved. We baptized him last Sabbath morning before a large crowd of people. He can read fluently and write readily, so will be no burden on us financially.

Nawáb Gunge. Mr. Wilbur Fisk has worked here in season and out of season, and has not been unsuccessful during the year. There are not as many children in this place, as in many of our other circuits, still there is a Sabbath school here with an average attendance of 50 scholars, who are all learning to be Christians. The most remarkable thing about this circuit is, the manifest friendly feeling of all classes to our mission work.

God has blessed Mr. Wilbur Fisk's preaching to the salvation of many souls in this promising place.

(1.) *Seven persons* from among the Korí caste have given their hearts to Christ and openly confessed his blessed name.

(2.) *A Brahman* of some promise has also been brought happily to the Lord. He has studied medicine and is otherwise well informed. He was also saved through the public proclamation of God's mercy to all sinners who will repent and believe. This man also awaits the time when we can go and baptize him.

In conclusion we may say that, during all the years we have been engaged in this work we have never been more encouraged to hope for great things from God for this vast Empire of idolatry and spiritual rebellion. God's Holy Spirit is working through His word upon the masses of dying men and women about us, creating changes and movements that will stagger our strongest faith. Let us be prepared for them by a deeper and fuller consecration of ourselves to Christ.

CAWNPORE.

REV. G. H. McGREW. *Missionary.*

English Work. Immediately after Conference I was put in charge of the English Church again. In February the congregation was increased by the arrival of the soldiers of the Scottish Rifles, nearly one hundred and thirty of whom have been marched to the Sunday morning service since. In consideration of our assuming the spiritual care of these men, the Government of India, in September authorized a grant of Rs. 100 a month; which is to be continued so long as the number of men does not fall below one hundred.

The services in English have been kept up as usual. Mr. Neeld has conducted the morning service in the Church, and that in the evening at the East India Railway Institute. In both places the attendance has increased. In July a series of special meetings were carried on by Rev. J. Sumner Stone of Calcutta, which resulted in the conversion of about 80 persons; many of them young people in the two schools. Besides this direct result, the spiritual pulse of the entire congregation was perceptibly quickened. Classes have been formed for the benefit of the young converts in both the schools; and in caring for those among the soldiers the Young Men's Christian Association has, as usual, done excellent service.

The two Sunday-schools have maintained their interest throughout the year and the attendance has increased somewhat.

Native work. The chief event of the year in the native work has been the opening of the Industrial School under the superintendence of Dr. Johnson. The large increase reported this year in the number of native Christians has been due chiefly to the importation of boys and young men from Shahjehanpur, and of other persons from different parts of the Mission. It is enough for me to say in general terms that the industrial part of the school has proved to be an unqualified success and that the religious wants of the boys are carefully attended to.

The same methods of evangelistic work as were followed last year have been continued. Bazar preaching has been kept up twice a week at two places, but without special incident. Bibles, other books, and tracts have been sold in greater numbers than ever before. Recently there has been quite a demand for pocket New Testaments in English among Hindu and Musalman young men in the Government school. This demand cannot be traced to their desiring to appear in the examination for the Scripture scholarships. They buy small Testaments, "because," say they, "we can carry them in our pocket easily."

In May, a capital Sciopticon, the gift of the Rev. J. S. Inskip of Philadelphia, and of a few of his friends was received. It has been used with great success, and bids fair to be a most efficient publisher of the Bible History. When pictures are of good quality, like these which have come from Philadelphia, they make a very vivid and lasting impression on the minds of Hindustani people of all ages and classes; and they impress upon the memory the story of the Cross, as bare recital or even impassioned preaching alone could not do.

Sunday-school work has been pushed steadily and with increasing success. We now have no less than *a thousand* boys and girls in our Sunday-schools, fully eight hundred of whom are Hindus or Musalmans. Out of these we estimate that 150 know the chief events in both the Old and the New Testament history; while 350 more know the main points in the Old Testament history. The remainder are still engaged in mastering the events which preceded the establishment of the Jewish monarchy.

In the Sunday-school work here the crying need is, more unpaid teachers. This year I have had more help of this kind than ever before. Messrs. Neeld, Arthur Foy and Mrs. Foy, Mr. W. Crawford, and several young men, students in the Memorial School, have taught regularly throughout the year; and not a little of the success which has attended the schools among the heathen has been due to their untiring efforts.

During the year, three adults have been baptized. There are very interesting incidents connected with the conversion of each of them; but lack of space compels me to leave them untold. The men appear to be simple, and earnest in their faith in Christ. The fact which perhaps will recommend them most favourably to a certain class of critics at home is that not one of them has ever asked the Missionary for either a cent of money, or for employment. They obey the Apostle's injunction and "work with their hands" that they may have need of nothing. May their tribe increase!

In April, work was opened in Unao, a city ten miles from Cawnpur, north of the Ganges. A Local Deacon, a colporteur, and a native zanana worker have been settled there. The people have received them very kindly. A day school and a Sunday school for boys and for girls have been established. The work promises well; but the working force is painfully small. There are 900,000 people in the Unao District, a population of 588 *to the square mile!* And yet there is not a Missionary living in the district. Cannot one be supplied?

The need of the church in Cawnpur, which was expressed two years ago is still a very pressing one. A couple of weeks ago, after prolonged and intricate negotiations, an excellent site was purchased on New Street, in the very heart of the native city. The church in Cawnpur is tired of encamping in the suburbs of the city. As soon as money can be secured, and the building put up, we mean to repeat here the experiment which has resulted so successfully in other places in our Mission, of collecting a large mixed congregation of heathens, Mahommadans and Christians under the very eaves of the idolatrous temples. The wisdom of erecting commodious and attractive churches in the very centers of population has now been demonstrated by actual experience. Every one who has seen the crowded churches in the bazar at Moradabad and Bareilly, at Budson, Shahjehanpur, and Seetapur, must admit that this feature of our policy, has passed beyond the stage of experiment to that of assured and striking success.

The practical question now is, "*How soon* shall Cawnpur, the most important manufacturing center and the most rapidly growing city in North India, have a Christian church and a Christian service which shall attract the crowds which on God's Holy Day surge through its streets?"

MEMORIAL SCHOOL.

REV. F. L. NEELD, ... *Principal.*

THE attendance this year has been better than that of the previous year. Our average attendance is 66. We close with 67 on the roll, of these 52 are boarders and 15 day-scholars: three of the boarders are on the Petman Foundation.

The school is in a safer financial condition than it was a year ago. Our current receipts are just about paying ordinary running expenses, including repairs and interest on our large debt. The amount of our interest-bearing debt is Rs. 9,200, added to this we have an endowment of Rs. 10,000, which is invested in the school building, thus the total burden of our debt becomes Rs. 19,200. The prospect of unburdening ourselves is much brighter than it was a year ago.

How I would like to get a quiet hearing from some of our warm-hearted men of wealth, in order to tell them what they could do in the way of endowing scholarships. Rs. 4,000 invested at 6% would provide a perpetual foundation for the education of one young man. By the payment of this sum they would be the means of providing education for boys who would doubtless remain in ignorance, boys who may be made helpful to our mission work: and at the same time greater permanency would be given to this growing institution.

The Memorial School is now the largest and strongest school of our Church in India, and is doing a most important work. Our patrons are in all the leading cities in India: they have the direct oversight of thousands of the natives of this country.

These people constitute the bulk of our English congregations, not only within South India bounds, but also in the large cities of North India: they constitute a class that is, and will be indispensable to our rapidly increasing native work; not only in a financial way, but also in the way of teaching in our native Sunday-schools and day-schools.

They can, if cared for, be made helpful in all our relations to Government. There are industrial institutions growing up under private enterprise which afford our native Christians employment. These institutions are to be chiefly controlled by the people whom we seek to educate. It may be said that they will never become the capitalists; but they will be the foremen, and very much depends upon the Christian spirit of the foremen in our large works here.

The Memorial School is under the joint patronage of the North and South India Conferences, and this being the case our work must look in two directions. *First* and chiefly, to raising up preachers and industrial missionaries for our native work. *Second*, to the raising up English preachers for our English churches throughout the empire.

Has 1882 been a good year for work and fruit? Yes.

I. The boys have made marked progress in mental activity, and the classes have been kept under good organization.

II. During the year more than 30 of the boys have been converted. It is this that gladdens the heart of the missionary more than all else. Nearly all our boys have been converted.

III. The general conduct has been very encouraging. We have almost abolished severe corporal punishment and encouraged a spirit of self-government; though in a few cases boys may impose on us, yet in the long run this system of discipline will be best.

IV. Eight of our older boys have been giving our native work efficient help, by teaching in the Sunday-schools. This work is breaking down their inborn prejudice against the natives.

V. Most of the boys have signed the total abstinence pledge, and are just organizing a temperance society among themselves.

VI. Our voluntary weekly prayer-meetings in the bungalow have been well attended, and a deep interest has been manifest.

VII. We have had some difficulties in the form of "evil and designing men," but the Lord has answered our prayers for deliverance.

NATIVE CHRISTIAN INDUSTRIAL SCHOOL.

REV. T. S. JOHNSON, ... *Superintendent.*

THIS is the name given to the enterprise inaugurated in connection with the Cloth and Leather Manufactories in the city. The total number now engaged in the work is 116. Of this number 90 are boys from the Shahjahanpur Boys' Orphanage, the remaning 26 are native Christians mostly from Rohilkhund. Eight of the number are women. Of the whole number 78 are in the Muir Cotton Mills and the remaining 38 are in Messrs. Cooper and Allen's Leather Factory. Others undertook the work but turned back,

The steady careful work required made it difficult for the boys and all others, but the large majority have done fairly well. The families are already able to support themselves or nearly so. Nine of the older boys have been placed entirely upon their own earnings, while the monthly earnings of the other boys is more than Rs. 100. Though the expense has been heavy the year will probably be closed without any debt other than that contracted for property. The enterprise should result in great good to the Native Christian community and especially to the Orphanages. It being once established that Native Christians make good workmen, employment can be found in the Manufactories of Cawnpur for many hundreds of them.

HURDUI.

REV. SENECA FALLS, ... *Native Minister.*

BRO. Benjamin Luke who was stationed here last year and who fell sick after a few months labor, continued ill until he passed from labor to reward. Bro. Falls is a young man and this is his first experience in charge of so responsible a work. Still every interest has been sustained. In September three adults, all Hindus, were baptized, one of whom was a Sadhu, a Hindu saint and teacher. He is an unusually interesting man of his class, he reads Hindi, is greatly interested in the Gospel and wants to go at once among the people to teach it. Another of the men baptized was his disciple and had accompanied him from childhood. He too can read and bids fair to become a worker for Christ; both of these men are already studying and working with the preachers. There are a number of interesting enquirers in the District who are kept back from becoming Christians simply because of want of some means of livelihood after taking such a step. The schools both for boys and girls, are small primary schools in which the gospel is taught. All of the children are attending the Sunday-schools.

BARA BANKI.

REV. A. C. PAUL, ... *Native Minister.*

THIS is a large populous District but the laborers in it are very few. The preaching of the Gospel is listened to with great interest both in the city and in the villages.

A new feature in the work here is that good congregations assemble in the evening thrice a week at the Native Minister's and listen attentively to singing and preaching.

In the four primary schools, two for boys and two for girls, there are 90 scholars, while the Sunday-school attendance in the same schools is 150. The great need is more laborers.

RAE BARELI.

REV. E. JOEL, ... *Native Minister.*

ḴHUDÁ ke fazl se ek aur sál guzar gayá, aur ham apne Á'smání Báp ká shukr karte haiṇ. ki us kí tamám rahmatoṇ aur barakatoṇ ke liye jo us ne ham par átá farmáíṇ, aur aisí táqat baḳhshí ki is sál meṇ us ke bandoṇ ne is zilá ke gáṇw aur bázár aur meloṇ meṇ us ke Pák Kalám ko baḳhúbí sunáyá. Sál i guzashta meṇ ham ne kuchh arse tak zilá Bárahbáṇkí meṇ kám kiyá, aur wahán aisí barakat názil húí ki kám meṇ ajíb taur kí tásír pái gaí, aur do tín gáṇw ke bích aisá húá ki kaí ek un meṇ mutaláshí húe, aur qaríb thá, ki baz un meṇ se jald baptisma páte. Par Ḳhudá kí marzí yúṇ húí ki dúsre khet meṇ jáke kuchh kám karúṇ, so Presaiding Elder sáhib ke hukm ke bamújib sál ke bích meṇ Ráe Barailí meṇ áyá, aur is jagah ko dekhke zará ghabráyá, kyúṇki yih jagah ba bájs be-shumár daraḳhtoṇ ke sunsán aur misl jangal ke hai. aur ábádí meṇ bhí aur sbahroṇ ke muwáfiq nahíṇ hai. Al-garaz Ḳhudá se duá mángí ki "Ai Ḳhudá apne bande ke sáth ho." Duá ke sáth kám shurú kiyá, aur barábar kám meṇ kámyábí húí.

Is zilá Ráe Barailí meṇ guzashta sál ká kám is taur par hai :—

I. MELÁ.— Sál ke bích meṇ kaí ek Hindú o Musalmánoṇ ke mele húe, jin meṇ Masíhí Wájz Injíl lekar Masíh kí gawáhí dene ko gae, aur kámyáb húe. Ek dafa ham sab Wájz ek Hindú mele ko jo yahán se 18 míl ke fásile par húá, gae. Us ko Kakauran ká melá kahte haiṇ, is jagah par ek mandir baná húá hai, jis ke andar ek múrat rakhí húí hai. Kahte haiṇ ki yih múrat Rájá Kakaur kí hai jo Muhammadioṇ se shikast kháke bhágá, aur is jagah par áke mar gayá. Hindú is sabab se yahán jama hote ki apní murád páte haiṇ aur us par phúl pattí charháte. aur bakrá bhí zabh karte haiṇ, yih samajhke ki Kakaur Bábá kisí tarah se rází hoṇ aur murád púrí kareṇ. Hazároṇ ádmí us waqt is mele maṇ áe, aur Masíhioṇ ká shumár sirf 6 thá. Tau bhí apne Ḳhudáwand kí ḳhush-ḳhabarí sunáne ko mustajd the. Aur jab mele meṇ idhar udhar manádí karne ká mauqa na páyá to ham sab usí mandir ke sámhne ek jagah par jáke baiṭh gae. Us waqt Ráqim ne Concertina bájá bajáyá, aur yih Bhajan us ke sáth gáyá,

"Kyúṇ man bhúlá hai yih sansárá."—wag.

Ek kasír jamáat jama ho gaí, aur ham sabhoṇ ne do-pahar tak ḳhúb manádí kí, aur bahutere apní bhúl se qáil húe. Bad is ke ham dere par lauṭ áe, aur táza-dam hoke phir qaríb do baje ke dere hí par bájá bajáyá gayá, aur bhajan bhí gáe aur itne ádmí jama húe, ki dúr tak hujúm thá ki mushkil se áwáz pahunchtí thí. Agar shumár kiyá játá to sháyad ek hazár se kam na the. Garaz ḳhúb manádí húí, aur log dil lagáe sunte rahe, baz kahne lage ki áp log sach kahte haiṇ par koí nahíṇ mántá. Usí roz shám ko ek Panḍit áyá aur kahne lagá ki mere ghar chalo, aur ba-zidd húá, ham dúsre roz us ke ghar par gae, us ne barí ḳhátir se qabúl kiyá aur púrí wg. bhí kháne ko dí. Aur ham ne wahán ḳhúb sochchhe taur par use samjháyá aur aur bahut se jo jama the unheṇ bhí kahá ki bagair Ḳhudáwand Yisú Masíh ke naját nahíṇ hai. We log bhí qáil húe, aur ham apne ghar ko lauṭe.

Garaz ki meloṇ meṇ hazároṇ ádmioṇ ko Ḳhudáwand ká Kalám sunáyá aur yihí gawáhí dí ki Yisú Masíh se naját hai, aur kisí dúsre se nahíṇ. Aur bahut sí kitábeṇ aur risále bhí beche gae.

II. BÁZÁR KE MANÁDÍ.—Hafte meṇ 3 roz ham yahán bázár ko játe haiṇ, aur hafte meṇ ek roz Munshíganj ko jo 3 míl ke fásile par hai, jáyá karte haiṇ. Bhái L. Cutler aur J. Barnabas madad dete haiṇ aur manádí ḳhúb húá kartí hai. Agarchi log kam jama hote haiṇ tau bhí ham log hár nahíṇ játe haiṇ balki mustajdi se Injíl kí manádí karte haiṇ aur kabhí kabhí Concertina bajáte to log kasrat se jama ho játe haiṇ aur tab ḳhúb manádí hotí hai. Baze ádmí haiṇ jo manádí ke bad hamáre pás áte haiṇ, aur dín kí bába

púchhá karte haiṇ aur aur log bhí áte aur mazhabí guftogú kiyá karte haiṇ. aur maiṇ bhí baẓoṇ ke ghar par játá aur díní guftogú kiyá kartá húṇ. Is kám meṇ taraqqí hai, aur kaí ek haiṇ jo sachái ke tálib haiṇ. Kásh ki wuh din jald áwe ki shaitániyat dúr howe aur gunáh o tárikí miṭke Masíh ká ráj tamám dunyá meṇ phaile, aur Báp kí parastish rúh aur rásti se howe.

III. Injíl ke ḳhidmat-guzár.—Is zilá meṇ ek Local Deacon aur 3 Local Preacher aur ek Exhorter aur ek madadgár kám ke karnewále haiṇ chunánchi un ká nám aur kám mundarj i zail hai. *Bhái Íshá Dás*, Lokal Deacon Dalmau meṇ kám karte haiṇ. Yih jagah Ráe Barelí se 18 míl ke fásile par hai, aur Bhái isí sál meṇ wahán bheje gae haiṇ. Yih jagah Hindúoṇ ke tírath kí hai jahán har roz saikaroṇ ádmí Gangá ashnán karne ko jáyá karte haiṇ, aur bhái ko achchhá mauqa miltá hai un se báteṇ karne ká. Áláwa is ke do roz hafte meṇ bhárí bázár hotí hai, us meṇ bhí bhái manádí karte haiṇ, aur áspás ke gánw meṇ bhí játe haiṇ. Bhái kí nigahbání meṇ 3 Iskúl bhí haiṇ jin meṇ Sanḍe Iskúl bhí húá kartá hai. Kull kám taraqqí par hai, aur 8 mutaláshí bhí páe játe haiṇ. *Bhái J. D. Ransom* Munshíganj meṇ kám karte haiṇ jo Barelí se 3 míl ke fásile par hai. Bhái ne 19 gánw meṇ manádí kí ḳhásskar un gánw meṇ ziyáda jahán un ke rishtedár páe játe haiṇ. Bhái apne kám meṇ mustajdd haiṇ. *Bhái Lucius Cutler* jo kí ḳhás Barelí hí meṇ kám karte haiṇ ek bare mustajdd ádmí haiṇ, aur manádí karne ke liye har dam taiyár rahte haiṇ. Is sál meṇ bhái ne 35 gánw meṇ manádí kí aur banisbat Pár sál ke is sál meṇ ziyáda taraqqí un ke kám meṇ pái játí hai aur mahalla ke rahnewále un se barí muhabbat rakhte haiṇ pichhle sál meṇ log zará nafrat karte the par ab aise mil gae haiṇ ki apne ḳhánagí muámalát un se faisal karáte haiṇ. Bhái ke zariá se zanána kám bhí us mahalla meṇ ḳhúb khul gayá hai ek zanána Sanḍe Iskúl bhí un ke ghar par hotá hai jis meṇ qaríb 36 aurateṇ ke har Itwár házir húá kartí haiṇ, aur 60 gharoṇ se ziyáda hai jin meṇ Injíl sunái játí hai. Aur kaí ek mutaláshí bhí haiṇ. *Bhái J. Barnabas* Mishan Iskúl ke Head Master haiṇ, aur fursat ke waqt bázár kí manádí aur girje ghar kí manádí meṇ madad dete haiṇ aur apní mustajdí ko záhir karte haiṇ.

Bhái Basáwan Káshtkárí ká kám karte haiṇ aur bahut thorí madad manádí ke kám meṇ dete haiṇ par tau bhí 3 mutaláshí un ke pás haiṇ jin ko we barábar tálim diyá karte haiṇ. *Bhái John Alexander* bataur madadgár ke hamáre bích meṇ kám karte haiṇ aur apní mustajdí záhir karte haiṇ.

IV. Roz-marra Iskúl.—13 roz-marra Iskúl bhí haiṇ 9 larkoṇ aur 4 larkíoṇ ke jin meṇ díní o dunyáwí donoṇ tálim dí játí hai aur banisbat pichhle sál ke is sál meṇ ziyáda taraqqí nazar átí hai.

V. Sanḍe Iskúl.—Shumár meṇ 22 haiṇ yane 10 larkoṇ ke aur 4 larkíoṇ ke 6 gair qaum auratoṇ ke aur 1 gair qaum mardoṇ ká aur ek Ísáí larkoṇ ká hai. In sab meṇ barí taraqqí hai aur qaríb 510 har Itwár házir hote aur Masíhí tálim páte haiṇ. Hindú aurateṇ ziyáda mustajdí ke sáth házir húá kartíṇ aur dil lagákar tálim ko suntíṇ aur Masíhí gít o bhajan gátí bhí haiṇ. Aur hamáre sab mannád is kám meṇ bare sargarm haiṇ.

VI. Kalísiyá ká hál.—Yahán ek chhoṭí sí Masíhí jamáat bhí hai, jo ki shumár meṇ sab chhoṭe bare 47 haiṇ. Kalísiyá ká rúhání o jismání hál achchhá hai, aur baẓ haiṇ jo ziyádatar ḳhudá kí nazdíkí ko hásil karte haiṇ. Kásh ki yih kalísiyá aur ziyáda taraqqí páwe aur nekí aur ímándárí o muhabbat meṇ baḥtí jáe.

ROHILKHUND DISTRICT.

REV. E. W. PARKER, PRESIDING ELDER.

I. APPOINTMENTS FOR 1882.

BAREILLY.

Missionaries.—REV. T. J. SCOTT,
REV. S. S. DEASE,
REV. D. W. THOMAS.
Pastor.—REV. J. T. JANVIER.
Evangelist.—MOHAN.
Theo. Seminary.—M. L. BANERJEE.

PILIBHIT.

D. P. KIDDER.

BISALPUR.

DIL SUKH.

AUNLA.

SILAS, CHIDDU.
Colporteur.—BUDHA.
Girls' Orh. Teachers. DANIEL BUCK,
JAHANGIR KHAN.

FATHAGANJ.

Native Minister—A SOLOMON.
Exhorter. JOHN NET RAM.

MIRGUNJ.

UMMED SINGH.

SIRAULI.

AGRU.

SIGRA.

J. LAL.

PARDAULI.

MANE RAM.

MIRAPUR.

ASE.

KATASA.

SHIB CHARAN.
Teacher.—DAULI DASS.

KHERA BAJHERA.

Native Minister.—FAZAL ULLAH.
Exhorter. JAMES BRISCO.

SHAJAHANPUR.

Missionaries.—REV. J. MUDGE,
REV. C. L. BABB.

ORPHANAGE.

Pastor.—W. R. BOWEN.
Head Master.—A. FRANK.
Teachers.—PETER SOLOMON,
A. R. STREET,
J. PRESGRAVE.

CITY SCHOOL.

Head Master.—H. L. MUKERJEE.

TILHAR.

ISHRI PERSHAD,
E. GAY.

PAWAYAN.

GULZARI LAL.

JALALABAD.

B. F. COCKER.
Colporteur.—KHWAJU.

PANAHPUR.

Native Minister.—HORACE J. ADAMS.
Teacher.—RAM SUKH.

BUDAON.

Missionary.—REV. R. HOSKINS.
Native Pastor.—HASSAN RAZA KHAN.
Colporteur.—TAJ KHAN.
Head Master.—SAMUEL PHILLIPS.
Teachers.—F. SAMUEL,
J. SAMUEL.
Evangelist.—KULLU DHAR.

KAKRALAH.

TORI DATT.

ALAPUR.

BHIKA LAL.

MAHRERA.

CHOTE LAL.

DATAGUNJ.

KALLU SINGH.

BILSI.

Native Minister—MAHBUB KHAN.

SAHISWAN.

JAMES JORDAN.

BILSI.

KHUB CHAND.
Teachers.—GUNGU,
HULASI.

BISAULI.

Native Minister.—ANTONE DATT.

MUNDIYA.

JHABBU LALL.
Teachers.—JOSHU,
JOEL.

CHANDAUSI.

Supplied by—G. BAILEY.
Teachers.—JOHN H. SCOTT,
LEKHA.

MORADABAD.

Native Minister.—I. FIELDBRAVE.
Pastor.—PRAN.
Teachers.—H. K. LIST,
FAZAL HAQQ,
BUDHA,
MOTE, THANNAH.
Colporteur—BUDHA SINGH.

MAUSAMPUR.

ANDRIYAS.

HARAURA.

PRABHU DASS.

BYRAMPUR.

LALJI.

PAKBARRA.

SIMON PETER.

BIJNOUR.

Native Minister.—H. A. CUTTING.
Colporteur—SADHU SINGH.
Teachers—J. ROBERT,
KULLU SINGH.

MANDAUR.

YAQUB SHAH.

MOHAMMADPUR.

BALA DASS.

KOTALLAH.

TEKA CUTLER.

NAJEEBABAD.

BENJ. MCGREGOR.

NAGINAH.

DILAWAR SINGH.

DHAMPUR.

JUKKAN LAL.

BASHTA.

J. F. JUDD.
Village Teachers. PURAN,
BUDHA SINGH,
FAUJDAR KHAN,
JAUHARI.

II. BRIEF SKETCH OF CIRCUITS.

BAREILLY. This is a large city of 100,000 people, and the centre of a large Zila of the same name containing a population of 1,030,936. The circuit according to our division contains a part of the Bareilly Zila and the whole of Pilibhit, making a population for the circuit of about 1,000,000. The Theological Seminary and Christian High School, Girls' Orphanage, Female hospital, city Anglo-Vernacular middle school, with thirty small schools for boys and girls, thirty Sunday-schools, a large Zanana work and the usual evangelistic work, constitute the special work of the station. The village work is carried on from five centres under native have hers.

This is a circuit of villages in the Bareilly Zila hav- 00 people residing in about 600 villages. There are ity-two of these yet, but the work is rapidly spread- from five centres, and there are five primary minister in charge is a Hindustani Jew of represent all classes.

Khera Bajhera was established by a gift from General Gowan, and his endowment supports most of the work here. There are two schools for boys and two for girls, and there are a few Christians living near the pastor, who is an ordained Local preacher. There are hundreds of villages accessible, and thousands of people, but the work has not spread among them much.

Shahjahanpur. This includes the city of Shahjahanpur containing 77,000 people, and the Zila of the same name containing 850,000. The Boys' Orphanage, one Anglo-Vernacular middle school, twenty-seven primary schools, and thirty-one Sunday-schools with the usual evangelistic and Zanana work constitute the work in the station. There are four sub-circuits for village work.

Panahpur is a Christian village. The people are farmers and are all Christians. There are two schools here for their children.

Budaon. This is also the centre of a large Zila containing 900,000 souls. The old circuit has been divided so that the present circuit contains about 400,000. There is a good Girls' Boarding school here, and the usual middle school for boys, and primary for boys and girls, twenty-six in all. The Sunday-schools contain quite 2000 pupils, this being the banner circuit of the District. An excellent building for our work has just been completed in the city.

Bilsi is a village circuit under a native minister who is pushing forward his work very successfully in the villages. Work is carried on from five centres about ten miles apart. Population of the circuit about 250,000.

Bisauli is also under a native minister and the work is similar to that of Bilsi with hundreds of villages, scores of openings and fair success. Twenty-eight adults have been baptized this year.

Chandausi. This is a large business town of 27,000 people. Mr. Bailey, a Eurasian Local preacher, has charge and has one Anglo-Vernacular School and several small schools. His Sunday-school work is encouraging and his Sunday services are well attended.

Moradabad, as a city contains about 67,000 people. The circuit contains about 500,000. The Girls' Boarding school with 116 girls and a large Anglo-Vernacular middle school with twenty-four primary schools form the special work of the station. The evangelistic work and the Zanana work among the poor people of the city is especially promising. The central Sunday-school for both boys and girls is very interesting and numbers 300. The Sabbath city service has been well attended all the year. The pastoral and evangelistic work is under the charge of a native minister of efficiency.

Bijnour. This is a large circuit including all the Bijnour Zila of 721,000 people. This work is also under the charge of a native minister. There is here also a good Boarding school for girls and two good Anglo-Vernacular schools with the usual other schools and Zanana work. Village work is carried on from seven centres from ten to twenty miles apart.

Of the above work, the Theological Seminary, Boys' Orphanage and three of our circuits are under the charge of missionaries, and eleven of the circuits and all of the sub-circuits are under the charge of native ministers or supplied by native local preachers.

III. REPORT OF WORK.

(A.) Native Preachers.

We have lost an excellent worker this year, a Probationer in Conference, Benjamin Luke, who died in June. At present we have nine native members of Conference in charge of important work, and 36 local preachers and exhorters acting as regular supplies. These are working in 42 centres in different parts of the district, each centre representing a large circuit of villages. These acting as supplies meet annually in a District Conference where they are examined in a prescribed course of study, and where their work and their spirit are carefully tested. We do not receive men into the Annual Conference until they have passed their four years' course as local preachers, and had four years of training in the regular work. We thus secure tried and trained men for the Annual Conference. In a new work in a non-christian country, this is of great importance. There is no stronger proof of the supernatural work of Jesus in the reformation of men than is found in these preachers, whom God has raised up here in our midst. They are saved men, and are, as a rule, baptized for this work.

(B.) State of the Church.

The communicants have increased encouragingly during the past year. Particular attention is paid to all the means of grace of our Church in all the churches and classes, and growth is everywhere manifest. Our churches in the central places will compare well with churches anywhere, in faithful attention to religious duties, and in aiding and supporting the work of the Church, both by their means and by their personal efforts. The village churches, where the people are uneducated, have many weaknesses peculiarly their own, which come with them from their own religions. It is difficult for them to drop at once their old religious customs and to conform in all things to the new. They would prefer still to marry their children while they are wholly under their control, and some of them would prefer to keep the Sabbath in their old way, of keeping a holiday, rather than in going each Sunday regularly to a service. Earnest effort and the spirit of God will correct all this. Each year our people gain in Pastoral support. In nearly every circuit in this District at least one man is supported by the Native church. The Mission money is for evangelistic work outside of the Church.

(C.) Evangelistic Work.

Our work is nearly all evangelistic. Whether in schools or Sunday-schools, in preaching or Bible reading or teaching from house-to-house or in training up a working church,—the object of all is the saving of this land. Preaching in the bazars is a very general mode of reaching the people and this is carried on everywhere. Preaching at religious melas or fairs is another means of reaching the masses that is

constantly used by the Christian teachers. Our most effective means, however, of reaching the people is by visiting them in their villages, or in their houses in the city, and holding little meetings with them. This can be done very effectively where the people are friendly. Our work often spreads rapidly in class lines. A few of a caste are converted, and through these a few others are reached, and the work spreads. A few illustrations are given. One missionary writes:—"During this camping season we have held services daily and people in twenty villages are ready to acknowledge Christ. Among this one class of people all obstacles seem to have been swept away, and our want is not for more converts, but for more men qualified to instruct the inquirers. We find very few men among these people who have any education at all, and we have to begin at the rudiments in training our men." Of another class the same missionary writes:—"We have been working definitely among the *Chamars*. Five years ago, we determined to leave no stone unturned to make an opening in this class. We began with one small school taught by a *Chamar* boy. Now we have ten of these schools, and we make them an effective means of imparting Christian truth." These schools are powerful means of evangelistic work and we need hundreds of them. The cost is but a trifle. This missionary says of another, a higher caste:—"During the past three weeks on my tour I have met in various places a score of Thakurs, land-holders, who are convinced of the truth of Christianity and fully and publicly acknowledge Jesus as their only hope. They are not yet ready for baptism and social ostracism, but their intellects are convinced and their testimony is favorable to the promotion of a general acceptance of Christ." Concerning another form of evangelistic work this missionary writes:—"On diligent inquiry I have learnt that our colporteurs are actually selling more Christian books than all the Hindu and Mohammadan booksellers combined. We now distribute in this circuit by sale and gift about ten thousand separate books and tracts per annum."

One says:—"By means of a magic lantern and Scripture pictures I am able to preach Christ among people who would not otherwise come to hear us, and during this year many true inquirers have come to the front in our work. Where we go with our pictures the children have all become our friends and look to us as their teachers. In my last trip I baptized twelve adults and twenty-one children and there are many more asking baptism. The preachers in this circuit have opened four evening schools for young men who have to work days, and thus they are getting a lasting influence over about 40 promising pupils. Several men have broken their caste and eat with us but have not yet been baptized, as their families are holding back and they are waiting to bring them along." Another native minister writes:—"I have worked in thirty-three villages in my circuit and everywhere the interest is increasing. At one village in one of my tours I found a woman who was a Christian and who had been taught to read while with Christians. Her marriage had formerly been made in childhood and she at the usual age was taken to the house of her heathen husband. He was opposed to Christianity and she had no Christian associates. Still she remained firm, and when

I found her I encouraged her to work as a Bible-woman, and the result of her work has been that her opposing husband and several other relatives have been converted, her children have been baptized, and about 40 others have announced themselves as inquirers. At another place one of the Boarding School girls is faithfully at work, and through her labors a good work is also opening." Another native brother writes:—"Many poor people here are inquiring the way and we have baptized some. We could baptize one hundred more who would sincerely receive Christ to the extent of their knowledge, but we prefer to teach them more. Many of another class are anxious to become Christians but they want a promise of a little worldly support against their fear of loss when their old friends forsake them. One educated respectable Mohammadan has been converted here this year. He seems a sincere man and has left all for Christ. Our custom of evangelistic work is to preach twice each week in the bázár and on every other evening all the persons who are willing to aid in work meet at my house, and after prayer, they are sent to different quarters to hold evening meetings with the friendly people. Thus often five different parts of the city are visited each evening, and meetings of singing, exhorting, testifying and prayer are held."

A missionary says:—"We are able to report as many adult baptisms as for the three previous years taken together. Those from heathenism range from the Brahmin and Rajput to the lowest caste, who constitute, as usual, the majority. Others seem nearly ready to accept Christ and the out-look in two or three directions is very encouraging. Some of the Church members have been earnestly aggressive and faithful in labors among their Hindu friends and acquaintances. Many, though very poor, have contributed from their small earnings in a way that should shame the richer Christians." Another native preacher mentions a 'Mela' held in a vicinity where there were many inquirers, which resulted in much interest and several baptisms of influential men and their families. He also mentions some interesting inquirers near his home among some high caste Hindu friends. From these quotations all interested may note our ways of working and our success in evangelizing the heathen around. No means are left untried. Bazar and mela preaching, visiting from house-to-house by men and women, day schools and night schools and Sunday schools, magic lanterns, out-of-door services, singing and testimony, by all the people, and among all the people accessible, are used and all with success.

(D.) Schools.

The schools of the district are of various grades, and for different objects so as to adapt them to the wants of the people and of our work.

(1.) *The Theological Seminary* and *Christian High School*. This is situated at Bareilly and is under the charge of Dr. T. J. Scott. It was established and endowed, and the buildings were erected through the aid and energy of Rev. D. W. Thomas. The design is to train men for our work either as preachers or teachers, and in the High School to

give to Christian boys, who may desire it, a higher education that will fit them for any position in life. The number of students at present is as follows:—Theological Seminary 24, Normal training school 40, High School, 11. Six students will graduate from the Theological Department in December and about the same number will go out from the Normal. Fifty-seven men in all have graduated from the Theological Seminary and nearly all are doing well. The Board of Trustees of this institution has lately been registered according to an act of Government and is thus constituted a legal body. The endowment in India is mostly invested in dwelling houses for Europeans, and these have all been leased for five years to one person on an annual rental of Rs. 5,000, thus giving us a regular income, and saving us from a "world of care." We need Rs. 40,000 more endowment very much for teacherships. This institution has been a most important auxiliary in the efficiency of our work.

(2.) *Two Orphanages.*—One of these for boys is at Shahjehánpur, and the one for girls is at Bareilly. The average number of pupils in each is about 250. We receive much aid in the support of these from Government, which gives two rupees per month for each orphan sent in by a Magistrate during the years of famine. Government also gives a liberal grant for the education of the children. During the present year nearly one hundred boys have been removed to Cawnpur and placed in a cotton mill and in a shoe shop there, where they will be soon able to earn their own living. They are still kept under the care of a missionary and are faithfully taught. The boys who remain in the Orphanage are all learning trades in connection with their studies. In the workshop is a department for making shoes, one for furniture, one for iron work, one for clothes and one for cord and twine, while all the small boys work daily in the fields adjoining the school. When the boys can do a piece of work by themselves well, a small allowance is given them for each piece of work accomplished. In the girls orphanage the girls are all taught all kinds of work with reference to their future usefulness in their homes, as well as given a thorough education with reference to their influence in the community where they may live. These two schools have sent out many consistent intelligent Christian men and women, and many faithful workers in God's vineyard.

(3.) *Central Anglo-Vernacular or Middle Schools.* There is one of these Central Schools for boys at the centre of each zila or court district. They provide an education fitting pupils for practical work of any kind. They teach up to the first Government Examination which includes the same Vernacular course as is required for Entrance to the University, with the History of India, Geography of the world, all of Arithmetic, Algebra through simple Equations, three books of Euclid and a good practical business knowledge of the English language. These schools are attended mostly by Hindu and Mohammadan boys of the better classes of people, and it is through these that we secure much influence in the community. There are at present six of these schools in Rohilkhund with about 650 boys in attendance. The Bible is a daily class book and each school is opened by reading a portion of scripture and prayer. As

the demand for a higher education increases the grade of these schools will be raised to meet the demand. All of these schools, except one, have good buildings well adapted to the work, erected largely by funds raised in India. These schools all receive much aid in India and the boys pay monthly fees.

(4.) *Boarding Schools.* The need which is supplied by the above schools for boys is supplied by the Boarding schools for girls There are four of these in the district with about 250 girls in attendance. The demand for good education for girls is only felt by Christians, hence up to the present time only Christians attend these schools. They give a thorough education in Vernacular with a little English when demanded and teach the girls to do all kinds of work that will fit them for future usefulness. These schools are of great practical benefit to our work. The girls generally come from village life where there are no schools, and where no woman reads, and are trained thoroughly in all practical knowledge, are taught faithfully in Scriptures and in religious duties and are sent out well fitted for life as Christian women. In a late quarterly review of Sunday-school Berean Lessons 48 girls of one of these schools passed the first examination for the quarter, giving the subjects, the selected verses, the outlines, the golden texts, &c. of the twelve lessons perfectly. The class and prayer meetings in connection with these schools are very interesting as here the spiritual development and growth is seen. These Boarding schools are supported by the Women's Missionary Society, though much aid is also secured in this country.

(5.) *Primary Schools.* There are 148 of these in the District with 3008 pupils in attendance. A few of these teach primary English also, but most of them teach only vernacular. The course of study includes reading and writing in Hindi or Urdu, with Geography of India, and arithmetic through simple and compound rules. About half of these schools are for girls and are among respectable classes of Hindus and Mohammadans; many of those for boys are among inquirers or native Christians among the village people of the lower classes who have never before been educated at all. In most of the circuits there is a desire to increase the number of these schools very largely, and aid can be secured in this country for them. In Badaon city where five years ago there was only one such school, there are ten now, and Mr. Hoskins desires to increase them to 40. This is a fair specimen of the demand for such schools, and no work can be done that will aid more in raising up an intelligent Native church than will such school work. The parents are also instructed by the Christian teachers, and will be baptized as fast as we can teach them the way, and the children will grow up well instructed in the truth. Religious instruction is an important part of the course of study. We desire to arrange for promoting one or two boys from each primary school annually to a central school for a more completed education, that will fit them to secure good positions anywhere.

Thus, as will be seen, our school work is exactly adapted to meet the demands of the people and of our work. The entire number of pupils in the district is 4483.

(E.) SUNDAY-SCHOOLS.

These are growing and increasing everywhere throughout our work. A few of these are for Christians only. Others are mixed, Christians and non-christians meeting together, while many are held among Hindu and Mohammadan boys or girls. The model school of the District, perhaps, is at Moradabad. It usually numbers about 300 in attendance and all three religions are always represented, the girls and women occupying one side of the large hall, and the boys and men the other side. In the general exercises all take part, and usually in connection with these some boy or girl reads an essay, and another has a recitation illustrating the lesson. All classes take part in this also. At the quarterly examination 54 pupils of this school passed the first examination, giving the subjects, the selected verses, the outlines and the golden texts of all the lessons for the quarter perfectly. The secret of the success of our Sunday-schools is that we try to interest the children and teach them as children, not as Hindus or Mohammadans. What one missionary says in his report is true of all the districts:—"Our Sunday-school work has grown beyond our most sanguine expectations. We can secure more children than we can possibly instruct." We teach the Berean Lessons in connection with the historical catechism.

Conclusion. Our purpose is to push forward our work in all these departments. We shall labour to confirm the Native Church in faith and love and in the pure morality of the Gospel, and we shall lead forward the inquirers among the accessible classes as far as we can teach them. With this object in view we shall increase our primary schools and Sunday-schools, as fast as God gives us the men and means, so as to raise up an intelligent Church. We shall endeavour to increase the efficiency of the high and middle schools, making then more and more auxiliaries in our evangelistic work and training schools for fitting our boys and young men for all positions of usefulness.

AMROHA DISTRICT.

REV. ZAHUR-UL-HAQQ, PRESIDING ELDER.

APPOINTMENTS FOR 1882.

SAMBHAL.
Minister,—WM. PLUMER.
Teachers,—JOTE PERSHAD.
CHIDDA, MANGAL.

RASULPUR.
JUMMAN LÁL.

SHARIKPUR.
UMMED SINGH.

GANGESRI.
YAQUB CORNELIUS.

HASSANPUR.
JUBBU SINGH,
GULAB SINGH.
Teacher,—GARSE.

NARAINYA.
GURDIYÁL SINGH.

RAEPUR.

PRABHU DASS.

DHANAURA.

H. P. MITCHELL.

DAURALA.

MANPHUL SINGH.

AMROHA.

PETER MERRILL,

DAUD.

Teachers,—KALLU,
RAGBAR.

BABUKHERA.

FRANCIS PETER,
BALLU SINGH.

JOA.

BHOLA SINGH.

Note.—All the laborers in this District are natives.

THE population of this District is about 500,000, and there are about 1,200 villages and towns, and 152 villages in which Christians live. Mission work is carried on from fourteen different centres, and there are eighteen native preachers and exhorters employed in the evangelistic work, supported wholly or partially by the Missionary Society, and one man who is wholly supported by the people, with nine Christian teachers, supported from the school fund, a portion of which is raised in the country and a portion is from the Missionary Society. This District was formed at the beginning of this year, and placed under a native Presiding Elder who has full charge of his work. He has worked very faithfully during the year, and his wife has also visited all the work with him, visiting and encouraging the Christian women, and directing the Bible-women and teachers of the girls' schools. Very few men are found who devote their time, talents, money, all, to a work more faithfully than Rev. Zahur-ul-Haqq is doing in this work. He had been a leader in it for many years before the field became a District. His reports of the circuits given below, will give a good idea of the field and work.—EDITOR.

SAMBHAL.

THIS is an old city of the Hindus, and is still a place of resort and pilgrimage. There is a good boys' school in the city attended by the higher classes. At three places in the outskirts of the city, there are also three small schools for the poor people. These are encouraging, as many of the pupils and their parents are inquirers, and a few have been baptized. There are also three girls' schools among the Mahommadans in which good work is done. At Sirsi, a sub-circuit six miles away, there are also two girls' schools. These schools give us many friends among the people.

Shâhpur.—Rev. Prem Dass was the pastor here, but he has lately been called to his rest. He was a very loving, true man, faithful in all his work. He was working among the Chamars and was a leader in this work, having formerly been a priest among the people. His place is supplied by Muassi Singh at present. There are about 30 Christians of all ages in this circuit, and in the surrounding villages there are many inquirers. During this year some of the Christians have been severely tempted to return back to their old caste and religion, but through the great mercy of God all are still firm, and we hope that through this Church many others will be led to Jesus. There are three women in this village who are rendering great assistance in the work.

Rasûlpur is a small village, but in it, and in four neighboring villages, there are about 50 Christians. The children of the people are taught by the preacher in connection with his other work. These people are poor but they are happy, trusting in God.

Sharikpur.—There are eight villages in this circuit in which Christians live, and the people of all the villages around are instructed. There are some inquirers in these villages who will soon, we believe, receive Christ. One woman is working faithfully in this circuit, and at one place there is an encouraging interest among the women of the village.

Gangesri is also a small village where work has been carried on for five years. Two young men who were taught by the pastor here were sent to the Bareilly Normal School, and four other lads are away at school seeking fitness for work, and there are ten boys still being taught at home. There has been a good increase in this circuit this year, and many are inquiring and will soon be baptized. The Christians are less scattered here than in most of the circuits.

Hassanpur.—This is a large town. There is a good boys' school here and ten or twelve Christian boys from other parts of the circuit are usually found in this school. This year ten who were formerly taught here, were promoted to the Moradabad school for a better education, and ten more were gathered in. This school gathers in the boys of the best people of the town, and the Government inspector has always spoken well of it. All the boys of this school attend Sunday-school, and this Sunday-school is the best in the District. There is also a school for Chamar children with 25 pupils in attendance. A girls' school of 16 girls is also doing good work. Pithkhera is a sub-circuit of Hassanpur, where in the surrounding villages there are many Christians and inquirers. Gulab the exhorter in charge goes daily among these villages.

Babukhera.—At this village the work of this District first commenced. There are Christians in the villages around, but the work is not as prosperous as we could wish. It being the oldest circuit, the people are inclined to demand extra favors instead of giving extra aid, and hence the first seems in danger of becoming last of all.

Amroha.—This is a large city. Much work is done here in the bazars and at the homes of the people, and there are some Christians and many inquirers in the city. Sixteen people were baptized here this year. There is a school for the Chamars but it is at present small. Christian songs are frequently heard in different parts of this city by inquirers and

children, and we have great hope for the future. There are also several villages connected with this circuit in which the work is spreading.

Joa.—This is also an old circuit, second to Babukhera. There are some very good intelligent faithful Christian people in the villages of this field; no work, however, has commenced in any other class of people except those who first became Christians. Many Christians here assist in carrying forward the work.

Narainya.—There are about twenty villages in this vicinity where Christians live, and the work is good. There is here an opening into the Chamar caste also and several inquirers will soon be baptized. One of these inquirers is a very intelligent old priest who is very much respected by all his people. He has learned much of Christianity, repeats many of our hymns, and has for some time preached our religion much more than his own. We hope much from him.

Daurala.—This is another large town, an important Hindu centre. There are no Christians in the town itself except those of the preacher's family, but there are Christians and inquirers in the villages around. There are openings for work in the town also, and the work among the women seems reaching the hearts of the people. We expect fruit here also from among the Chamars.

Raepur.—This is another circuit of villages where a few Christians are found in many villages and where the work of gathering in is faithfully carried on. There is a little school here also taught by the pastor.

The most discouraging feature of the work in this District is the scattered condition of the people who are Christians. As usual, from one to three families only are found in each village, so that it is very difficult to teach the children, and also almost impossible to secure regular attendance in Sunday worship, or to form regular classes for class and prayer-meetings. Hence the people do not grow in knowledge and Christian experience as rapidly as they would, could these difficulties be overcome. For the same reason their growth in willingness to support their own pastors is slow, and the amount contributed by them is small. They are poor and to give is indeed a sacrifice. but they are not as poor as when they became Christians, and they are industrious and honest and support themselves, while formerly many of them were thieves and did little work. We labour hard to overcome these hinderances, and to lead the people to regular religious habits in every respect. In every quarterly conference the lesson of giving is impressed upon their minds. One fact is encouraging: many of the people of this same class were gathered together in a Christian village where they could be better taught, but those who remained in their former scattered condition are more industrious and more independent and aid more in the work of God than those who were brought together.

The encouraging feature of the work is that the people are growing and improving slowly in every respect and many new openings are now being found into other castes. When the number of Christians in each village will be increased the difficult problems will be much easier to solve.

KUMAON DISTRICT.

REV. P. M. BUCK, PRESIDING ELDER.

MISSIONARIES.

REV. P. M. BUCK.
„ J. L. HUMPHREY,
„ R. GRAY,
„ J. T. MCMAHON,
„ P. T. WILSON,
„ H. F. KASTENDIECK.

NATIVE MINISTERS.

REV. THOMAS GOWAN,
„ F. W. GREENWOLD.

LOCAL PREACHERS.

JOHN BARKER,
HARKUA WILSON,
KHIYALI,
C. SHIPLEY,
PATRAS I,
GASPER BENSHOFF,
JOHN WILLIAMS,
H. P. ALEXANDER.

EXHORTERS.

EDWARD,
DHARM DAS,
MANGAL DAS,
PRABHU DAS,
PATRAS, II,
E. THOMSON,
BHAJNI,
INDARMAN.

TEACHERS.

MR. MCMULLENS,
SABINE MANSELL,
JOHN DAUGHERTY.

THE general condition of the District has perhaps never been better, and encouraging advancement is apparent in almost every line of work. The statistics will show a marked growth in the number of communicants and of the Christian community, and a still greater growth in our schools and Sunday-schools. Not only is the advance apparent from increased members, but it is clear to those familiar with our people, that they are becoming more intelligent, consistent and earnest Christians from year to year. It is true, there have been painful exceptions to this rule, but not less true, that the *rule* is advancement. Our District Conference in the end of September and beginning of October, was a season of marked spiritual profit. It was attended for the benefit of the religious services, by numbers not connected with the Conference. This occasion is becoming more and more a blessing to our whole work.

New and important openings for work have appeared in various places. Our greatest want seems to be preachers and Christian teachers, men of earnest piety and zeal, who can enter these needy fields and develop work. For this work, however, we must depend mostly on native agency, and we are glad to report seven young men as having joined us in this labor recently or as preparing to do so in the near future. Below are given the reports of the various stations.

NAINI TAL.

REV. J. L. HUMPHREY, M. D., ... *Missionary.*

THE work in this Station is of two kinds, each quite distinct from the other:—that connected with the English Church and congregation, and that of the Native population of the Naini Tal Bazars.

I. *The English Church.* Our new church building was completed so that it was opened for public worship early in April. It is an excellent structure. It is decidedly an ornament to the lower end of our beautiful lake and every way convenient and well suited to our needs.

The location is less central, at present, than that of the old place of worship. As the station expands it must be mainly in this direction, and as it is soon to have the benefit of a railway it seems quite probable that there will be an increase of population, in which case our location will become more favorable in future.

Our congregations have been good during the season and our social meetings well attended and seasons of interest and profit, we may hope, to a goodly number of persons. Several from among the soldiers of the depot stationed here have professed to find the Saviour and have gone down to the plains not only improved in health, but with a good hope in Christ and a determination to live for Him in time to come.

Though we have lost some of our excellent friends and liberal supporters of former years by changes incident to European life, yet the current expenses of the Church have been promptly met by the voluntary contributions of the people, and the debt on the Church building reduced by something over Rs. 2,000.

II. The work among the Native residents of Naini Tal has in many respects greatly improved in interest. The depression caused by the "landslip" has passed away in a great measure and at no time since the establishment of our mission here in 1858, has the outlook been as promising as at the present. Naini Tal itself has not been a fruitful field. A large amount of seed has been sown in the minds of the present population, by preaching in the Bazars and in the school, which has seemed to be lost or to have produced but little actual fruit. Though the "word preached" has not seemed to "profit them not being mixed with faith in them that heard it," still it is very manifest that it has not been without its effect upon the thinking of the people. They are not as they once were. Many changes for the better are apparent in the lives of the people. They are singularly free from prejudices against our holy religion, and very many of them are, I believe, fully convinced of its Divine origin and sacred character.

And not a few of the men of business of Naini Tal are being strongly drawn towards Christ. I have often been told by men of this class that the day is not distant when the trammels of caste will be shaken off and many, now believing in their hearts in secret, will take their stand openly as the followers of Christ.

Then will the laborers see the fruit of their toil and be glad. We are sure to reap if we faint not even here in Naini Tal.

The interest of the people in various phases of our work among them is very gratifying indeed.

During the past season at the instance of a kind friend, S. E. Marston Esq., they raised over Rs. 500 to assist us in our medical work and school. The native residents of Naini Tal are liberal and always ready to respond to calls for aid in our work.

The Boys' School has been well attended during the season and we bid fair to have a larger attendance during the cold season than ever before in this part of the year.

We hope to have arrangements made in future for the education of promising lads from the native Christian community in the Bhaber. A beginning has been made during this year in this direction for the Christian girls, which we hope to expand next year somewhat.

BOYS' HIGH SCHOOL, NAINI TAL.

REV. H. F. KASTENDIECK, ... *Principal.*

THE number of pupils in attendance this year is slightly in advance of last year. The number enrolled last year was 52, this year 61. Five teachers are employed.

Most of the boys have been diligent in study and have conducted themselves very creditably. Out-of-door exercise is greatly encouraged and enjoyed; and this, no doubt, accounts largely for the good health we have among our scholars. A volunteer cadet company was organized this year, and the boys have just completed their first annual course of drill.

But while we seek their comfort and pleasure, and opportunities for their physical development, it is our chief purpose to give attention to the culture of mind and heart, that our youth may become intelligent Christian men. Services at the church are attended three times every week, and Sabbath-school every Sunday. Morning and evening prayers are regularly conducted at the school. Special meetings are held from time to time in the school building and addresses delivered on suitable topics.

On the 13th of October the school was examined by the Director of Public Instruction. His report speaks highly of the Senior department, but not so well of the Junior classes—latter being deficient in Definition and Arithmetic. It refers to the need of furniture and other school requisites, and adds that if the committee should carry out the proposed arrangements, they would be justified in applying for an increased grant. The amount received from the Government this year is Rs. 150 per month. Through the kind interest of Mrs. Humphrey, a successful public entertainment was given, the proceeds of which were applied to the purchase of needed furniture. The committee have concluded arrangements for supplying whatever else may be now needed.

Five boys have passed the Lower Standard examination in Hindustani, one is ready for the Higher Standard. Two will appear for the Entrance Examination of the Calcutta University. We expect them to pass.

Financial responsibilities have rendered it advisable to conduct the school, after the present term, in connection with the English congregation of the M. E. Church of this place, Rev. J. L. Humphrey, M. D. Pastor—instead of having it continue in the direct relation to Conference it has thus far sustained. With the present committee, and a good staff of instructors, the school can but prove a further and permanent success.

The "Annual Distribution of Prizes" takes place at the close of November. About Rs. 200 have already been given for the prizes. They are awarded for proficiency in the various departments of instruction, and for good conduct.

The Principal would make special acknowledgment of the efficient assistance rendered by the Rev. M. B. Kirk, of South India Conference, and by Mr. George Moore. The prospects are favorable for a full school in 1883.

BHABAR CIRCUIT.

REV. THOMAS GOWAN, ... *Native Minister.*

I. *General Work.*—This has been carried on in all lines much as usual. Extensive itinerating tours have been made and this work has been encouraging, though nothing specially new is to be reported. The School and Sunday-school work has grown somewhat and all our religious services have been regularly carried on.

II. *Special Services.* Two protracted meetings, each continuing several days, have been held and were occasions of much spiritual profit to our Christians and several from without also seemed to be deeply impressed in these services. Numbers who, though for some time Christian in name, never before had come out into the clear light of Christian experience, did so in these meetings. At one of these gatherings one man with his family, who had long been impressed with the truth of Christianity but undecided, after a social service of much interest, presented himself for baptism and stated that he had received a view of the Gospel then never before received. He and his family were baptized and are now numbered with our people. Another man who was ill and supposed to be beyond the hope of recovery was baptized at the same meeting. He has since been restored to health. Indeed improvement began almost from the time of his baptism.

The spiritual light and joy of numbers of these village Christians, whose stock of general knowlege and information is very limited indeed, is truly marvelous from a human standpoint, yet quite in accord with the work of Him who "hideth these things from the wise and understanding and revealeth them unto babes."

III. *Results and fruit.* Beyond what has been indicated above, a few facts are given. In the case of some not yet Christians deep impressions have been made. One man, a land-holder of some prominence, was with the native minister of this charge a few days and felt so deeply

the word addressed to him that he begged no more might be said or he could not resist the truth and it would be better for him in his position to destroy his life than to become a Christian. He belongs to a high caste family. The lower castes seem to find it much less difficult to accept the Gospel.

In one village a dozen or so belonging to one of the lower castes, join the Christian preacher in prayer freely, kneeling with him and repeating the petitions after him It is strongly hoped a good number of these will soon accept fully the Gospel of Christ.

From a region adjoining this charge letters have come during the year asking that mission work be opened among them, and a short time since about fifteen came to visit the native minister in Haldwani but unfortunately he was absent at the time. It is hoped soon to hold a series of services with these people. It seems a hopeful opening.

God is with His people in this field and some fruit unto eternal life is being gathered, but truly the harvest is great and the labourers are few.

EASTERN KUMAON.

The year has been one of quiet work, with nothing striking or new. Old plans have been worked with gratifying success, heathen have been brought to the knowledge of Christ and have been baptized. The growth of the Church in spiritual knowledge has been marked, in some cases very marked. The influence of the Church on the surrounding heathenism for good has exceeded that of any year in the past, so that the prospect of increase in numbers grows daily. Some of those reported as enquirers last year have been baptized, while others remain as enquirers, and still others there are regarding whom we have great hope.

The special lines of work may be well reviewed separately.

I. The Medical work has increased beyond any year in the past. Funds having been raised in this country, the dispensary building at Pithoragarh has been enlarged and in consequence the work has increased. This work has also led to a large amount of itinerating among the villages round about. The influence this medical work has had in an evangelistic sense has been good, but it must also be confessed that the work of these past years has developed the idea among the people that preacher and doctor mean nearly the same, that is that a preacher doctors and a doctor preaches. As those cases are rare in which any one special act had led to the conversion of individuals in this country, we can take courage regarding this medical work, recognizing it as one among many agencies employed in bringing people to Christ.

II. Day-schools have been kept up at various points as usual and have done more or less good. Their value as an evangelistic agency depends much on the extent to which they are pushed. The conditions of the work in this field do not permit us to do as much through these Schools as might be, still they have contributed a share especially in the work of arousing thought in the minds of the people.

III. Through preaching in all its various forms the pure word of the Gospel has been presented in almost every place. This work has been done not only by helpers employed for the purpose, but every Christian on the circuit of sufficient age has contributed to the work of trying to win the people to Christ. These unlicensed and unpaid workers have gone regularly on stated days to labour in the villages and the influence for good from their efforts is manifest, while the reflex influence on themselves has been marked. For the paid helpers a regular plan of work was adopted early in the year including in its scope every day in the week.

We have not been without special instances to help our faith and give us greater hope for the days to come. One case is here given. A young man, a groom, after long conviction was at last enabled to come out and be baptized. His family consisted of wife, two children and an uncle. He alone was baptized but held fast to his people. They considered him an outcast. He was not permitted to touch the drinking water, the cooking utensils, to come near the place where the food was cooked, must sleep with the cattle, was treated in short as an outcast. This all happened in the house of which he was master, in the family for which he was sole provider. For the natural man it was no easy task, but he bore it all, remained firm himself and used every effort for the conversion of the family. He has finally had the satisfaction of seeing his wife baptized and the uncle nearly ready for baptism with the prospect of this soon taking place. The Church is strengthened by his action and takes hope for many more who will be called upon to endure the same or more.

DWARAHAT CIRCUIT.

Rev. P. M. BUCK, ... *Missionary.*

The year has been characterized by more than usual of both trials and encouragement in our work. The former have arisen mainly from unfulfilled hopes with regard to some who seemed near the kingdom, and unsuccessful efforts to lead others into the light of true Christian life, who have long borne the Christian name. On the other hand, in the general prospects of our work and in the lives of our Christian people as well, there has been much to give us hope for the future.

A brief summary will perhaps best reveal the present condition of and the outlook for the cause of Christ in this new field.

I. *Schools.* In March last a Government grant in-aid for this work was secured which enabled the Missionary to advance somewhat the grade of the school in Dwarahat proper and to open three new primary schools. The attendance in the six schools we now have will be during the season favourable for these cultivating classes between three and four hundred. In July last Maharajah Holkar of Indore while on his return from the shrines above passed through Dwarahat and being pleased that Sanscrit had been introduced into the school at this point, very kindly gave for this work a donation of Rs. 500. This amount, supplemented

somewhat from other sources has enabled the missionary to begin the erection of buildings to serve as a boarding-house for both Hindu and Christian boys who may wish to avail themselves of the benefit of the school here. A number of boys are already on our hands who will thus be provided for, and several applications have been made for admission as soon as the place is ready. The prospects of success in this work are encouraging.

II. *Evangelistic Work.* During the year a good amount of preaching work in various parts of this field has been done and in not a few hearts to all appearance the power of the truth has been felt. Bible views with a magic lantern have often drawn crowds from one to four hundred, and in this way the workers have been able to do very much more than could have been done by the ordinary process of village visitation. Enough has come to the surface in this work to prove to us that the gospel leaven is making its influence felt. In Dwarahat proper where the efforts put forth have been more concentrated and continuous, it seems manifest that Hindu superstitions are to some extent losing ground and Christianity is becoming more and more a subject of thought and a theme of conversation. Our District Conference, held at this point recently, seemed to create on the minds of numbers a profound impression. This was especially true of the deep spirit of love that pervaded the social meetings which excited remark. One educated young man who had hitherto been one of our boldest opposers, said he had never seen Christianity on this wise before, and he had grave doubts whether Christ would not in the end conquer him.

One man came to us a short time since and expressed a desire to become a Christian who was for some time under the care of a former missionary in these hills twenty years ago or more, when he was a little boy. The love the missionary had shown him especially had left an abiding impression. He is now under instruction and will probably be baptized at no distant day. He has a large circle of relations in this region and if he becomes a true Christian his conversion may be looked upon as the beginning of a work that is likely to spread.

III. *Church Work.—(a.) Sunday-schools.* These have increased from one to three and the attendance from 40 to 140. This work has grown much in interest.

(*b.*) *Public Services.* These, for a place so new, have been full of interest. Not only have they been attended by our Native Christians and the few enquirers about us, but from 30 to 50 village people have generally been present and have listened with attention and interest to the gospel. This work has been encouraging to those carrying it on. During the year the pressing need of a small place of worship has so grown upon us that we have been almost compelled to undertake the erection of a building for this purpose. Our people cheerfully subscribed half a month's income each, and recently the foundation has been laid. It will be 18 by 28 feet and will cost about Rs. 400. It is proposed to finish it without the expenditure of Mission funds.

(*c.*) *Miscellaneous.* Social meetings, daily prayers and Bible classes have regularly been carried on as circumstances permitted, for the training of our

people both adults and children, and this work has not been wanting in encouragement. On the whole, the outlook in this new field is promising and the labourers have in no small degree become attached to the people and work.

GARHWAL CIRCUIT.

REV. J. T. McMAHON,... *Missionary.*
REV. F. W. GREENWOLD, ... *Native Missionary.*

There have been 53 baptisms during the year.

There are 143 members and probationers on this circuit, an increase of 25 for the year. Many of these Christians are converted sons of God: many are unconverted servants of God with but little if any experimental religion: the rest are nominal Christians. These people were originally outcastes and slaves, and they are, as the result of this, semi-beggars, and prone to run into debt. They do not know how to accumulate and keep property, and, except a dozen persons, are as poor (though better fed and clothed) than when they were Hindus so called, but not quite so badly in debt perhaps. The Christians all earn their own living either as farmers, servants, teachers or preachers. There are but three or four vagabonds among a community of 300 souls. At the annual camp meeting 200 were present; and it was a profitable time for nearly all who were there.

There are 28 schools with 774 names on the rolls.

The Paori Boys' school is in a very fine condition: but the Sreenagar school has not done well. This is due, (1) to the opposition of the high caste Hindus, and (2), to the Head Master's conduct which has not been above reproach.

The village schools in charge of Brothers Khiyali and Patras are well taught.

The children in the village schools are thoroughly drilled in the catechism and Sunday-school lessons; and are also taught a few hymns. The schools are good in proportion to the time expended upon them. Given a lazy teacher and a careless preacher, high caste boys can pass through a mission school without learning one Christian truth.

There are twelve Sunday-schools with 581 names. Of these, the Paori and Sreenagar and Dhikwali schools are really good. The remaining nine have a name to live while they are dead. Still it is a good deal to have them started. A little more patience and training of the teachers will make them good schools.

There are several drawbacks to this work: (1), Self-support makes slow head-way, (2), The people are in debt, (3), Many would rather beg than work, (4) The people will not leave their homes in search of work or will not move to a better part of the Circuit where they can buy land, (5) The people in their natural state are very unattractive, (6)

Untrained helpers, (7) Laziness, which is the cause of the six hinderances mentioned above. Notwithstanding these drawbacks, to any one acquainted with this work it is full of hope. Fifty baptisms a year are enough to cheer the most hopeless worker: and to see the people improving in soul and body is encouraging: and to see them repenting causes us joy as it does the angels in Heaven.

There has been a good deal of sickness during the year and we now mourn for one little girl as those who have hope.

"The joy of the Lord is your strength."

GARHWAL MEDICAL WORK.

REV. P. T. WILSON, M. D., ... *Superintendent.*

Seven Government hospitals, all told, of which number six are for pilgrims to the shrines above, have been under Dr. Wilson's care. Besides these, he has been in charge of the Mission Dispensary at Paori. Most of his time has been employed on tours of visitation to these institutions or carrying on his professional work in connection with the more important of them. This field furnishes not only frequent opportunities to afford relief to the bodies of men, but in a quiet way many can be instructed in gospel truth, and not a little work has in this line been done. Services in different parts of Garhwal have been held as circumstances have permitted, and personal conversations have been very numerous. Two men have been employed a good part of the year to assist in the distribution of Christian literature. It has been painful to meet many to whom almost no relief could be given, especially in view of the fact that the hearts of most of those are by ignorance and superstition closed against the consolation and comfort Christ would so gladly impart. The fruit of labour done in this field cannot generally be seen, as it is largely bestowed on the pilgrims who soon return to their distant homes in many parts of India.

MINUTES

OF THE

NINETEENTH SESSION

OF THE

NORTH INDIA CONFERENCE,

FORMERLY THE INDIA CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD AT

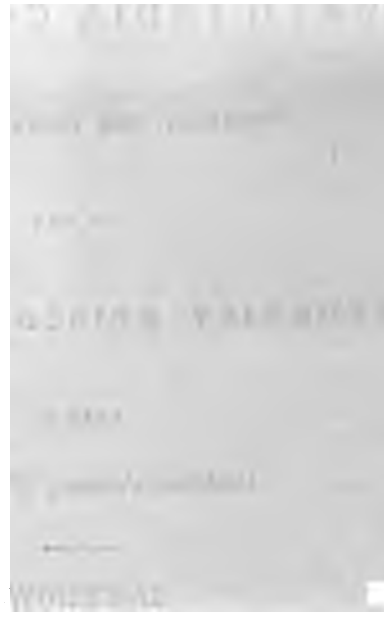
Lucknow, January 10-16, 1883.

LUCKNOW:

PRINTED AT THE METHODIST EPISCOPAL CHURCH PRESS.

1883.





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Vernacular Secy. J. E. SCOTT. | *Corpdg. Secy.*, T. S. JOHNSON.
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MAHBUB KHAN, ...	1883, ...	1886.
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G. H. MCGREW, ...	1881, ...	1884.
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	Term expires.		*Term expires.*
D. W. THOMAS, ...	1884.	R. G. HARDY, ESQ., ...	1885.
G. H. MCGREW, ...	1884.	T. S. JOHNSON, ...	1886.
H. BLUNT, ESQ., ...	1884.	R. HOSKINS, ...	1886.
P. M. BUCK, ...	1885.	J. R. REID, ESQ., ...	1886.
W. PETERS, ...	1885.		

Trustees of the Memorial School, Cawnpore.

North India Conference.		*South India Conference.*	
T. S. JOHNSON, ...	1884.	J. M. THOBURN, ...	1884.
A. BEER, ESQ., ...	1884.	F. J. DEATKER, ESQ., ...	1884.
G. H. MCGREW, ...	1885.	D. OSBORN, ...	1885.
DR. J. H. CONDON, ...	1885.	W. J. COEN, ESQ.,... ..	1885.

Committees of Examination.

First year.—J. W. WAUGH, P. T. WILSON, T. GOWAN.
Second year.—J. L. HUMPHREY, J. T. MCMAHON, W. PETERS.
Third year.—T. J. SCOTT, J. H. MESSMORE, I. FIELDBRAVE.
Fourth year.—S. KNOWLES, R. HOSKINS, H. A. CUTTING.
Local Orders, etc.—J. H. GILL, H. J. ADAMS, J. E. SCOTT.

DISCIPLINARY QUESTIONS.

2.—Who are admitted on trial?—GEORGE BAILEY, JAMES JORDAN, CHIMMAN LAL, CHARLES LUKE, PETER MERRILL.

3.—Who remain on trial?—W. R. BOWEN, S. FALLS, YAQUB SHAH, M. STEPHENS, PETER GRAY, STEPHEN PAUL.

5.—Who are admitted into full connection?—F. L. NEELD, J. C. LAWSON.

8.—What Travelling Preachers have been elected Deacons?—*None.*

9.—What Travelling Preachers have been ordained Deacons?—*None.*

10.—What Local Preachers have been elected Deacons? KALLU DHAR, KALLU SINGH, JAMES JORDAN, TORI DUTT, W. R. BOWEN, YAQUB SHAH, B. MCGREGOR, M. STEPHENS, W. FISK, S. FALLS, P. GRAY, S. PAUL, P. MERRILL.

11.—What Local Preachers have been ordained Deacons?—KALLU DHAR, KALLU SINGH, JAMES JORDAN, TORI DUTT, W. R. BOWEN, YAQUB SHAH, B. MCGREGOR, M. STEPHENS, W. FISK, S. FALLS, P. GRAY, S. PAUL, P. MERRILL.

12.—Who are the Travelling Deacons of the First Class?—F. L. NEELD, J. C. LAWSON.

13.—Who are the Travelling Deacons of the Second Class?—A. DUTT, C. L. BARE, H. F. KASTENDIECK, S. S. DEASE.

14.—What Travelling Deacons have been elected Elders?—MAHBUB KHAN, E. JOEL, W. PETERS, F. W. GREENWOLD, A. SOLOMON, A. DUTT, S. S. DEASE.

15.—What Travelling Deacons have been ordained Elders?—MAHBUB KHAN, E. JOEL, W. PETERS, F. W. GREENWOLD, A. SOLOMON, A. DUTT, S. S. DEASE.

16.—What Local Deacons have been elected Elders?—W. S. PLUMER, E. BURGE.

17.—What Local Deacons have been ordained Elders?—W. S. PLUMER, E. BURGE.

18.—Who are the Supernumerary Preachers?—H. MANSELL.

20.—Was the character of each Preacher examined?—This was strictly attended to.

21.—Have any died?—BENJAMIN LUKE.

22.—Have any been transferred, and to what Conferences?—E. CUNNINGHAM, and N. G. CHENEY to the New York East and A. D. MCHENRY to the Wisconsin Conference.

26.—Have any been permitted to withdraw under charges?—R. GRAY.

28.—Who are selected for Triers of Appeals?—D. W. THOMAS, ZAHUR-UL-HAQQ, I. FIELDBRAVE, J. T. JANVIER, J. W. WAUGH, T. J. SCOTT and S. KNOWLES.

29.—What is the Statistical Report for this Conference Year?—*See Statistics.*

32.—Where are the preachers stationed?—*See Appointments.*

33.—Where shall the next Conference be held?—*At Cawnpore.*

DAILY PROCEEDINGS.

FIRST DAY.

LUCKNOW, *Wednesday, January 10th*, 1883.

THE NORTH INDIA CONFERENCE of the Methodist Episcopal Church convened in Lucknow to hold its nineteenth annual session, Wednesday, January 10th, 1883, Bishop R. S. Foster presiding.

The opening religious services were conducted by Bishop Foster, who read the second chapter of the Second Epistle to Timothy. The hymn

"A charge to keep I have"

was sung, after which Dr. J. M. Reid offered prayer.

The roll was called by the Secretary of the last Conference and 38 members responded.

B. H. Badley was re-elected Secretary; C. L. Bare was re-elected Recording Secretary, and J. E. Scott was elected Vernacular Secretary.

The Presiding Elders having been appointed a committee to present nominations for the Standing Committees, reported, and the Conference approved, as follows: —

On Statistics:
F. L. NEELD, S. S. DEASE, H. A. CUTTING, W. PETERS.

On Temperance:
R. HOSKINS, J. H. GILL, H. J. ADAMS.

On Sunday-schools:
J. E. SCOTT, J. MUDGE, F. W. GREENWOLD.

On State of the Church:
B. H. BADLEY, J. L. HUMPHREY, MAHBUB KHAN.

On Publishing Minutes:
THE SECRETARIES AND SUPERINTENDENT OF PRESS.

Auditing Committee:
J. W. WAUGH, P. T. WILSON, S. KNOWLES.

On Memoirs:
I. FIELDBRAVE, H. A. CUTTING, ZAHUR-UL-HAQQ, J. H. GILL.

On Self-support:
THE PRESIDING ELDERS.

On Public Worship:
J. H. MESSMORE, B. H. BADLEY, J. C. LAWSON, M. STEPHEN.

Finance Committee—(approved by Bishop Foster representing the Missionary Board): the President, the Presiding Elders and the Treasurer of the Conference; T. J. Scott, G. H. McGrew, J. H. Messmore, J. T. Janvier, T. Gowan; alternates, R. Hoskins, H. A Cutting.

It was voted that the daily sessions of Conference begin at 11 o'clock A. M. and close at 3 P. M.

Bishop Foster addressed the Conference expressing his great gratification in being present and his deep interest in the growing work of our Church in India.

The Rev. J. M. Reid, D.D., Senior Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, was introduced to the Conference and was invited to take part in its deliberations. Dr. Reid thanked the Conference for its vote last year which had led to his pleasant visit to India.

The Rev. D. O. Fox and the Rev. F. G. Davis of the South India Conference and the Rev. H. Coley of the London Missionary Society, Almora, were introduced and invited to participate in the Conference discussions.

The rules of order of last session were re-adopted.

On motion the call for statistics was made the order of the day for Thursday, 12 M.

The Corresponding Secretary of the Conference submitted the correspondence of the year.

A letter to the Conference from the Rev. T. Craven, in America, was read and placed on file.

On motion D. W. Thomas was appointed to receive and transmit the missionary collections of the year.

The twentieth disciplinary question, Was the character of each preacher examined? was asked. The character of the following brethren was passed and, with the exception of T. Craven absent in America, they reported their work: T. S. Johnson, B. H. Badley, J. E. Scott, S. Knowles, A. C. Paul, J. H. Messmore, T. Craven, G. H. McGrew, E. W. Parker, J. T. Janvier, J. Mudge, R. Hoskins, I Fieldbrave, H. A. Cutting, D. W Thomas, T. J. Scott.

On motion the Conference adjourned. The doxology was sung and the Rev. D. O. Fox pronounced the benediction.

SECOND DAY.

THURSDAY, *January* 11*th*, 1883.

CONFERENCE assembled pursuant to adjournment, the President in the Chair. Devotional services were conducted by J. W. Waugh.

The minutes of preceding session were read and approved.

The minutes of the Rohilkhund, Oudh and Kumaon District Conferences were placed on the Secretary's table.

The following resolution was adopted:

Resolved,—That a committee consisting of three Hindustani and three American brethren be appointed to make such arrangements for the Christian village of Panahpur by contract or otherwise, that no Mission funds shall in future be given to this village directly or indirectly, except for pastoral support and for schools: and that as soon as possible the burden of supporting the pastor shall be placed on the people and the expenses of the schools be met from the profits of the village.

E. W. PARKER,
R. HOSKINS.

The following were appointed as members of the committee: E. W. Parker, T. S. Johnson, P. M. Buck, Zahur-ul-Haqq, Mahbub Khan, J. T. Janvier.

The following resolution was adopted:

Resolved,—That the Committee appointed to rent the village of Panahpur be and is hereby instructed not to let that village to any one who may be Preacher-in-charge of it.

G. H. McGREW,
H. A. CUTTING.

It was voted that the village of Panahpur be not let on contract to a non-christian.

A special committee consisting of J. L. Humphrey, J. W. Waugh, and T. S. Johnson was appointed to consider the Petman endowment of the Memorial School, Cawnpore.

The order of the day was taken up and statistics were received from all the stations.

The special committee appointed at last session to communicate to the Lieutenant-Governor of the North-West Provinces sentiments of loyalty presented its report, a printed letter, together with a reply from Government. The report was made the order of the day for 12 M. to-morrow.

Two resolutions from the Oudh District Conference were read and referred, one to the Committee on Self-support, the other to the Committee on Temperance.

The twentieth disciplinary question, Was the character of each preacher examined? was asked. The character of Zahur-ul-Haqq was passed and he presented a report of his (the Amroha) District.

After a recess of five minutes the twentieth question was resumed. The name of R. Gray was called and he was allowed to withdraw from the ministry and from the Methodist Episcopal Church in accordance with discipline, Section 78, question 26. His parchments were returned and filed with the Secretary.

The Conference then adjourned. The doxology was sung and Bishop Foster pronounced the benediction.

THIRD DAY.

FRIDAY, *January 12th*, 1883.

Conference assembled at the usual hour, the president in the chair.

Devotional services were conducted by D. O. Fox.

Minutes of preceding session were read and approved.

The Special Committee appointed last Conference on Revision of Course of Study for Mission schools, presented its report which was adopted: permission was granted to the Board of Education to make any minor changes necessary.

A special committee consisting of the Board of Education, T J. Scott and J. T. McMahon was appointed to revise course of study for travelling and local preachers and for exhorters, to report at the next session of Conference.

The twentieth disciplinary question was resumed. The character of the following brethren was passed and they reported their work: P. M. Buck, J. L. Humphrey, J. T. McMahon, P. T. Wilson, Thomas Gowan.

The Rev. D. O. Fox fraternal delegate from the South India Conference, addressed the Conference.

The fourteenth disciplinary question, What Travelling Deacons have been elected Elders? was asked: Mahbub Khan, Enoch Joel, William Peters and A. Solomon were elected Elders. The case of F. W. Greenwold was referred to a special committee consisting of T. S. Johnson, P. T. Wilson and S. S. Bease.

On motion the time was extended.

The sixteenth disciplinary question, What Local Deacons have been elected Elders? was asked. William Plumer, recommended by the Amroha District Conference, was elected Elder.

The Conference adjourned. The doxology was sung and Bishop Foster pronounced the benediction.

FOURTH DAY.

SATURDAY, *January 13th*, 1883.

CONFERENCE met at the usual hour, the President in the chair.

Devotional services were conducted by J. H. Gill.

Minutes of preceding session were read and approved.

The fifth disciplinary question, Who are admitted into full connection? was asked. F. L. Neeld (to bring up vernacular studies) and J. C. Lawson (to bring up vernacular studies of second year) were asked the usual disciplinary questions and were admitted into full connection: Bishop Foster addressing the Conference with words of exhortation, sympathy and encouragement.

The tenth disciplinary question, What local preachers have been elected Deacons? was asked. Kallu Dhar, Kallu Sing, James Jordan, Tori Datt W. R. Bowen, Yaqub Shah, B. McGregor (recommended by the Rohilkund District Conference); M. Stephens, W. Fisk, S. Falls, Peter Gray, S. Paul, (recommended by the Oudh District Conference) and P. Merrill (recommended by the Amroha District Conference) were elected Deacons.

The fourteenth disciplinary question, What travelling Deacons have been elected Elders? was asked. S. S. Dease (to bring up the second volume of Pope's Theology, the Persian of the second year, the Hindi Grammar and Bad Nibaran,) Antone Dutt and F. W. Greenwold were elected Elders.

The sixteenth disciplinary question, What Local Deacons have been elected Elders? was asked. Enoch Burge (recommended by the Oudh District Conference) was elected Elder.

The Rev. H. Coley of the London Missionary Society, Almora, addressed the Conference expressing his interest in the common work of the Church in India. The Conference expressed its pleasure at Mr. Coley's visit and the hope of seeing him again.

On motion Conference adjourned. The doxology was sung and the Rev. H. Coley pronounced the benediction.

FIFTH DAY.

MONDAY, *January 15th*, 1883.

CONFERENCE met at the usual hour, the President in the chair.

Devotional services were conducted by T. J. Scott.

Minutes of preceding session were read and approved.

The eighteenth disciplinary question, Who are the Supernumerary preachers? was asked. The character of J. W. Waugh and J. H. Gill was passed, and their relation was changed to effective. The character of H. Mansell, was passed and he was continued Supernumerary.

The following transfers from this Conference were announced: E. Cunningham and N. G. Cheney to the New York East Conference, and A. D. McHenry to the Wisconsin Conference.

The following resolution was adopted:—*Resolved*, That a standing committee on Self-support be appointed who shall arrange for an anniversary for the discussion of this matter: the committee for next year to consist of J. E. Scott, Mahbub Khan, and A. Solomon.

R. HOSKINS,
E. W. PARKER.

T. S. Johnson was elected Corresponding Secretary for the ensuing year. D. W. Thomas was nominated as Conference Treasurer.

Mahbub Khan was elected a member of the Publishing Committee to serve three years, and J. W. Waugh, to serve two years.

R. Hoskins was elected a member of the Board of Education, to serve three years.

T. S. Johnson, R. Hoskins and J. R. Reid, Esq. were re-elected trustees of the Bareilly Theological Seminary and High School, to serve three years, and P. M. Buck was elected to serve two years in place of E. W. Parker, resigned.

G. H. McGrew and J. H. Condon Esq. were re-elected trustees of the Memorial School, Cawnpore, to serve two years. A Beer Esq. was elected to serve one year *vice* W. Wilson, Esq.

J. H. Messmore was elected fraternal delegate to the South India Conference, with T. S. Johnson alternate.

The third disciplinary question, Who remain on trial? was asked. The character of the following brethren was passed and they were advanced to the second year: W. R. Bowen, S. Falls, Yaqub Shah, M. Stephens, P. Gray, S. Paul.

The thirteenth disciplinary question, Who are the Travelling Deacons of the Second class? was asked. The character of the following brethren was passed and they were advanced:—C. L. Bare (passed in the third year of the English course and the second year of the Vernacular course, to bring up the Hindi of the first and second years and the Persian of the second year), H. F. Kastendieck (passed in the third year of the English course), S. S. Dease, and A. Dutt.

The second disciplinary question, Who are admitted on trial? was asked. James Jordan and George Bailey (recommended by the Rohilkund District Conference) and Chimman Lal and Charles Luke (recommended by the Oudh District Conference and P. Merrill (recommended by the Amroha District Conference) were admitted on trial.

In reply to the twenty-first disciplinary question, Have any died? the death of Benjamin Luke, Probationer of the first year, was announced.

The twenty-third, twenty-fourth, twenty-fifth and twenty-seventh disciplinary questions were asked and were answered in the negative.

The twenty-eighth disciplinary question, Who are selected for triers of appeals? was asked. The following brethren were elected: D. W. Thomas, Zahur-ul-Haqq, I. Fieldbrave, J. T. Janvier, J. W. Waugh, T. J. Scott and S. Knowles.

The thirty-third disciplinary question, Where shall the next Conference be held? was asked. Cawnpore was chosen as the place for holding the next Conference.

The following certificate of ordination was entered on the journal: "This certifies that on Sunday, the 14th inst., I ordained the following persons to the office of Deacons, namely, Kallu Dhar, Kallu Singh, James Jordan, Tori Datt, W. R. Bowen, Yaqub Shah, B. McGregor, M. Stephens, W. Fisk, S. Falls, P. Gray, S. Paul and P. Merrill. Also that on the same day, with the assistance of elders present, I ordained Stephen S. Dease, Mahbub Khan, E. Joel, W. Peters, A. Solomon, Antone Dutt, F. W. Greenwold, William S. Plumer and Enoch Burge to the office of Elders in the Methodist Episcopal Church. Done in Lucknow, India."

LUCKNOW,
January 15th, 1883. } R. S. FOSTER.

The following resolution was adopted:—

Resolved, That the Girls' High School, Nynee Tal, Miss E. L. Knowles Superintendent, is hereby accepted as a Conference institution and placed under the direction of the Conference Board of Education, thus putting it in relation to this Conference similar to that occupied by the Girls' High School, Cawnpore.

R. HOSKINS,
T. J. SCOTT.

The Committee on Temperance presented its report which was adopted. (*See. Reports*).

The Committee on Self-support presented its report which was referred to the standing committee on this subject for the ensuing year.

E.W. Parker, presented a communication from the Rev. J. F. Goucher of Baltimore, United States of America, proposing to establish fifty village schools and to endow one hundred special scholarships in our Mission. The following resolution was unanimously adopted:

Whereas, the Rev. J. F. Goucher, of Baltimore, U. S. A., has proposed to establish fifty village schools in our Mission, and also to endow one hundred special scholarships—

Resolved, That we highly appreciate the generosity of this proposed endowment and heartily approve the wise direction given it, and promise to do all in our power to carry out the provisions of the same. We tender our cordial thanks to Brother Goucher and pray that he may long be spared for the Master's work. May we also sincerely hope that at no distant day Mr. and Mrs. Goucher may find it practicable to pay a personal visit to this field, in which they have shown so deep an interest? A hearty welcome awaits them here.

J. W. WAUGH,
E. W. PARKER.

J. W. Waugh was requested to send on behalf of the Conference a a suitable reply to Mr. Goucher.

The Conference then adjourned. The doxology was sung and F. G. Davis pronounced the benediction.

SIXTH DAY.

TUESDAY, *January 16th*, 1883.

CONFERENCE assembled at the usual hour, the President in the chair.

Devotional services were conducted by J. L. Humphrey.

Minutes of preceding session were read, corrected and approved.

The Board of Education presented its report which was adopted. (*See Reports*).

The following resolutions, in regard to Children's Day presented by the Board of Education, to whom the subject was referred at last Conference, were adopted:—

first Sabbath of March each year.

5. That each pastor take a collect forward the same to the Treasurer of Society: and that for the present sucl educating Christian children in the Cen District, in accordance with the commun responding Secretary of the Board of Educ Church and the practice in other foreig

The following resolutions were ado

Resolved,—That the following bretl E. W. Parker, J. Mudge and B. H. Badle logical schools of our Church as far a interests of Missions in India and to inter

Resolved,—That we do hereby expres cess of the *Indian Witness* during the tion to Dr. Thoburn for his devotion to that we will do all we can to increase its the Editor in his work.

Whereas, 20 years ago, previous to sion Press, the Theological School and was generally understood that not les were required to effectively carry on t great Mission field, and

Whereas, the expansion and develo the time and strength of *five* foreign miss

Whereas, our present foreign missi

Resolved,—(1) That the members of this Conference hereby express their decided conviction that at least six foreign missionaries should join us during the present year; (2) that if possible these men should be sent at once, or at latest by September next; (3) that we most earnestly request Bishop Foster and Dr. Reid who see our need and know the urgency of the case, to make a special plea to the Members of the Missionary Board in our behalf and do all in their power to secure for us the needed re-inforcements: provided that our present appropriations for work be not lessened, as this can not be done at present without great harm to the varied interests of our Church in India.

B. H. BADLEY,
E. W. PARKER.

Resolved—(1) That in preparing their estimates for salaries of native preachers for the next meeting of our Finance Committee, our Presiding Elders are hereby instructed to prepare a scheme showing how much may be realized in each place for self-support, said amount to go forward in an itemized exhibit to the General Committee, the amounts realized in each circuit to be appropriated within the bounds of the circuit where it is raised.

2. That while we recognize the utility of taking up an annual missionary collection in our native congregations as a means of educating the native Church in the broad spirit of mission work, for the present stress should be laid chiefly on collections for pastoral support.

J. H. MESSMORE,
T. J SCOTT.

Having heard with much pleasure of the contemplated visit to this country, during the present year, of our beloved brother and sister, the Rev. William Butler, D.D. and Mrs. Butler,

Resolved,—That we will pray that God will grant them a prosperous journey to us, that we will cordially welcome them to our homes and the scenes of their former labors, and will do our utmost to make their sojourn among us agreeable and profitable.

E. W. PARKER,
JAMES MUDGE.

Resolved,—That we desire as a Conference to express the great pleasure we have had from the visit of Bishop R. S. Foster, D.D., LL.D., at our present Conference sessions.

We regret that he cannot see more of our work in the various stations; but we feel sure he will still see enough to convince him of the greatness of our work and of its pressing demands and that he will be able to represent to our beloved Church at home the needs of the millions of perishing souls within our borders.

We earnestly pray that God's blessing may attend him as he goes from us to other fields of labor, and to assure him that we shall not forget the wise counsel he has given us and for the precious Word of Divine truth he has so clearly and powerfully presented to us in our public assemblies.

J. L. HUMPHREY,
J. H. GILL.

Resolved,—That it has given us no ordinary pleasure to welcome to our midst and to a more intimate acquaintance with our work, the Rev. J. M. Reid, D.D., Senior Corresponding Secretary of our Missionary Society, New York, U. S. A. His visit among us has been unique—the first official visit of the kind with which any of our missions in heathen lands has been favored. We sincerely hope it may not be the last. All who have met Dr. Reid whether in social or official relations, have pleasure in acknowledging the benefits received from his wise counsels, his godly admonitions, and his able pulpit and platform teachings. His manifest interest in looking into all branches and departments of our work, so far as time permitted, his visits to our homes, and his uniform urbanity, have won all our hearts. We desire that he carry back with him our warmest Christian greetings to the heart of the home church, to which he will so soon appeal on behalf of our great work, and the need we have of more workers. We desire to mark this visit as an epoch in our Mission's history, and pray that the heart of our honored Secretary, and of the great church which he represents, may be made glad by the news which we hope soon to send forward, of greater triumphs here in India in these strongholds where Satan has so long had his seat.

Resolved,—That the visits of Mrs. Reid, Mrs. Lore and Miss Lore among us have been to us all a pleasure and a blessing, and that we heartily approve the plan now so happily initiated, of the elect ladies from Western homes, coming to and visiting our humble homes, and the still humbler homes of the women of India, and more particularly looking into the work of our sisters, and learning to appreciate its difficulties and its assured success. We are sure these thrice-welcomed visitors, now too soon to leave us, will bear with them to the churches and homes of America words of cheer concerning our work, and the warmest Christian love of all our hearts.

J. W. WAUGH,
T. J. SCOTT.

Resolved,—That we have heard with sorrow of the long affliction of our beloved brother, the Rev. David Terry of New York, for so many years Recording Secretary of the Missionary Society, and for a long lifetime the warm, sincere and sympathising friend of missions and missionaries in every land. We pray for our dear brother now "in age and feebleness extreme," asking the Father of all mercies to bless him in love. We cannot return all his kindness to us, but we ask that one of our number be appointed to send him a letter of sympathy, of greeting, of love, if through God's mercy he still lingers on the shores of time.

J. W. WAUGH,
B. H. BADLEY.

J. W. Waugh was appointed on behalf of the Conference to write to Brother Terry.

The President announced the following appointments. To preach the annual sermon, J. L. Humphrey.

Committees of examination: first year, J. W. Waugh, P. T. Wilson T. Gowan; second year, J. L. Humphrey, J. T. McMahon, W. Peters;

third year, T. J. Scott, J. H. Messmore, I. Fieldbrave; fourth year, S. Knowles, R. Hoskins, H. A. Cutting: for admission on trial and local orders, J. H. Gill, H. J. Adams, J. E. Scott.

THE following Committees presented their reports which were adopted:—on Sunday-Schools, on Publishing, on State of the Church, Auditing, on Statistics. The Secretary was instructed to make necessary corrections in Statistical Report.—(*See Reports.*)

B. H. Badley appointed at last Conference to compile the Historical Sketches of the stations, reported progress, and J. E. Scott was appointed to complete the work. The Rev. W. Butler D.D., was invited to prepare an account of the inception of the Mission.

It was voted that the members of the Revision Committee of the Hindi New Testament (North India Bible Society) for our Mission be S. Knowles and G. H. McGrew.

The Board of Trustees of the Bareilly Theological Seminary and Christian High School presented its report which was adopted.

The Corresponding Secretary and G. H. McGrew were appointed to republish the Conference Manual corrected to date, to be revised by Dr. Reid, Corresponding Secretary.

The special committee on the Petman Endowment Memorial School, Cawnpore, presented its report, which was adopted and placed on file.

The following were appointed a special committee on Sanitarium; J. L. Humphrey, P. M. Buck, D. W. Thomas.

The following were nominated as members of the Finance Committee for 1884: T. J. Scott, J. H. Messmore, G. H. McGrew, J. T. Janvier, T. Gowan; alternates, R. Hoskins, J. W. Waugh, H. A. Cutting. For 1883 the Bishop appointed T. J. Scott, President, with R. Hoskins, alternate.

The committee on Memoirs presented its report which was adopted. Memoirs were read of Benjamin Luke, Prem Das (Local Elder) and Mrs. S. S. Weatherby.

It was voted that after reading the journal and religious services the Conference adjourn. The minutes were read and approved. The Sacrament of the Lord's Supper was administered, Bishop Foster affectionately addressed the Conference and offered prayer, after which he announced the appointments for the year: the doxology "Praise God from whom all blessings flow" was sung, the benediction pronounced, and the Conference adjourned *sine die*.

APPOINTMENTS.

OUDH DISTRICT.

T. S. JOHNSON, Presiding Elder, (P. O., Cawnpore.)
LUCKNOW, J. W. WAUGH, CHIMMAN LAL.
Do. Native Church, MATTHEW STEPHENS.
Do. English Church,—*To be supplied.*
Do. Methodist Episcopal Church Press, J. H. MESSMORE, (Member of English Church Quarterly Conference.)
Do. Centennial School, J. W. WAUGH, Principal.
SITAPUR, J. E. SCOTT, PETER GRAY.
HARDUI, SENECA FALLS.
GONDA, S. KNOWLES, S. PAUL, C. LUKE.
BAHRAICH, W. PETERS.
BARABANKI, A. C. PAUL.
ROY BAREILLY, J. C. LAWSON, E. JOEL.
CAWNPORE, G. H. MCGREW, H. F. KASTENDEICK.
Do. English Church—*To be supplied.*
Do. Memorial School, F. L. NEELD, Principal.
Do. Native Christian Industrial School, T. S. JOHNSON, Superintendent.
UNAO, Supplied by E. BURGE.
B. H. BADLEY, Agent, Centennial School.
T. CRAVEN, Agent, Methodist Episcopal Church Press.
JAMES MUDGE, on leave in America.

ROHILKHUND DISTRICT.

D. W. THOMAS, Presiding Elder, (P. O., Bareilly.)
BAREILLY and Native Church, S. S. DEASE, G BAILEY.
Do. Theological and Normal School, T. J. SCOTT.
FATTEHGUNGE, A. SOLOMON.
KHERA BAJHERA, T. J. SCOTT.
SHAHJAHANPORE and Boy's Orphanage, C. L. BARE, W. R BOWEN.
PANAHPORE, H. J. ADAMS.
BUDAON, R. HOSKINS.
KAKRALA, *To be supplied.*
BILSI, MAHBUB KHAN, JAMES JORDAN.
BASAULI, ANTONE DUTT.
CHANDAUSI, J. T. JANVIER.
MORADABAD, J. H. GILL, I. FIELDBRAVE.
BIJNOUR, H. A. CUTTING.

MANDAUR, YAQUB SHAH.
NAJEEBABAD, *To be Supplied.*
E. W. PARKER, on leave in America.

KUMAON DISTRICT.

P. M. BUCK, Presiding Elder, (P. O., Almora.)
NAINI TAL. J. L. HUMPHREY,
BHABAR, T. GOWAN. (P. O., Haldwani.)
EASTERN KUMAON, *To be supplied.*
DWARAHAT, P. M. BUCK.
GARHWAL, J. T. McMAHON, F. W. GREENWOLD, (P. O. Paori,)
P. T. Wilson, Superintendent, Medical Work (P. O., Paori,

AMROHA DISTRICT.

ZAHUR-UL-HAQQ, Presiding Elder, (P. O., Sambhal.)
SAMBBAL, To be supplied by W. S. PLUMER.

RASULPROE,	FRANCIS PETER.
SHARIKPUR,	BHOLA SINGH.
GANGESHRI,	YAQUB CORNELIUS.
HUSSANPUR,	JHABBU SINGH.
NARAINYA,	GURDIYAL SINGH.
RAEPUR,	PRABHU DASS.
DHANAURA,	HENRY B. MITCHELL.
DAURALA,	MANPHUL SINGH.
AMROHA,	PETER MERRILL.
SHAHPUR,	MUASSI SINGH.
BABUKHERA,	KALLU SINGH.
JOA, ...	JHUKKAN LALL.

RELIGIOUS SERVICES.

WEDNESDAY, 6 P.M., Lecture by Bishop Foster: subject "Mind in Cosmos."

Thursday, 6 P. M., Quarter-Centennial Meeting. Addresses by J. L. Humphrey, S. Knowles, J. W. Waugh, E. W. Parker, and T. S. Johnson.

Friday, 6 P. M., Anniversary of Conference Sunday-school Union; Lecture by J. E. Scott.

Saturday, 6 P. M., Annual sermon by G. H. McGrew.

Sunday, 8 A. M. Conference Love-feast conducted by J. Mudge: 11 A. M., sermon by Bishop Foster, followed by the ordination of Deacons: 2 P. M., sermon in Hindustani by Mahbub Khan; 6 P. M., sermon by Dr. J. M. Reid, followed by the ordination of Elders.

Monday 6 P. M. Lecture by J. E. Scott: subject "The Itinerant Missionary; 7 P. M., Missionary Anniversary. Addresses by Dr. Reid, J. H. Gill and others.

Tuesday, 6 P. M., Farewell meeting in Ladies Mission Home.

REPORTS OF COMMITTEES.

I.—BOARD OF EDUCATION.

During the year 1882, the total number of schools under the control of the Conference has increased from 272 to 338. This increase has been mainly in vernacular schools. There are now four Anglo-vernacular schools for boys fewer than there were last year; while those for girls have increased by only two.

The average daily attendance has been 8,728, an increase of 1,509.

Leaving out of the account those which are controlled by special Boards of Trustees, the entire cost of the schools last year was Rs. 59,308, being an increase of Rs. 6,139. By far the greater part of this increased expenditure has been in Oudh District; and especially in the stations of Lucknow and Sitapur, and on the Gonda circuit. There have also been considerable advances in Bareilly, Shahjehanpur and Budaon.

It is believed that the money to meet this increase has come largely from the Woman's Foreign Missionary Society. Leaving out of the account the Memorial schools in Cawnpnr, which are for English-speaking people, the average cost of educating each pupil has been largest in Lucknow, next in Bareilly, and next in Shahjehanpur. The existence of Orphanages in the two stations last named, accounts for the large average cost there; while the advance of the Centennial to the grade of a High School has run up the average in Lucknow.

The total number of Christian children on the rolls at the end of the year was 1878. Of these 974 are boys, and 904 are girls. This is an increase of only 37 over last year's numbers.

What proportion this number bears to the whole number of native Christian children who are of the right age to attend school, it is difficult to determine; because the register of baptized children is, as a rule, less fully and accurately kept than any other. In this direction reform is urgently needed. Still, assuming the age of school-going to be from five to fifteen years, it may be inferred with a tolerable degree of certainty that about 300 Christian children in the Mission who ought to have been in school last year, were not there.

Two facts relating to the sex of the native Christian demand attention.

1. While 125 more girls are now reading in the schools than in 1881, there were actually 118 fewer boys in school in 1882, than were there the year before.

2. There are now 73 more girls than boys being taught English.

It is also worthy of notice that for every Christian child which we are educating, the Mission provides tuition for four Hindus or Mahommedans, and that the greater part of the increase in the educational outlay has been to provide better facilities for these. When we reflect that there are about 300 Christian children in the Mission who are growing up in ignorance, chiefly on account of the deep poverty of their parents, it seems reasonable that more money should be withdrawn from general education, and devoted to the training of Christian children. Still such a beneficent policy would involve a danger; for it is certain that already more than half the Christian children now in our schools are being supported almost entirely at the expense of the Mission. This unwelcome fact we believe to result from the almost universal poverty of the Christians. The native preachers whose income is known to all, are, as a class, making earnest efforts to educate their children at their own charges. But care is needed lest, in our anxiety to secure pupils for the different boarding schools, a spirit of rivalry spring up which will result in such favourable terms being offered to Christian parents as will completely demoralize them.

Toward the close of the school year different members of your Board of Education visited and examined several of the Conference schools. The standard of proficiency was found to be that usually maintained in Mission schools; but by no means uniform in schools of the same grade. It is very clear that under existing circumstances the schools cannot be examined as thoroughly by the Board of Education as is desirable. Its members are too heavily burdened with other duties, to attend very efficiently to this very important one. Hence, we are constrained to ask the Conference to request Misses Thoburn and Sparkes, Mrs. Gill, Knowles and Grant to assist during the current year, the schools under the patronage of the Womans' Foreign Missionary Society.

But few pupils have been sent up for the different Government examinations. Still the schools sending them have been fairly successful in passing candidates. In this respect, the Centennial school heads the list, having passed five out of the 10 boys who were sent up for the Entrance Examination. Unhappily, none of the successful candidates were Christians.

The girls boarding school in Budaon has passed four pupils in the Upper Primary Examination; while that at Moradabad has passed 33 into the Upper Primary Class.

These new boarding schools for girls under the patronage of the Woman's Foreign Missionary Society, have been accepted by the Ladies' Conference, and recommended to this body to be recognized as Conference institutions, and put under the direction of the Board of Education. That at Naini Tal under the superintendence of Miss Knowles, has already, by special resolution, been granted that privilege. Your Board

hereby recommend that the others, one at Dwarahath, and another at Sitapur, receive a like recognition.

In response to the request of a local committee constituted for the purpose and consisting in the main of the committee formerly appointed by the Conference, we recommend that the High School at Naini Tal cease to be a Conference institution, and be made over to the said committee to be managed by them, as a part of the work of the English Church in Naini Tal under the Constitution and By-Laws which were submitted to this Board amended as already suggested to the committee.

We call the attention of all who have schools under their charge, to the fact that a new course of study has been adopted by the Conference, and that all schools must be classified in accordance with it, and that the text-books therein named must be exclusively used.

There is reason to believe that the school reports presented to Conference are, in some instances, not compiled from carefully kept registers, but represent shrewd guesses at the numbers enrolled and the average attendance. Statistics thus prepared are worse than useless. The neglect of a single person in this respect, may vitiate the value of an entire statistical table, and render nugatory the painstaking of 20 others. We re-iterate the necessity of having all the school registers uniform, and regularly written up, and insist that the statistics presented to Conference shall represent the facts exactly as they appear on the registers.

We recommend further, with a view to ascertaining how much money is raised in India for the support of our schools, that the grants-in-aid and the amounts collected in fees be reported in separate columns.

We again call attention to the rule of the Finance Committee that all estimates for schools must be accompanied by a statement of the number of schools, and of the scholars in attendance in each, the grade of the school and the monthly expenses.

With profound satisfaction we chronicle the fact that the Rev. and Mrs. Jno. F. Goucher of Baltimore, U. S. A., have provided for the establishment and maintenance, for five years, at their own expense, of 50 village schools; and have given 100 scholarships to be given to boys selected from these schools. The enterprise is full of hope, and cannot fail to do great good to a class of people for whom Government is doing nothing in an educational line.

II.—ON SUNDAY-SCHOOLS.

In reviewing the state of our Sunday-schools it affords your Committee great satisfaction to state that the number of Sunday-schools within the bounds of the Conference has increased during the past year from 281 to 344, and the officers and teachers from 469 to 554, and the

grand total of scholars of all ages from 13,111 to 15,399. It is also encouraging to note the high average attendance of 14,006. This shows that the scholars are interested in the Sunday-schools and that they have been faithful in attendance. It is also pleasing to learn that in many places there are flourishing Sunday-schools which have no connection with the secular schools, but are voluntary institutions costing from only one to three rupees per month. This is as it should be, if we expect to reach the masses of India. In some places also Government teachers assemble their pupils on Sundays for religious instruction, and the *maktabs* and *pátsháláe* are open to us as centres around which we can gather thriving Sunday-schools. It is a matter of thankfulness and gratitude to God that he has so opened up the way that there exists to-day but little or no opposition to this grand work, and were there sufficient agents to carry it on, fully one-third of the children in these provinces, amounting to millions, might be under religious instruction.

But while there are so many things to encourage and cheer us in this noble work, it should not dampen our ardor or check our enthusiasm to call attention to a few things not so encouraging. Is it not a matter of deep regret that there are so few teachers to be employed in this work? And do we not find that many of those already employed are themselves almost as ignorant as their pupils and show but little interest in their work? Are there not laymen who could engage in this most interesting form of evangelism, and thus do themselves and others good, but who manifest no interest in it whatever? Some of our helpers even show but little tact or skill in organizing and maintaining these schools, and are deficient in zeal and enthusiasm so essential to success in this work. How difficult it often is to provide funds to carry on this work as it should be carried on. We often see where a little expenditure of money would help the work greatly and yet so great are the demands for other things and so small the source of supply, that it is impossible to do so. Is there not a loud call for new and more and better requisites of a variety of kinds to please and instruct the scholars and brighten up the schools-rooms and attract the people?

Your Committee heartily recommend that (1), Great attention should be given by all our missionaries to the training and developing of an agency for this work, and every effort should be made in those stations where Europeans reside, to enlist their sympathies in this work, and if possible, secure their services and financial help. Teachers' meetings should be maintained in every station and they should, as far as possible, take the form of normal classes, so that the teachers may not only learn the lessons but also how to teach them. Every available man and woman should be pressed into this service and sent forth to gather in and teach the children.

(2.) That the children, Christian and non-christian, themselves should be interested in and encouraged to do charitable and evangelistic work. In all the central schools collections should be taken up for some benevolent purpose and wherever practicable, the schools should be organized into missionary societies. Let the children themselves pass

around the plate and have one of their own number as treasurer. In this way liberality and benevolence will be encouraged and a greater interest created.

(3.) That the Sunday-school appliances and requisites published a our press, and elsewhere, be utilized in this work, and that by them, in order to attract the children, the Sunday-school be made as interesting as possible. We heartily recommend the Berean Lesson Leaves, the Catechisms of Brothers Mudge and Badley, the Children's Friend in Urdu and Hindi, and the tickets, cards and pictures, for attendance, furnished by our press. Every teacher who understands English should possess a copy of Dr. Scott's Sunday-school Manual. The new Sunday-school hymn-book just out should be sold to the scholars by hundreds. We are glad to learn, that through the enterprize of Brother T. Craven a large number of blocks for printing pictures have been secured and now are ready for use at the press.

(4.) That occasional mass meetings, *melas* and *fêtes* should be held. Such gatherings are in harmony with oriental ideas. Children's Day should be observed in all our schools, and every effort should be made upon that occasion to interest and instruct the children. Easter-day might be profitably celebrated with flowers and singing and suitable addresses. On or near Christmas, an annual *fête* should be held where the children can march in procession with banners and bands of music. All these things tend to impress our work upon the masses and to overcome their prejudices and disarm their fears.

(5.) That above all, and always, we should unite with our zeal and earnestness much prayer and supplication that the Sunday-school scholars committed to our charge be not only familiarized with the truths of our religion but also converted to God. This should be the great aim and object of the enterprise. Without this our work will be a failure, but with it, it will be a continual and glorious success.

III.—ON TEMPERANCE.

It is evident that drunkenness is greatly on the increase, especially among the lower classes of these Provinces.

Respectable Hindus and Mahommedans are engaged in this traffic on the plea that they do so with Government sanction.

To augment the revenue Government has largely increased the outstill system and has caused liquor shops to be opened in all sections of the country; this has resulted in a great increase of drunkenness and misery.

It is our bounden duty to use every lawful means for the mitigation of this terrible scourge. In order to accomplish this, we must develop public sentiment and educate the public conscience in opposition to intemperance.

Public meetings should be held and the help of friendly Hindus and Mahommedans should be secured, and petitions circulated through the country for the decrease of the abkari system, temperance societies, and all the people encouraged to pledge themselves for total abstinence. A modified form of the Blue Ribbon Army should be introduced, articles should be prepared and furnished to the Native Papers and contracts on temperance should be circulated through the country and every lawful means should be used to rouse and develop public opinion.

IV.—REPORT OF THE PUBLISHING COMMITTEE.

We are able to report the affairs of our Press to be in a prosperous condition. This will best be indicated by a brief reference to the kind and amount of work done during the past year. The aggregate number of volumes, large and small, issued amount to about 420,000, making some 5,500,000 pages of printed matter. Twelve publications have been issued numbering from 100 to 450 pages each. Seven publications have been issued numbering from 50 to 100 pages each. Six have been printed under 50 pages each. We may in this review of the work done, remind you of some of the books printed during the year. In English we have the Sunday-school Manual, and a third volume of "Good Stories." A delightful book of stories consisting of 372 pages was issued in Roman-Urdu, also in Roman-Urdu Makhzan-i-Ilm-i-Ilahi," a manual of Theology. We have Hidayat-ul-Waizin, a book on Homiletics in lithographed-Urdu; Tafsir-i-Khuruj or second volume of a commentary on the Old Testament. We have the remaining parts of the translation of Josephus into Urdu. We have a reprint of the catechism of the Bible with an edition of a much larger catechism of the Bible, which will be invaluable in our Sunday-school work. Large editions of small Urdu and Hindi story books were issued, just the thing for Sunday-schools. A new Sunday-school Hymn book of 136 pages, lithographed-Urdu, has just been printed at the very low price of two pice a copy. Besides these books, an immense amount of important matter as is known, has flowed in a perpetual stream from our Press, without which the efficiency of our large and growing Sunday-school work could hardly be maintained. The improvement in the Kaukabi i Hind has been manifest to all.

A considerable number of passed MSS. are in the hands of the Superintendent of the Press, some of which, it is hoped, will soon be issued. We may state that with the exception of two prize essays on Self-support, and a small tract on Hindu autar, all the work passed by the committee during the year has been issued or is in course of publication. Your committee especially desire now the preparation of interesting Sunday-school books and also books adapted to develop and foster the spiritua

life of the Church. The field of controversy with non-christianity has been pretty well covered.

A matter of great importance in relation to the Press is the *circulation* of what is printed. It is in vain to print if we do not circulate. Piles upon piles of publications are lying at our Press exposed to the ravages of insects and of the climate. Their so lying is but little proof that they are valueless. Books are very rare in any land that create their own demand. The circulation of our publications is largely in the hands of the Missionaries. *We must take time and pains about this matter*, and many more of these books will be sold.

We are able to report that the finances of the Press are in an encouraging condition. Your committee examined the accounts and found a Cr. balance in hand of Rs. 2,242-13-1. As a matter of business principle, and while fully recognizing the fact that our Press is the servant of the Mission, and an agent for advancing the work in every way possible, yet we recommend the Superintendent to use care in applying the general funds of the Press, to publishing what is merely of local or perhaps personal interest. There is a temptation to print sundry reports, blanks, documents &c from the general funds of the Press when they should be printed from local resources or by the parties immediately concerned. Care in this matter will conserve the funds of the Press for broader and more permanent ends.

V.—ON STATE OF THE CHURCH.

In view of the exhaustive report presented last year and the various reports presented along with this, the committee do not feel called upon to make a lengthy report.

I. *Spiritual growth.*—We have at present 1,990 members and 1,571 probationers, making with their children 5,439 as our total Christian community. We have reason to believe that this handful of Christians is exerting an influence for good in all parts of the Mission. The number of adults baptized during the year, 499, is encouraging.

The Camp Meetings, held at Dikwali, Chandausi and Cawnpur were all well attended and very successful. We would urge upon both pastors and people the importance of these annual gatherings: let us make them attractive not only to our own people but to our non-christian employes, our heathen and Mohammedan neighbors, and to our school-boys and others: let us win the people from their many *Melas* and call upon them to join us in worshipping the true God.

The committee asks for the *Kaukab i Hind*, our weekly newspaper, more subscribers and well written communications from all parts of the field.

We earnestly exhort all our pastors to cultivate the class and prayer-meetings. Methodism in India can not afford to neglect these. In

all our Churches, both city and rural, pains should be taken to maintain these weekly meetings.

II. *Temporal progress.* The Industrial School at Cawnpur, as noted in the Annual Report, has been a success. There are now about 100 young men and boys, eight families and several widows employed, in all about 125. The total earnings of the boys now amount to Rs. 160 per month. During the year *eight* boys have become self-supporting and one of these has been married: these eight boys have thus found suitable work and a perplexing problem has been satisfactorily solved. Other boys are wanted; 100 more could find employment in one establishment at Cawnpur, and 400 in another. Native Christian boys are also wanted in the Lucknow Paper Mills. We note with great gladness these openings, which mean that our Native Christians not suited to professional life and still willing to work, can find remunerative employment and thus be able not only to support themselves but to assist in the various missionary enterprises of our Church.

Our great need is more workers, more missionares, more local preachers, more Exhorters, more teachers, more Bible-readers, more colporteurs. Let our constant prayer be that the Lord of the harvest may raise up and send forth many more laborers.

VI.—MEMOIRS.

MRS. WEATHERBY.—Rachel K., wife of the Rev. S. S. Weatherby, of New Jersey Conference, died at the Methodist Episcopal parsonage, Glassboro, N. J., Oct. 17, 1882, in her 39th year. She was the daughter of David and Sarah J. Compton, and was born in New Egypt, Ocean Co., N. J, June 30, 1843. From childhood she exhibited strong religious tendencies, and was converted in her 21st year. All her religious life was consistent and her experience clear. On March 30, 1865, she was married to the Rev. S. S. Weatherby, then under appointment as missionary to India. She entered into the missionary life with great enthusiasm. She labored in it for eight years, and finally returned home because of the failure of her husband's health. This return was an occasion of regret, as she loved the blessed work of leading the heathen to Christ. After a brief rest, her husband resumed the pastorate in New Jersey Conference. In every charge she will be remembered for her devotion to Christian work while her life made her a model to all. Every labor of benevolence found a ready response. She was a true wife and a good mother, ordering her household in the ways of truth and life. Her last illness extended over two months, and when it became evident that she must depart, she bowed in trustful submission. Such faith did she possess in the wisdom and love of her Saviour that, when very near the end, she declared that she would not exchange places with any person in the world, however rich, wise, or well, because she was *what* she was and *where* she was by the will of God, and *knew*

that she was saved. Though death came gradually, and with much suffering, she preserved her patience and consciousness of acceptance to the last moment. The funeral services were held in the Methodist Episcopal church, Glassboro, and she was buried at London Park Cemetery, Baltimore, Md.

BENJAMIN LUKE.—Benjamin Luke was born at Bareilly in the district of Rohilkhund. His parents were members of the church of England, but he was brought up and educated in the Methodist Episcopal church. When he came to years of maturity he was recognised as a good man and was appointed to be a worker in the Lord's vineyard. He worked long, earnestly and laboriously. At Hurdoi in Oudh his diligence was also marked, and in a mela which was held there after preaching for an entire day, he fell sick and never recovered. After a severe illness he was translated to the home on high receiving eternal rest in the bosom of the heavenly Father.

His last illness, though his sufferings and weakness were great, was a time of close communion with God and a time of ripening Christian experience. His expressions of satisfaction with the will of God and joy at the prospect of heaven were most edifying. His dying chamber was a place of triumph. He was buried at Shahjehanpur, June 1st, 1882.

PREM DAS.—Our beloved brother Prem Das finished his journey and entered his heavenly home September 23, 1882. He lived a Christian life. Those brethren who were acquainted with him know that Christian love was constantly in his heart and upon his countenance was written Christian humility. His every word was with a smile, moreover even sickness and trouble could not drive it away. With a smile he greeted death itself.

This brother lived in the town of Shahpur in the Amroha district. Before he became a Christian he was a guru or religious teacher of the chumars and taught his disciples in the doctrines of Nanak. When the glad tidings of our Lord Jesus Christ reached him he abandoned the false religion and resolved to follow Christ. On September 7, 1862, he received baptism at the hands of Rev. J. L. Humphrey. From that time onward his progress in the Christian religion was steady. He greatly longed to see the people of his old faith, especially his own disciples, accept Christianity. He was a faithful servant of the Church. Whatever work or service was entrusted to him was performed with fidelity, zeal and promptness. His manner of arranging his work was most excellent. He was a righteous man in word and deed. It may be said of him as of Nathanael, "Behold an Israelite indeed in whom is no guile." His conversation and preaching were marked by great simplicity and truth.

Although we rejoice that our brother has found rest from his toil, it is nevertheless a cause of sorrow that there is one laborer less in the vineyard of the Lord. Whatever God does is for our good, and it has pleased Him to take this fragrant flower hence and to plant it in the Garden of his presence.

His afflicted widow and orphans have our deepest sympathy.

SUNDAY-SCHOOL STATISTICS.

CIRCUIT & STATION.	No. of Sunday-Schools.	For Boys.	For Girls.	For both.	Total.	Officers and Teachers.	Men.	Women.	Total.	Scholars, Christian, male.	Scholars, Christian, female.	Non-Christian males.	Non-Christian females.	Total.	Average attendance of scholars and teachers.
KUMAON DISTRICT.															
Naini Tal,	1	...	...	1	1	8	6	2	8	14	16	80	...	110	100
Bhabar,	5	...	...	5	5	11	8	3	11	63	37	253	56	409	420
Eastern Kumaon,	2	1	1	...	2	10	4	6	10	13	31	38	65	147	130
Dwara hat,	3	2	...	1	3	3	3	...	3	10	11	115	4	140	120
Gurhwal,	12	3	2	7	12	32	17	15	32	150	89	282	80	581	396
Total,	23	6	3	14	25	64	38	26	64	250	184	748	205	1387	1166
ROHILKHUND DISTRICT.															
Bareilly,	30	8	10	12	30	68	50	18	68	170	376	516	135	1197	1095
Fatahgunge,	7	6	1	...	7	9	8	1	9	70	42	72	8	192	202
Khera Bajhera,	5	2	2	1	5	7	4	3	7	9	5	48	27	89	78
Shahjehanpore,	31	11	15	5	31	36	26	10	36	228	44	726	696	1696	1438
Panahpere,	1	...	...	1	1	6	3	3	6	102	87	6	..	195	201
Budaon,	25	9	16	...	25	36	19	17	36	85	105	1015	995	2200	2000
Bisauli,	5	3	1	1	5	6	5	1	6	88	26	100	30	244	250
Bilsi,	6	4	1	1	6	7	6	1	7	72	28	42	18	160	167
Moradabad,	32	15	16	1	32	36	18	18	36	95	167	327	328	915	951
Chandausi,	7	4	3	..	7	9	6	3	9	28	20	212	40	300	270
Bijnour,	21	10	10	1	21	21	15	6	21	100	100	200	200	600	621
Total,	170	72	75	23	170	241	160	81	241	1047	1000	3265	2477	7789	7373
AMROHA DISTRICT.															
Sambhal,	8	5	3	...	8	12	8	4	12	25	15	230	70	340	352
Rasulpore,	1	...	...	1	1	2	1	1	2	8	2	...	...	10	10
Sharikpore,	1	...	...	1	1	1	1	...	1	20	4	2	...	26	26
Gangeshri,	1	...	...	1	1	2	1	1	2	20	25	...	...	45	47
Hasanpore,	4	3	1	...	4	8	6	2	8	30	20	105	16	175	151
Narainya,	1	1	...	...	1	1	1	...	1	13	12	...	...	25	26
Rasepore,	1	...	...	1	1	2	1	1	2	12	8	...	...	20	22
Dhanayra,	1	1	...	...	1	2	1	1	2	25	12	...	...	53	54
Daurala,	1	1	...	...	1	2	1	1	2	12	8	...	...	30	22
Amroha,	4	4	...	...	4	6	6	...	6	41	18	...	...	59	65
Shahpore,	1	...	...	1	1	3	2	1	3	25	4	...	...	29	32
Babu Khera,	1	...	...	1	1	2	2	...	2	15	10	...	...	25	27
Joa,	1	...	...	1	1	2	1	1	2	16	...	...	...	16	18
Total,	26	15	4	7	...	45	32	13	45	262	116	337	86	838	852
OUDH DISTRICT.															
Lucknow,	19	10	8	1	19	50	30	20	50	85	80	1005	200	1370	1050
East Lucknow,	2	...	...	2	2	13	6	7	13	40	60	...	...	100	70
Sitapur,	28	19	8	1	28	22	14	8	22	40	30	838	280	1008	1000
Hardui,	7	4	3	...	7	7	4	3	7	...	...	80	40	120	115
Gonda and Bahraich,	18	11	7	...	18	25	17	8	25	21	18	621	36	696	750
Barabanki,	5	2	2	1	5	7	3	4	7	7	8	102	80	197	197
Roy Bareilly,	21	10	11	..	21	13	6	7	13	10	14	320	201	545	556
Cawnpore,	25	12	10	3	25	67	50	17	67	172	80	702	100	1054	975
Total,	125	68	49	8	125	204	130	74	204	375	290	3863	857	5385	4715
Grand Total,	344	161	131	52	344	554	360	194	554	1901	1590	8213	3625	15397	14006
Last year,	281	...	...	...	469	...	...	...	...	...	...	...	...	13111	10540
Inct case,	63	...	...	...	...	85	...	...	...	...	...	...	...	2286	3466
Decrease,															

COLPORTAGE STATISTICS.

CIRCUITS AND STATIONS.	Agents Employed.	Vernacular Bibles and Testaments.	Vernacular Portions.	English Bibles and Testaments.	Number of Scriptures, Tracts and Books distributed.	Total Sales of Scriptures, books, and Tracts during the year. Rs.	A	P.	WORK, NOW SUPPORTED.
KUMAON DISTRICT.									
Nynee Tal,									
Garhwal,	1	9	32	20	916	41	13	6	Local Fund.
Eastern Kumaon,	1	23	23	...	275	8	6	6	Do.
Dwara Hat,									
Bhabar,									
Total,	2	32	55	20	1,191	50	4	0	
ROHILKHUND DISTRICT.									
Bareilly,	1	87	199	9	312	142	1	6	N. I. B. S.
Shahjehanpore,	2	44	356	8	1,083	71	9	6	Do.
Boys Orphanage and Panahpore,									
Moradabad,	1	41	413	10	4,425	77	5	6	Do.
Bijnour,	1	17	175	3	...	19	11	0	Do.
Budaon,	1	50	910	3	7,037	61	0	0	Do.
Khera Bajhera,									
Pilibhit,									
Fattahgunge,									
Bisauli,									
Bilsi,									
Total,	6	239	2,053	33	12,857	371	11	6	
OUDH DISTRICT.									
Lucknow,	1	20	50	50	380	200	0	0	Do.
Sitapur,	1	10	801	3	15,860	150	0	0	Do.
Hurdui,	1	10	300	...	200	24	0	0	
Gonda Bahraich,	1	18	73	10	245	25	1	0	Do.
Barabanki,	1	9	410	6	420	65	8	6	Do.
Roy Bareilly,	1	...	...	...	...	...	...	..	Do.
Cawnpore,	3	3	9	...	1,000	582	9	9	Do.
Total,	9	70	1,643	69	18,105	1,047	3	3	
AMROHA DISTRICT.									
Sambhal,	1	15	6	4	200	19	3	6	Do.
RECAPITULATION.									
Kumaon,	2	32	55	20	1,191	50	4	0	
Rohilkhund,	6	239	2,053	33	12,857	371	11	6	
Oudh,	9	70	1,643	69	18,105	1,047	3	3	
Amroha,	1	15	6	4	200	19	3	6	
Grand Total,	18	356	3,757	126	32,353	1,488	6	3	
Last Year,	18	469	8,363	157	31,876	1,267	9	6	
Increase,	...	...	...	...	477	220	12	9	
Decrease,	...	113	4,606	31					

GENERAL STATISTICS NO. II.

CIRCUITS AND STATIONS.	PROBATIONERS.							MEMBERS.						
	No. on the roll at last Conference and received since.	No. removed by Certificate.	No. removed without Certificate.	No. dropped, withdrawn, or unknown.	No. of deaths.	No. received into Full Connection.	No. on the roll at the end of this year.	No. received by Certificate.	No. received from Probation.	No. removed by Certificate.	No. removed without Certificate.	No. withdrawn, expelled, or unknown.	No. of deaths	No. of known members at the end of this year.
KUMAON DISTRICT.														
Naini Tal,	3	...	...	...	...	...	3	...	...	1	...	...	...	28
Bhabar,	40	...	4	...	1	...	37	...	...	...	7	2	...	31
Eastern Kumaon,	22	1	...	...	...	9	12	1	9	6	..	...	...	26
Dwarahat,	8	...	...	1	..	3	4	1	3	2	...	1	...	9
Garhwal,	91	2	...	1	1	28	59	5	30	14	...	...	1	84
Total,	164	3	4	2	2	40	115	7	42	23	7	3	1	178
ROHILKHUND DISTRICT.														
Bareilly,	202	8	4	...	2	22	196	29	22	12	...	3	2	197
Fatahgunge,	62	...	...	1	3	21	62	4	21	4	...	...	...	42
Khera Bajhera,	7	...	..	...	..	...	7	...	...	...	...	...	...	7
Shahjehanpore,	98	23	...	2	2	4	67	...	4	15	...	1	2	77
Panahpore,	52	2	10	1	1	4	34	...	4	16	7	...	2	95
Budaon,	248	40	...	...	3	...	220	72	...	7	...	...	5	160
Bilsi,	91	...	...	...	...	9	82	...	9	...	4	...	1	71
Moradabad,	...	...	...	...	5	5	74	2	5	3	...	...	3	185
Chandausi,	9	...	...	...	...	...	9	...	...	...	5	...	...	15
Bijnour,	69	...	...	...	...	5	63	4	5	...	4	...	5	200
Bisauli,	120	...	...	...	3	...	120	...	...	...	..	...	...	80
Total,	956	73	14	4	19	70	934	111	70	57	20	4	20	1,129
OUDH DISTRICT.														
Lucknow,	68	1	...	2	2	3	60	1	3	2	...	5	1	73
East Lucknow,	31	...	1	1	...	4	25	2	4	5	2	2	...	33
Sitapore,	13	...	...	...	1	2	10	4	2	3	2	...	1	40
Hardui,	12	2	...	..	...	...	8	2	...	...	...	...	...	25
Gonda and Bahraich,	36	...	...	5	...	5	26	...	5	...	...	...	...	55
Barabanki,	2	...	1	...	...	2	2	...	...	3	...	...	...	19
Roy Bareilly,	...	...	...	...	...	...	4	...	...	...	...	...	...	19
Cawnpore English,	36	2	8	...	...	...	26	7	...	1	...	...	...	29
Do. Native work,	47	2	...	1	1	...	43	13	...	...	...	...	...	59
Total,	245	7	10	9	4	16	204	39	14	14	4	7	2	352
AMROHA DISTRICT.														
Sambhal,	59	..	...	...	...	...	26	...	...	...	...	...	...	23
Rasulpore,	...	...	...	...	...	...	10	...	...	...	...	...	...	17
Sharikpore,	53	...	...	...	...	...	24	...	...	...	...	...	...	28
Gangeshri,	55	...	...	...	...	...	25	...	...	..	...	...	...	15
Hussanpore,	37	...	...	...	11	5	37	...	...	...	...	...	...	67
Narainya,	71	...	...	...	...	...	42	...	...	...	...	...	...	23
Rupore,	36	...	...	...	...	12	21	...	...	...	...	...	...	12
Dhanaura,	52	...	..	...	...	...	18	...	...	...	...	...	...	20
Daurala,	40	...	...	...	...	...	18	...	...	...	...	...	...	14
Amroha,	68	...	...	...	...	...	27	...	...	...	...	...	...	18
Shahpore.	17	...	...	..	...	...	4	...	...	...	...	4	2	12
Babukhera,	86	...	...	...	..	...	41	...	...	...	...	...	...	42
Joa,	75	...	...	...	...	...	23	...	...	...	...	...	...	49
Total,	647	...	...	...	11	17	319	...	...	...	...	4	2	340
RECAPITULATION.														
Kumaon,	164	3	4	2	2	40	115	7	42	23	7	3	1	178
Rohilkhund,	956	73	14	4	19	70	934	111	70	57	20	4	20	1,129
Oudh,	245	7	10	9	4	16	204	39	14	14	4	7	2	352
Amroha,	647	...	...	...	11	17	319	...	...	...	...	4	2	340
Grand Total,	2,012	83	28	15	36	143	1,562	177	126	94	31	18	25	1,999

GENERAL STATISTICS NO. I.

CIRCUITS & STATIONS.	MEMBERSHIP.				BAPTISMS.		CHURCH			
	No. of Probationers.	No. of Full Members.	No. of Local Preachers.	No. of Deaths.	No. of Children baptized.	No. of Adults baptized.	No. of Churches.	Probable Value.	No. of Parsonages.	Probable Value.
KUMAON DISTRICT.										
	3	28	1	...	3	...	2	3,200	3	16,000
Nynee Tal,	37	31	3	...	5	13	...	...	1	450
Ilhabar,	11	26	1	...	3	10	1	1,800	3	4,300
Eastern Kumaon,	4	9	2	...	3	1	...	...	3	3,400
Dwarahat,	59	84	4	...	12	41	...	...	5	5,600
Garhwal,										
Total,	114	178	11	...	26	65	3	5,000	15	29,750
ROHILKHUND DISTRICT.										
Bareilly,	196	197	4	...	56	88	2	29,000	5	29,400
Fattahgunge,	62	42	1	1	14	40	1	80	1	200
Khera Bajhera,	7	7	1	...	2	3	1	3,000	2	2,000
Shahjehanpore,	67	77	7	4	25	23	3	6,700	3	5,200
Panahpore,	34	95	2	...	20	3	1	984	1	440
Budaon,	220	160	8	5	46	83	...	...	1	6,000
Bisauli,	120	80	1	5	25	28	...	...	...	...
Bilsi,	82	71	1	1	7	12	1	530	1	125
Moradabad,	74	185	4	2	8	8	2	16,000	5	18,300
Chandausi,	9	15	1	...	3	1	...	...	1	1,500
Bijnour,	63	200	4	5	23	12	3	6,000	4	3,000
Total,	934	1,129	34	23	229	301	14	62,294	24	66,165
OUDH DISTRICT.										
Lucknow,	60	73	4	3	16	7	1	500	6	32,400
East Lucknow,	25	33	...	...	5	...	1	23,000	...	...
Sitapur,	10	40	5	2	8	2	1	4,000	1	3,000
Hurdui,	8	25	...	2	3	6	1	300	1	500
Gonda-Bahraich,	26	55	5	...	18	15	1	500	2	3,200
Barabanki,	2	10	1	...	1	...	1	20	...	...
Roy Bareilly,	4	19	4	...	5	2	1	600	2	3,000
Cawnpore, Native,	43	59	5	2	11	3	...	...	2	7,600
Do. English,	26	29	1	...	6	...	1	6,000	2	10,500
Total,	204	343	25	9	73	35	8	34,920	16	60,200
AMROHA DISTRICT.										
Sambhal,	26	23	1	...	9	10	2	700	1	800
Rasulpore,	10	17	...	...	3	3	1	12	1	20
Sharikpore,	24	28	1	...	1	...	1	15	1	12
Gangeshri,	25	15	1	2	10	15	1	15	1	25
Amroha,	27	18	1	...	17	21	1	800	...	...
Hussanpore,	37	67	2	...	6	16	...	...	...	...
Shahpore,	4	12	1	2	1	1	...	...	1	70
Naraiya,	42	23	...	...	6	6	1	16	...	...
Babukhera,	41	42	1	2	5	3	1	100	1	25
Raepore,	24	12	1	1	1	...	...	...	...	...
Joa,	23	49	1	2	2	1	...	...	1	12
Dhanaura,	18	20	1	...	13	14	...	...	...	..
Daurala,	18	14	1	...	5	8	...	...	1	12
Total,	319	340	12	9	78	98	8	1,658	8	976
RECAPITULATION.										
Kumaon,	114	178	11	...	26	65	3	5,000	15	29,750
Rohilkhund,	934	1,129	34	23	229	301	14	62,294	24	66,165
Oudh,	204	343	25	9	73	35	8	34,920	16	60,200
Amroha,	319	340	12	9	78	98	8	1,658	8	976
Grand Total,	1,571	1,990	82	41	406	499	33	1,23,872	63	1,57,091

GENERAL STATISTICS NO. I.

PROPERTY.			BENEVOLENT COLLECTIONS.			MINISTERIAL SUPPORT.	
Paid for building & improving Churches and Parsonages.	Paid on old indebtedness on Church property.	Present indebtedness on Church property.	For Missions.	For Woman's Foreign Missionary Society.	For Board of Church Extension.	For Pastors.	Current Expenses.
800 0 0	4,500 0 0	9,000	276 0 0	...	800 0 0	...	100 0 0
...	...	425	5 0 0	...	...	25 0 0	
...	...	...	...	...	1,836 4 3	48 0 0	149 6 3
...	...	...	15 0 0	...	...	22 0 0	
...	...	...	130 0 0	19 12 0	3,826 12 3	43 14 9	105 2 0
800 0 0	4,500 0 0	9,425	426 8 0	19 12 0	6,463 0 6	138 14 9	354 8 3
...	...	...	50 0 0	...	655 0 0	138 0 0	
55 0 0	...	...	2 0 0	...	52 0 0	30 0 0	
...	...	...	...	...	60 0 0	5 0 0	
...	...	...	60 0 0	...	6,819 0 0	192 0 0	107 0 0
...	...	...	10 0 0	4 9 0	...	24 0 0	5 10 0
...	...	...	8 0 0	24 0 0	150 0 0	60 0 0	390 0 0
67 2 0	...	...	2 4 0	...	4 4 0	21 0 0	
37 0 0	...	...	7 0 0	...	5 6 0	24 0 0	
...	...	...	40 0 0	12 9 0	4,276 0 0	84 0 0	85 0 0
...	...	...	...	...	192 0 0	26 0 0	
5,000 0 0	1,000 0 0	...	10 0 0	...	21 0 0	84 0 0	
5,159 2 0	1,000 0 0	...	189 4 9	41 2 0	12,234 4 0	688 0 0	587 10 0
...	...	...	40 0 0	...	80 0 0	300 0 0	100 0 0
...	...	...	70 0 0	...	320 0 0	1,075 0 0	4,692 6 0
1,500 0 0	100 0 0	...	10 0 0	25 0 0	50 0 0	60 0 0	50 0 0
100 0 0	...	...	4 0 0	2 0 0	...	10 0 0	
228 0 0	...	...	10 0 0	...	898 0 0	34 4 0	
...	...	...	2 8 0	1 12 0	85 0 0	8 2 6	117 11 9
...	...	...	9 3 6	...	282 0 0	37 0 0	
7,000 0 0	...	...	32 0 0	...	...	86 0 0	4 11 8
125 0 0	...	...	146 0 0	...	950 0 0	1,775 0 0	600 0 0
8,953 0 0	100 0 0	...	323 11 6	28 12 0	2,665 0 0	3,385 6 6	1,341 9 11
55 0 0	31 4 0	...	10 0 0	2 0 0	39 6 0	202 0 0	
...	...	...	0 8 0	...	...	2 0 0	
10 5 0	...	...	0 8 0	0 6 0	...	2 4 0	
...	...	...	0 8 0	0 6 0	...	4 0 0	
...	...	...	2 2 0	...	...	21 8 0	
...	...	...	1 8 0	...	...	8 2 0	
30 0 0	...	...	0 8 0	0 6 0	...	5 0 0	
...	...	...	0 8 0	...	...	6 12 0	
60 0 0	...	...	1 0 0	...	...	6 0 0	
...	...	...	0 8 0	...	...	5 10 0	
...	...	...	0 8 0	...	...	5 10 0	
...	...	...	0 8 0	0 8 0	...	7 5 0	
...	...	...	...	...	...	7 4 0	
155 5 0	31 4 0	...	18 10 0	3 10 0	39 0 0	283 6 0	
800 0 0	4,500 0 0	9,425	426 8 0	19 12 0	6,463 0 6	138 14 9	354 8 3
5,159 2 0	1,000 0 0	...	189 4 0	41 2 0	12,234 4 0	688 0 0	587 10 0
8,953 0 0	100 0 0	...	323 11 6	28 12 0	2,665 0 0	3,385 6 6	1,341 9 11
155 5 0	31 4 0	...	18 10 0	3 10 0	39 0 0	283 6 0	
15,067 7 0	4,731 3 0	9,425	958 1 6	93 4 0	79,391 4 6	4,495 11 3	2,083 12 2

SCHOOL STATISTICS.

CIRCUITS AND STATIONS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.	No. of pupils on the roll at the end of the year.			Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
KUMAON DISTRICT.										
Naini Tal,	...	...	...	...	...	...	...	...	...	...
Bhabar,	9	25	455	480	374	2	7	41	48	35
Eastern Kumaon,	5	1	282	283	205	2	25	15	40	37
Dwara hat,	6	6	317	323	195	1	9	10	19	12
Gurhwal,	21	24	551	575	346	6	40	59	99	72
Total,	41	56	1,605	1,661	1,120	11	81	125	206	156
ROHILKHUND DISTRICT.										
Bareilly,	17	104	166	270	240	15	45	235	280	240
Fatahgunge,	6	22	107	129	110	3	13	15	28	28
Khera Bajhera,	2	9	62	71	63	3	2	58	60	48
Shahjehanpore,	6	5	185	190	143	16	1	359	360	279
Panahpore,	...	...	...	...	...	...	...	...	...	...
Budaon,	14	90	142	232	201	17	80	306	386	338
Kakrala,		...	...	...	...	...	...	...	...	...
Bilsi,	11	26	40	66	57	1	6	10	16	13
Moradabad,	12	...	355	355	280	12	...	335	335	269
Chandausi,	4	2	118	120	101	3	...	40	40	32
Bijnour,	9	20	110	130	115	10	50	150	200	180
Bisauli,	5	30	40	70	62	1	12	4	16	12
Total,	86	308	1,325	1,633	1,372	81	209	1,512	1,721	1,439
AMROHA DISTRICT.										
Sambhal,	4	5	115	120	80	5	5	110	115	100
Rasulpore,										
Sharikpore,										
Gangeshri,										
Hassanpore,	2	11	74	85	85	1	...	16	16	16
Narainya,										
Raepore,										
Dhanayra,										
Daurala,										
Amroha,	3	15	27	42	36	...	...	...	...	...
Shahpore,										
Babu Khera,										
Joa,										
Total,	9	31	216	247	201	6	5	126	131	116
OUDH DISTRICT.										
Lucknow,	...	...	...	...	...	8	2	180	182	150
Sitapur,	5	2	200	202	150	8	12	172	184	125
Hardui,	4	10	70	80	80	3	5	65	70	70
Gonda and Bahraich,	10	15	385	400	325	7	11	223	234	200
Barabanki,	2	...	56	56	50	2	...	40	40	36
Roy Bareilly,	8	2	220	222	200	4	6	52	58	50
Cawnpore,	3	50	76	125	102	10	...	150	150	120
Cawnpore High School,	...	...	...	...	...	...	...	...	...	...
Total,	32	79	1,006	1,085	907	42	36	882	918	751
Grand Total,	168	474	4,152	4,626	3,600	140	331	2,645	2,976	2,462
Last year,	124	447	3,297	3,844	2,950	108	226	1,944	2,170	1,793
Increase,	44	27	855	782	650	32	105	701	806	669
Decrease,	...	...	...	...	...	...	...	...	...	...

SCHOOL STATISTICS.

ANGLO-VERNACULAR SCHOOLS.										GRAND TOTAL					
BOYS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	GIRLS' SCHOOLS.	No. on the Roll at the end of the year.			Average daily attendance.	No. of Schools.	No. of Teachers.	No. on the Rolls.	Average daily attendance.	Entire expenses of the Schools for the year.	Annual cost of educating each pupil.
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.							
														Rs. A. P.	Rs. A P
1	4	116	120	115	1	5	1	6	6	4	16	126	121		
...	...	...	...	..	...	...	...	...	...	11	11	528	409	1,020 6 6	2 2 3
...	...	...	...	...	...	...	...	...	...	7	8	323	242	458 0 0	1 8 8
..	...	...	...	...	...	...	...	...	...	7	11	342	205	654 4 3	1 14 7
1	21	79	100	81	...	...	...	...	...	28	40	774	504	5,163 11 6	6 10 9
2	25	195	220	199	1	5	1	6	6	55	86	2,093	1,481	7,305 5 3	...
1	33	99	132	102	1	281	...	281	281	34	58	973	863	9,788 0 0	10 0 1
...	...	..	...	...	...	...	...	...	...	9	9	157	138	600 0 0	4 3 3
...	...	...	...	...	...	...	...	...	...	5	7	131	111	456 0 0	3 8 0
3	450	268	418	315	...	...	...	...	...	25	44	963	737	6,790 14 2	7 1 0
1	33	6	39	29	1	27	...	27	24	2	5	66	53	635 0 0	9 9 11
1	12	50	62	55	...	...	...	...	...	32	41	680	594	3,144 0 0	1 10 0
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	5	5	82	70	338 4 6	4 2 0
1	45	109	154	137	1	117	...	117	112	26	46	961	825	5,793 0 0	6 0 0
...	...	...	...	...	...	...	...	...	...	7	9	180	133	540 0 0	3 4 0
2	40	80	120	110	..	...	...	...	...	21	25	450	415		
...	...	...	...	...	...	...	...	...	...	6	6	86	74		
9	313	612	925	748	3	425	...	425	417	172	255	4,729	4,013	28,154 2 9	...
1	5	15	20	15	...	...	...	...	...	10	11	265	195	984 0 0	4 2 0
.	...	...	...	...	...	...	...	...	...	3	5	101	101	300 0 0	
..	...	..	...	...	...	...	...	...	...	3	3	42	36		
1	5	15	20	15	...	...	...	...	...	16	19	408	332	1,284 4 2	...
6	80	825	905	800	1	88	...	88	75	15	59	1,175	1,025	13,000 0 0	12 9 6
1	1	150	151	115	...	...	...	...	...	14	22	537	390	2,220 0 0	4 3 0
...	...	...	...	...	...	...	...	...	...	7	7	150	120	336 0 0	1 10 1
...	...	...	...	...	...	...	...	...	...	17	21	634	525	2,651 0 0	4 3 2
...	...	...	...	...	...	...	...	...	...	4	5	98	86	220 8 0	2 9 2
1	1	79	80	60	...	...	...	...	...	13	17	360	310	1,621 0 0	4 8 0
2	6	127	133	105	...	...	...	...	...	15	20	408	327	2,516 10 0	7 8 0
1	69	1	70	66	1	55	...	55	53	2	10	125	119		
11	157	1,182	1,339	1,146	2	143	...	143	128	87	161	3,485	2,902	22,365 2 0	...
23	500	2,004	2,504	2,108	6	575	1	574	551	330	521	10,715	8,728	59,308 14 0	...
27	645	1,974	2,545	2,070	5	553	...	553	520	272	457	9,217	7,219	53,169 11 6	
...		30	...	38	1	20	1	21	21	58	64	1,498	1,509	6,139 2 8	
4	145	...	41	...	...	...	...	...		...	...	...	...	...	

LIST OF DONORS AND SUBSCRIBERS.

Lucknow.

Pastor's Fund, Eng'ish Church.

	Rs.	As.	P.
P. Barrie, ...	120	0	0
A. H Pirie,...	120	0	0
W. H. Orman, ...	120	0	0
H. B. McLeavy, ...	120	0	0
R. Hannah,...	25	0	0
D. S. Clarke, ...	10	0	0
Rev. T. Craven, ...	10	0	0
R. N. Burn, ...	115	0	0
Miss F. M. Nickerson, ...	44	0	0
Miss C. Heming, ...	36	0	0
C. B. Olliver, ...	36	0	0
Mrs. Forrest, ...	24	0	0
G. Wilkinson, ...	2	0	0
N. Walters, ...	24	0	0
Rev. B. H. Badley, ...	12	0	0
W. Lambert, ...	18	0	0
C. W. Edwards, ...	36	0	0
T. Pardeu, ...	50	0	0
W. L. Beaumont, ...	4	0	0
J. Groves, ...	40	0	0
E. Morgan,...	15	0	0
Miss L. E. Blackmar, ..	14	0	0
Miss Cassidy, ...	4	0	0
T. Orman, ...	4	0	0
Miss I. Thoburn, ...	9	0	0
J. N. Cassidy, ...	1	0	0
P. L. Ingram, ...	5	0	0
V. W., ...	5	0	0
H. W. Gilbert, ...	50	0	0
Total Rs.	1,073	0	0

For Local work &c., Hindustani Church.

Pastor's salary, ...	300	0	0
Local work, ...	120	0	0
Total Rs.	420	0	0

Local Fund.

Maj. W. E. Forbes, Comr.,	18	0	0
J. W. Quinton, Comr., ...	10	0	0
Major Pendergast, ...	14	0	0
R. N. Burn, ...	20	0	0
"A Friend," Bahraich, ...	20	0	0
J. B. Boyle, ...	50	0	0
T. Thomas, ...	16	0	0
J. Groves, ...	14	0	0
H. B. Hederstedt, ...	5	0	0
H. C. Mackrodt, ...	5	0	0
D. P. W. King, ,, ...	5	0	0
D. S. Clark, ,, ...	4	0	0
T. Pardeu, ,, ...	4	0	0
A. C., ...	3	0	0
C. M. Armstrong, ...	3	0	0
Smaller sums, ...	5	0	0
Total Rs.	196	0	0

Sunday-School Fête.

Major Forbes,...	20	0	0
P. L. Ingram, ...	20	0	0
C. M. Edwards, ...	15	0	0
R. M. Brown,...	15	0	0
Mrs. Groves, ...	10	0	0
Mrs. Holwell, ...	10	0	0
H. B. Hederstedt, ...	10	0	0
J. H. M., ...	10	0	0
Kanwar Harnam Singh, ...	10	0	0
T. S. Johnson, ...	5	0	0
J. H. MacAdam, ...	5	0	0
A. H. Pirie, ...	5	0	0
G. T. J., ...	5	0	0
J. L., ...	5	0	0
G. D. B., ...	5	0	0
D. H., ...	5	0	0
E. B., ...	5	0	0
J. S, ...	5	0	0
A Same, ...	5	0	0
G. Wilkinson, ...	5	0	0
H. C. Mackrodt, ...	5	0	0
J. Morgomes, ...	5	0	0
P. Allen, ...	5	0	0
C. Stomes, ...	5	0	0
J. F. Fernandez, ...	5	0	0
W. C. Wilkinson, ...	5	0	0
Discon Bean,...	5	0	0
Miss Thoburn, ...	5	0	0
G. E. B., ...	5	0	0
J. W. Peeidere, ...	5	0	0
Dr. Whishaw, ...	5	0	0
T. Nickerson, ...	5	0	0
A. P., ...	5	0	0
Mr. Cassidy, ...	5	0	0
Syud Mujtaba Khan, ...	5	0	0
W. H. Orman, ...	5	0	0
R. Grant, ...	5	0	0
R. Wilson, ...	5	0	0
J. Forrest, ...	5	0	0
A. E. Ryles, ...	5	0	0
J. M. Muny, ...	3	0	0

	Rs.	As.	P.
Four little children, ...	3	0	0
M. Allen, ...	3	0	0
L. W., ...	3	0	0
C. H. M., ...	3	0	0
W. Francis, ...	3	0	0
W. L. Beaumont, ...	2	8	0
A. M. B, ...	2	0	0
H. J., Qu.-Sir., ...	2	0	0
R. G., ...	2	0	0
B. H. B., ...	2	0	0
J. B. B., ...	2	0	0
A. G., ...	2	0	0
C. A. R. S., ...	2	0	0
Alfred Alone, ...	2	0	0
Mrs. D'Rozario, ...	2	0	0
G. S. Horan, ...	2	0	0
A. A. G., ...	2	0	0
M. Mutlow, ...	2	0	0
Miss Heming, ...	2	0	0
Shopman, ...	2	0	0
M. Ball, ...	2	0	0
M. D'Abrue, ...	2	0	0
Ram Pershad,...	2	0	0
Shameshar Lal, ...	2	0	0
Smaller sums,...	53	4	6
Total Rs...	387	10	6

Babu R. C. Bose's Fund.

Friends at Bombay, ...	45	0	0
,, Ajmere,... ...	20	0	0
,, Ahmednagar, ...	15	0	0
,, Bareilly,... ..	11	0	0
,, Sitapur,... ...	10	0	0
,, Shahjehanpur, ...	5	0	0
,, Moradabad, ...	10	0	0
,, Poona, ...	5	0	0
Total Rs.	121	0	0

For Centennial School.

Major Gen'l J. Y. Gowan, England, ...	148	0	0
Dr. J. H. Condon,... ...	60	0	0
H. O. B, ...	50	0	0
A Friend, ...	50	0	0
Mrs. Campbell, Azamgarh.	48	0	0
Captn. R. J. Young, ...	15	0	0
Priv. R. Fulcher, ...	20	0	0
Maj. W. E. Forbes, Comr.,	50	0	0
Rev. T. Craven, ...	41	0	0
H. W. Gilbert, ...	25	0	0
Rev. N. G. Cheney, ...	10	0	0
Mrs. Grant, Roy Bareilly,...	10	0	0
Total Rs.	527	0	0

Sitapur and Lakhimpur.

Building Fund.

	Rs.	A.	P.
H. W. Gibson, D. C., ...	50	0	0
Surgeon-Major Skardon,...	20	0	0
Total Rs, ...	70	0	0

Collections.

For Parent Society, ..	9	15	7
,, Woman's Society, ...	17	5	6
,, Pastor, ...	60	0	0
,, Sunday-school *fete*, ...	50	0	0
Total Rs, ...	137	5	1

Girls' Boarding School.

Major Erskine, Commissioner, ...	25	0	0
Miss Erskine, ...	20	0	0
H. C. Irwin, C.S., ...	12	8	0
Mrs. Irwin,...	15	8	0
J. E. Scott, ...	22	8	0
Mrs. Scott,...	22	8	0
Lieutenant-Colonel Berger, 10th Regiment,... ...	10	0	0
Mrs. Berger, ...	10	0	0
J. Dyson, Deputy Commissioner, ...	12	8	0
Mrs. Lincoln, ...	10	0	0
Mrs. Ellis, ...	10	0	0
G. A. Jvatt, 10th Regiment, ...	10	0	0
H. DuBuisson, 10th Regiment, ...	10	0	0
Surgeon-Major D'Altera,...	5	0	0
Rev. T. S. Johnson, M.D.,	6	0	0
Major Denny, 10th Regiment, ...	5	0	0
F. C. Dayd, 10th Regiment, ...	5	0	0
J. Forsyth, D. P. W., ...	7	8	0
J. W. Gilbert, D.P. W., ...	5	0	0
A. Friend, ...	5	0	0
Total Rs. ...	229	0	0

Government Aid.

To Schools, ...	660	0	0
School-fees, ...	135	10	3
For Ministerial services, ...	1,042	11	9
Total Rs, ...	1,838	6	0
Grand Total Rs, ...	2,274	11	1

Gondah.

	Rs.	A.	P.
Major W. E. Forbes, ..	35	0	0
K. M. Nicholson, ...	14	0	0
Syud Iqbal Ali, ...	24	0	0
C. D. Eales, Assistant Commissioner, ...	9	0	0
F. W. Birch, ...	9	0	0
Dr. C. Cameron, ...	15	0	0
Maharani Balrampur, ...	90	0	0
Rajah Krishn Datt, ...	27	0	0
Government Grants-in-aid,	650	0	0
A. Beer, ...	25	0	0
Amount collected for Parent Mission School, ...	10	0	0
Amount collected for Native Pastor's support, ...	34	4	0
Total Rs, ...	942	4	0

Bahraich.

M. L. Ferar, D.C., ...	14	0	0
Captain Ennis, ...	16	0	0
Mr. R. Whyte, ...	8	0	0
Total Rs, ...	38	0	0

Cawnpur.

English Church, Pastor's Fund.

Dr. J. H. Condon,... ...	300	0	0
Mrs. Condon, ...	180	0	0
T. T. Bond, ...	120	0	0
A. Beer, ...	120	0	0
Mrs. Beer, ...	120	0	0
Gavin Jones, ...	120	0	0
H. Ledgard, ...	60	0	0
W. Crawford, ...	48	0	0
T. R. Edmonston, ...	60	0	0
D. Ritchie, ...	60	0	0
Total Rs, ...	1,188	0	0

For Native Work.

A Friend, ...	500	0	0
Another Friend, ...	113	0	0
Mrs. Ward,...	60	0	0
J. Ophenheim, ...	60	0	0
A. Foy, ...	48	0	0
W. G. Evans, ...	50	0	0
J. B. Braddon, ...	30	0	0
D. Whalley, ...	24	0	0
Sergeant Preston, ...	6	0	0
Total Rs, ...	891	0	0

For Industrial School and District Conference Expenses.

	Rs.	A.	P.
A. H. Perie, ...	25	0	0
Dr. J. H. Condon,... ...	16	0	0
A. Beer, ...	20	0	0
J. Openheim, ...	47	1	0
W. Crawford, ...	10	0	0
Rev. T. S. Johnson, ..	100	0	0
Total Rs, ...	218	1	0

Barabanki.

Major Hastings, ...	24	0	0
B. Staunforth, ...	20	0	0
I. R. Marett, ...	2	0	0
J. Graves, Esq., ...	3	0	0
W. P. Housden, ...	3	0	0
H. Pennington, ...	12	0	0
I. W. Hardy, ...	4	0	0
Major Noble, ...	6	0	0
Total Rs, ...	74	0	0

Roy Bareilly.

Local Fund.

W. Lane, ...	25	0	0
A. H. Harrington, ...	12	0	0
A. M. Bird, ...	8	0	0
W. E. T. Bennett,... ...	6	0	0
Major F. Currie, ...	15	0	0
P. Dwyer, ...	6	0	0
G. Roberts, ...	6	0	0
D. M. Jack, M.D.,... ...	1	0	0
Mrs. C. Grant, ...	4	0	0
For Homeless Women to Miss Blackmar, through Mrs. C. Grant, ...	201	0	0
Total Rs, ...	284	0	0

Native Church, Pastor's Fund.

Rev. Isa Dass, ...	12	0	0
„ A. C. Paul, ...	6	1	6
„ E. Joel, ...	2	0	0
J. Barnabas, ...	5	2	6
L. Cutler, ...	3	2	0
J. D. Ransom, ...	2	9	0
J. Barkat, ...	0	15	0
Jhandu, ...	1	4	0
Mrs. Grant, ...	3	0	0
Some others, ...	1	7	9
Total Rs, ...	37	9	9

Naini Tal.

	Rs.	As.	P.
J. C. MacDonald, for native boys' school, ...	130	0	0
Municipal Committee for the same, ...	150	0	0
For medical work from native gentlemen of Naini Tal, ...	500	0	0
Total Rs.	780	0	0

Shahjehanpur.

J. S. Porter, ...	144	0	0
Dr. Gardner, ...	80	0	0
O. Nickerson, ...	35	0	0
E. McAlister, ...	20	0	0
S. Peart, ...	23	0	0
Dr. Doeg, ...	10	0	0
Captain Boileau, ...	10	0	0
Rev. E. J. Hubbard, ...	5	0	0
A. S. Harvey, ...	5	0	0
Smaller sums, ...	12	0	0
Govt. Grant-in-aid, ...	3,912	0	0
From Govt. for support of Orphans,...	1,929	11	0
Municipal Grant, ...	240	0	0
School Fees, ...	94	0	0
English Chapel Collections,	107	0	0
Native Pastor's Fund, ...	192	0	0
For poor native Christians,	300	0	0
Rents, ...	145	0	0
Total Rs. ...	7,263	11	0

Budaon.

Educational Fund, ...	180	0	0
Court Meeting Fund, ...	10	0	0
H. Roberts, ...	100	0	0
Grant-in-aid, ...	1,305	0	0
From Municipality, ...	480	0	0
Native Pastorate, ...	60	0	0
Subscriptions of Christian women, ...	24	0	0
Total Rs. ...	2,159	0	0

Chandausi.

Contributions for Pastor, &c.,	26	0	0
Municipal grant, ...	120	0	0
Total Rs.	146	0	0

Moradabad.

	Rs.	A.	P.
Major-General the Hon'ble Sir Henry Ramsay, ...	72	0	0
J. H. Loch, M D.,... ...	100	0	0
A Friend, ...	136	0	0
Rev. E. Cunningham, ...	25	0	0
Through Rev. A. D. McHenry, ...	57	3	3
T. B. Tracey, ...	16	0	0
M. Hudson, ...	18	0	0
L. M. Thornton, ...	18	0	0
Mrs. Boileau, ...	16	0	0
Colonel Inglis, ...	10	0	0
K. Hilderbrand, ...	12	0	0
Rev G. T. Carruthers, ...	18	0	0
Rev. H. Mansell, ...	20	0	0
A. Paterson, ...	20	0	0
Mrs. Kelley, ...	10	0	0
R. Meares, ...	7	0	0
H. Shaw, ...	12	0	0
H. F. Evans, ...	4	0	0
Mrs. LeMaistre, ...	12	0	0
W. Bourmand, ...	5	0	0
T. Tidd, ...	5	14	0
Mrs. Branson.	4	0	0
Rev. E. W. Parker, ...	75	0	0
Small sums, ...	7	0	0
Native Pastor's aid, ...	84	0	0
Grant-in-aid, ...	2,604	0	0
Chungi grants.	660	0	0
Fees and Incidentals, ...	321	7	0
For Christmas Sunday School fête, ...	28	0	0
Total Rs. ..	4,377	8	3

Bareilly.

Col. Ball-Acton, ...	160	0	0
Dr. Phillips, ...	24	0	0
P. Dease, ...	22	0	0
S. Gunning, ...	10	0	0
Judge Martin, ...	30	0	0
H Blunt, ...	5	0	0
Christmas Box, ...	5	0	0
Mrs. Anderson, ...	3	0	0
H. Jolly, ...	2	0	0
W. Phillips, ...	3	0	0
H. Ryves, ...	5	0	0
Mrs. Graves, ...	2	0	0
Monthly collections.			
English congregation, ...	275	0	0
Contributions from native Church, ...	317	4	0
A Magic Lantern for Fatehgunge, S. Dease, ...	45	0	0

	Rs.	As.	P.
T. J. Scott, ...	150	0	0
S. S. Deane, ...	65	0	0
Total Rs.	1,123	4	0

Fatehgunj.

Secy. J. R. Reid, ...	24	0	0
Rev. T. J. Scott, ...	10	0	0
J. Graves, ...	3	0	0
Grant-in-aid, ...	60	0	0
Fees, (school), ...	16	14	3
Pastor fund, ...	48	0	0
Total Rs.	161	14	3

Khera Bajhera.

Contr. of native Christians,	5	0	0
	5	0	0

Dwarahat.

Maharajah Holkar, ...	500	0	0
Sir Henry Ramsay, ...	100	0	0
W. Craw, ...	30	0	0
Mrs. Lore, ...	5	0	0
Govt. Grant-in-aid, ...	360	0	0
,, ,, to orphans, ...	145	3	2
Total Rs.	1,140	3	2

Garhwal.

Govt. Grant-in-aid, (boys),	1,800	0	0
Genl. Hon. Sir H. Ramsay,	600	0	0
Sale of books and fees, ...	571	9	6
Govt. Grant-in-aid, (girls' orphanage), ...	504	0	0
Missionary collection, ...	130	8	0
A Friend, ...	72	0	0
Govt. allowance—orphans,	48	0	0
Pastor's collection, ..	43	14	9
Other sums, ...	24	0	0
W. F. M. Society,... ...	19	12	0
North India Tract Society,	13	0	0
Total Rs.	3,826	12	3

Eastern Kumaon.

Major Genl. Hon. Sir H. Ramsay, C. B., & C. S. I.,	600	0	0
Government Grant-in-aid to schools, ...	480	0	0
Total Rs.	1,080	0	0

Home for Women.

Mr. McMaster,...	20	0	0			
From America,...	30	0	0			
H. O. B., ...	60	0	0			
Mrs. Barrow, ...	12	0	0			
A Friend, ...	24	0	0			
H. M. B., ...	50	0	0			
A. F. B., ...	50	0	0			
Mrs. Ashurst....	30	0	0			
,, Hutchinson,	50	0	0			
,, Anson, ...	10	0	0			
,, Stubbs, ...	16	0	0			
,, Birney, ...	50	0	0			
A Friend, ...	50	0	0			
M. B ,...	10	0	0			
A Friend, ...	60	0	0	522	0	0
Total Rs.				1,602	0	0







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